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down, whence trop. to serve, to wait upon. Arab. *هَدَمَ*, whence *הדרם* a footstool, pr. the ground.

הדרם Ch. Pael *הדרם* to cut in pieces; Syr. *ܠܗܕܪܡ* pass. Comp. Arab. *هَدَمَ* to cut quickly, to cut in haste (*einbauen*). Hence—

הדרם Ch. a fragment, a piece; Syriac *ܠܗܕܪܡ* a member ["Comp. Pers. *هندام* a member"]. *עבר הדרם* Dan. 2:5; Gr. *μετὰ τοις*, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. *הדרם* Barhebr. p. 218.

הדרם always followed by *הדרם* stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

הדרם an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הדרם pl. *הדרים* m. myrtle, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *saliendo* ["though *Salix* really is from *ελεῖν*"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seq. (Arabic *هَدَس* id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called *آس*).

הדרם ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הדרם fut. *הדרם*—(1) TO THRUST, TO PUSH (Ch. *הדרם* id.; comp. *הדרם*, *הדרם*, Nu. 35:20, 22; Eze. 34:21. Job 18:18, *הדרם* *הדרם* "they shall thrust him from light into darkness," hence, to thrust down, to prostrate (*umstoßen*), Jer. 46:15. (2) to repel, to thrust away (*zurückstoßen*), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (*verstoßen, ausstoßen*), Deu. 6:19; 9:4; Job. 23:5.

הדרם—(1) pr. like the cognate *הדרם*, TO BE LARGE, SWOLLEN, TUM'D, and trans. TO MAKE TUMID.

(Arab. *أهدر* tumid, *حدر* to become tumid.) Part pass. *הדרם* swollen, tumid. Isa. 45:2, *הדרם* "I will level the tumid (lofty) places." LXX. *ὑψηλῶν*; but perhaps they read *הדרים*. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, *הדרם* "swollen (i.e. proud) in his apparel," *ἐχὺν* brüsten in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see *הדרם*), to honour, constr. with an acc. Ex. 23:3; followed by *הדרם* to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like *הדרם* Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause *הדרם* were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

הדרם Ch. Pael *הדרם* to honour, Dan. 4:31, 34.

הדרם m.—(1) [const. *הדרם*, with suff. *הדרם*, pl. const. *הדרם*], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, *הדרם* "holy ornaments," Ps. 110:3. Pro. 20:29, *הדרם* "the adorning of old men is hoariness." Levit. 23:40, *הדרם* "ornamental trees." Specially used of the majesty of God. Ps. 104:1, *הדרם* "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, *הדרם* "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הדרם m. ornament. Dan. 11:20, *הדרם* "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like *הדרם* verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek *μῆτος*; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[*הדרם* Ch. i. q. Heb. *הדרם*, with suffix *הדרם* Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[*הדרם* pr. n. see *הדרם* No. 2.]

הדרם f. const. *הדרם* i. q. *הדרם* ornament, adorning, Prov. 14:28. *הדרם* "holy ornaments,"

i.e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. הדרעזער Ps. 110:3.

הדרעזער [*Hadarezer*.] Sometimes found incorrectly for הדרעזער, which see.

היה interj. of sorrow, imitating the sound, like הנה. Eze. 30:2.

הו id. interj. of sorrow, i. q. הוי. Am. 5:16.

הוא—(1) pron. 3 pers. sing. m. הוּ; neut. הוּ. The letter ה in הוּ and הוּ is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the

Arab. هو, and to the common Arabic, in which *hué, hie* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *húa, húa*; *húa, húa*, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. 𐤇𐤊𐤁: f. 𐤇𐤊𐤁: in which the syllable 𐤁, 𐤁 has a demonstrative power. Similar to this is *e* in the Germ. *sie, wie, die*. In Syr.

the ה is rejected: ܚܝܬ, ܚܝܬ; a form which is also found in the pr. name ܚܝܬ, and perhaps Jer. 29:23 ܚܝܬ, which ought, it appears, to be read ܚܝܬ. The Persians also have this pronoun without the ה (as in Æth.), ۛی, ۛی, [“Phœnic. ܚܝܬ, Samar. ܚܝܬ, fem. ܚܝܬ and ܚܝܬ”]; in the Germanic dialects the forms *ho, hu, hue, hua, he, hei*, are of frequent occurrence; see a great number of examples in Fulda's German

Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachelehre, p. 228 [“As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq.”]. In the Pentateuch, הוא also takes in the feminine, and stands instead of הוּ, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוּ is feminine, have treated it as though it were an error, and have pointed it הוּ, to signify that it ought to be read הוּ; out of the Pentateuch הוא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(a) i. q. *ipse, avrós, himself*; Gen. 14:15, הוּ וְעַבְדֵּי, “himself and his servants”; Gen. 20:5, הוּ הוּא הוּא אֲמַר לִי, “did not he tell me himself”; Isa. 7:14, לָכֵן יתֵּן הוּא לָכֵן אֵלֶּיךָ, “therefore the Lord himself will give you a sign;” and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549);

Deu. 32:39, “see ye אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים” that I, even I, am He (*avrós*), and beside me there is no God,” that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25:48; 12; Jer. 14:22, etc. So also in proper names אֱלֹהֵיהוּ (“whose God is He”), אֲבִיהוּ (“whose father is He”). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אֲמַתָּה הוּא הָאֱלֹהִים, “thou art He, God.”—(b) *this, that, he, hic, avrós*, Gen. 4:4, הוּא וְהָבֵל הָבִיא גַם הוּא, “and Abel even he offered;” Gen. 2:11, הוּא הַסֹּבֵב אֶת כָּל-אֶרֶץ הַחַיִּל, “this it is, which compasseth the whole land of Havilah.” It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַזֶּה this man, Job 1:1; לְמָקוֹם הַזֶּה to this place, Gen. 21:31; בַּיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in all the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *avrós, iste*; 2 Ch. 28:22, הוּא הַמֶּלֶךְ, “this is that king Ahaz;” compare אֵלֶּיךָ. Elsewhere *δεικτικῶς* for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this is, will be, was*. Genesis 2:11 (see 1, b); 20:7, הוּא, “for he is a prophet;” Gen. 24:65, הוּא, “that is my master;” Gen. 15:2, “the possessor of my house הוּא רִי אֱלִיעֶזֶר” he will be Eliezer of Damascus.” Hence often used for *id est*, as a formula of explaining; Gen. 14:8, בֵּלָע הוּא צֶרֶךְ, “Bela which (now) is Zoar;” verse 7, מַיִן מִשְׁפָּט הוּא קָדֵשׁ, “the fountain of judgment which (now) is Kadesh;” Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, הוּא לֹא מִנְעֶנְךָ, “who is not of thy seed;” Lehrs. § 196, 1.

הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. [“Often as implying the verb *to be, he is, she is*, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be*, Dan. 4:27.”]

הוּא Ch. i. q. הוּא which see.

הוּד (by aphæresis, apparently from הוּד, from the root הָדַע to lift oneself up, to become lofty, Merl. Damma to be eminent, beautiful [“swelling”].

(1) *majesty*.—(a) used of the majesty of God; often joined with הוּד Ps. 21:6; 96:6; 104:1; 111:9

Jeb 40 10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, על הודי נהפך "my freshness (i.e. the lively colour of my face) was changed in me," *ich verfarbte mich* (*vor Schrecken*); Hos. 14:7, בנות הודו "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הודויה (perhaps הודויה "praise ye Jehovah" ["or for יהוה Jehovah his glory"]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 3:40.

הודויה [*Hodaviah*], (id.), 1 Ch. 3:24.

הודויה ("majesty of God"), [*Hodevah*], pr. n. = הודויה No. 2, Neh. 7:43.

הודויה (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הוה prop. TO BREATHE (הוה to blow, as the wind, *هو*, air, breeze), like the cognate roots *הוה*, *הוה* which see. This primary signification is applied—(1) to the breath of living creatures; hence, to live (see *הוה*), and in the use of the language, *to be*, i. q. the common word *הוה*. In Aramaean this form of the verb is the most in use for the verb substantive (*הוה*), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form *הוה* and itself primitive, may be seen, both from the Vav conversive (see '1) derived from it, and also from this form being originally onomatopoeic; *הוה* therefore has its origin from *הוה*, like *הוה* from *הוה*, which latter indeed appears to be a primary word. Part. *הוה* Neh. 6:6; Ecc. 2:22. Imp. *הוה*, Gen. 27:29; Isa. 16:4. Fut. apoc. *הוה* Ecc. 11:3, for *הוה* from *הוה*.

(2) *to breathe after anything, to desire, to long*, *הוה* (Arabic *هو* to desire, to love, to will), whence *הוה* No. 1, *desire*. This signification, when more intensive, becomes—

(3) *to rush headlong upon anything, to fall headlong, to perish*, i. q. *הוה* Job 37:6, *הוה* "for he saith to the snow, fall down upon the earth," Vulg. *ut descendat in terram* (LXX. according to signif. 1, *γίνομαι ἐπὶ γῆς*).

[The derivatives (except *הוה*) follow.]

הוה & הוה Ch. *to be*, i. q. Heb. *הוה*. Fut. *הוה* and *הוה*. To this future there is sometimes prefixed the particle *ל*, which then means *that, in order that*, and the preformative of the future is commonly omitted, as *לְהוֹן* that they may be, that they might be, Dan. 2:43; 6:2, 3; *לְהוֹן* Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; *הוה הוה* "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הוה f. verbal of Piel, from *הוה*—(1) *desire, cupidity*, from the root No. 2, Prov. 10:3, *הוה רשעים* "he casts away the desire of the wicked."

Parall. *נפש צדיק*. Comp. *هوى* (Arab. *هوى* desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the *הוה* is *כחל*). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. *هوى*), from the root No. 3. Hence *calamity, destruction*. Ps. 57:2, *עריער*, *הוה* "until destruction be past;" Psal. 91:3, *דבר*, *הוה* "the destroying pestilence;" Ps. 94:20; Prov. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness*. Psal. 5:10, *קרבם הוה* "their inward part is very wickedness;" Ps. 38:13, *דברי הוה* "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, *הוה* "listening to a mischievous tongue;" Job 6:30.

הוה i. q. *הוה* No. 2, *misfortune, calamity*. Isa. 47:11; Eze. 7:26.

הוה (prob. for *הוה*, "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוה interj. onomatopoeic., like *הוה*—

(1) of threatening, *ho! woe! hei, oi, vae!* followed by an acc. ["nom. for a voc., see LXX.," Isa. 1:4, *הוה* "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; *הוה* Jer. 48:1; Jer. 50:27; Eze. 13:3; *הוה* Eze. 13:18.

(2) of lamenting, *alas! alas!* 1 Ki. 13:30, *הוה* "alas! my brother!" Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

הוה Ch. *to go*, a form softened from *הוה*, comp. *הוה* and *הוה* and *הוה* and *הוה*, and in the more modern languages, Engl. *talk, walk, dark, warm* (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *l m* the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs עו) יהי Ezr. 5:5; 6:5; 7:13. Infin. מְהֵרָה Ezr. 7:13.

הוֹלֵלָה f. plur. הוֹלֵלוֹת *folly*. Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלֵלוֹת f. id. Ecc. 10:13.

הוֹלֵם m. (Milël) Isa. 41:7, see הָלַם.

הוֹם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמַם, הָמָה, הָמָה. Deu. 7:23, הוֹמָה נְרוֹמָה, "he brings upon them great disturbance." Whence הוֹמוֹם pr. the sea in commotion.

NIPHAL, fut. הוֹם to be disturbed, to be in commotion, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHAL, to make a commotion, *Ermen machen, toben* (comp. הוֹשֵׁעַ *Ruhe halten*), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (*Zoben im Innern*), Ps. 55:3.

Derivatives, מְהוֹמָה, הוֹמוֹם.

הוֹמָם ("destruction," root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הוֹמָם.

הוֹן i. q. Arab. هَانَ to be light, easy, compare cogn. הוֹן, הוֹן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPHAL, Deut. 1:41, וְהָיִינוּ לְעֵלּוֹת "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) to be in easy circumstances, to live comfortably, to be rich. Compare הוֹן No. 2, 3. Hence are derived הוֹן, and—

הוֹן m.—(1) *riches, substance*. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוֹן בְּלֹא הוֹן *gratis*, for no price. Plur. הוֹנוֹת Eze. 27:33.

(2) *adv. enough*. Prov. 30:15, 16. So LXX. (*ἀρκεί*), Chald., Syr., Arab. (Arab. هَوْن facility, comfort; compare هَوْن Med. Waw to live comfortably, quietly; هَوْن quiet, wealth; هَوْن wealth, substance).

הוֹר & הוֹר—(1) an ancient word, in but little use, i. q. *a mountain*, Gr. ὄρος. Gen. 49:26, הוֹרֵי עֵד (I read הוֹרֵי עֵד, "everlasting mountains;" in the

other hemistich נְזִעוֹת עוֹלָם "the eternal hills." The Masorites have indeed pointed these words, הוֹרֵי עֵד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הוֹרָה, *my parents*; עֵד is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hārān* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁמַע (for הוֹשָׁמַע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הוֹשָׁע ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. Hos. 1:1, 2.

הוֹשָׁעִיָּה ("whom Jehovah aids" ["whom Jehovah has set free"]), [*Hoshaiah*], pr. n. of several men—(1) Nehem. 12:32.—(2) Jer. 42:1; 43:2.

הוֹת see הָתָה.

הוֹה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is הוֹהָה, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματισταί. (Arab. هَذَى and هذا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

הוֹ (for הוֹי from the verb הוֹהָה, as בּוֹל for בּוֹלָה), *lamentation*, Eze. 2:10.

הוֹי—(1) pron. 3 pers. sing. fem. *she*, neut. *it* Syr. هَوِي, Arab. هي. Compare הוֹי. Sometimes it

the Masoretic text there occurs **היא**, in cases in which **היא** is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected **הוא**, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine **הוא** apply equally to the feminine **היא**. It is often—(a) i. q. *herself*; *ipsa*, *αὐτή*, Joshua 6:17;—(b) *this*, *αὕτη*, especially when it has the article, as **זאת היא** at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

היא Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

הייד mas. (root **הירד**) *joyful acclamation*, rejoicing—(a) of vintage gatherers and wine-press treads. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הידות pl. f. Neh. 12:8, *praises, songs*, compare Neh. 11:17. This word is derived from **הוד** [Hiph. of **היה**], to praise, of the same signification as **תודות**. There does not, however, occur any other word corresponding to this in form. [“Compare also Neh. 12:27, where in a like context is **תודות**.”]

היה fut. **יהיה** apoc. **יהי** with Vav convers. **יהיה**, inf. absol. **היה** const. **היה**, once **היה** Eze. 21:15, with pref. **להיות**, **בהיות** i. q. **היה**, Ch. **היה**, Syr. **ܝܬܝܢ**.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, **שֵׁן הַשָּׂדֶה כְּסֵם הַיָּבֵשׁ** “the shrubs of the field were not as yet in the earth.” It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, **וַהיָּאֵר הָאֵרֶץ תְּהוֹ וְהָיָה** Gen. 3:1, **וַהיָּאֵר הָאֵרֶץ שָׁרִים** Gen. 2:18, **לֹא טוֹב הָיִיתָ** Gen. 3:20, **כִּי הוּא הָיִיתָ אִם בְּלִיתִי** Gen. 4:8, **וַיְהִי בְּהִיחֹם בְּשָׂרָה** “and it came to pass when they were in the field.” Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by **ל**—(a) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, “there shall be to thee no strange gods,” i. e. thou shalt have no strange gods. Deut. 21:15; 1 Sa. 12:2; Isa. 45:14. Hos. 1:9, **לֹא אֶהְיֶה לְכֶם** “I will not be to you,” i. e. I will not be your God. So very often **ל** and negat. **לֹא**.—(b) *to be for anything*, i. e. to serve for, or as anything, *zu etwas dienend, gerichtet*. Gen. 1:14, 15, **וַיְהִי לְמִאֲרוֹת** “and they shall be for luminaries.” Verse 29. Ex. 4:16, **וְהָיָה**

וְהָיָה “he shall be a thee for a mouth, and thou shalt be to him for God,” i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16; Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, **הָיָה לְאָדָם לְקֹדֶשׁ** “it (the wood) is for a man to burn.” Also to shew oneself as such a one. 1 Sa. 4:9, **הָיָה לְאֲנָשִׁים** “shew yourselves men;” and with dat. of pers. 1 Sa. 18:17, **הָיָה לִי לְבָן חַיִּל** “be thou to me for a valiant man.”—Followed by **ל** before an inf.—(c) *to be about to, to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], or *ist daran, im Begriff zu thun*). Gen. 15:12, **וַיְהִי הַשָּׁמֶשׁ לָבוֹא** “when the sun was about to set.” Josh. 2:5, **וַיְהִי הַשַּׁעַר לִקְרוֹן** “and when the gate was about to shut” (in a passive sense, as in Germ. *es ist zum Essen da*, that it be eaten). Isa. 6:13; Deu. 31:17.—(d) *to be intent upon any thing*, Germ. *er war darauf*, more fully *darauf erpicht*. 2 Chron. 26:5, **וַיְהִי לְדַרְשׁ אֱלֹהִים** “and he was intent to serve God. As to **הָיָה** when it is omitted in such expressions, see Lehrs. § 211.

הָיָה עִם *to be with any one*—(a) to be on his side, to take his part, *ελvai μερά τινος* (Matt. 12:30), 1 Ki. 1:8 (see **עִם**).—(b) **הָיָה עִם אִשָּׁה** to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. **ܝܬܝܢ ܥܡܐ**—**ܥܡܐ** *to be in any one's eyes*, i. e. to seem to him, see **עָלָה**.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, **וַיְהִי בְנָה** i. q. **וַיְהִי**, especially in writers of a later age, Job 14; Neh. 1:4; 2:13, 15; comp. Syriac **ܝܬܝܢ ܥܡܐ** he was killing.

(2) *to become, to be made or done*. Absol. i. q. *to exist, to come to pass*. Gen. 1:3, **וַיְהִי אֹרֶךְ** “let there be light — and there was (came into existence) light;” verse 6. Isa. 66:2, **וַיְהִי כָּל-אַלֶּה** “and all these things have been,” i. e. have arisen, have existed. Elsewhere a thing is said to *come to pass* (in opp. to *to fail*). Isa. 7:7, **וְהָיָה וְלֹא תִקְוָם** “followed by **ל** of the agent, Isa. 19:15, **וְהָיָה לְמִצְרַיִם** “no work shall be done by the Egyptians.” *To be made any thing* is used followed by an acc. Gen. 19:26, **וַיֵּהָיָה וַיֵּצֵב כְּלָח** “and she became (was made) a pillar of salt.” Gen. 4:20, 21; more often followed by **ל**, Gen. 2:7, **וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה** “and man became a living soul.” Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isai. 1:31 But **הָיָה** is also—(a) *to be or come to any one* Ex. 32:1.—(b) *to be or to fall to any one*, as a prey, portion, *jem. zu sich zu werben*. Isa. 7:23; 17:2; 61:7; specially used of a woman, **וְהָיָה לְאִשָּׁה**, like the Syr. **ܝܬܝܢ ܥܡܐ**

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:13.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9, הָיָה לָנוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, הָיָה צַדִּיק כְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase הָיָה וְהָיָה "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὅτι. Similarly, in the prophets הָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, הָיָה תִּהְיֶה "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָוָה to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָיָה, הָיָה and הָיָה are of the same origin. Of these הָיָה and הָיָה prop. had the signification of breathing, blowing (comp. הָוָה, אָוָה, אָוָה, which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָיָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made*. Followed by לְ to be made, to become anything, Deu. 27:9; Pro. 13:19, הָיָה לָנוּ "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is הָיָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, הָיָה לְיְהוָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Job. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Troes,) i. e. *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dan. 2:1, שָׁנְתוּ נְהִיחָה עָלָיו "his sleep left him." German, war vorüber für ihn, war dahin für ihn. לוֹ, אֵלָיו is for עָלָיו by a Syriacism (not for עָלָיו). 8:27, נְהִיחָה וְנָחָה "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. langui et aegrotavi.

הָיָה fem. in כְּחִיב Job 6:2; 30:13 for הָיָה *destruction*.

הָיָה a Chaldee form for הָיָה how? 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. 23 id.).

הָיָה quadrilitt. not used. [In Thes. הָיָה, unused root, prob. i. q. הָיָה (with the letters transposed)]

and הָיָה. Arab. هَيْكَل *to be great, lofty*. Hence הָיָה. [In Corr. this root is altogether rejected.]

הָיָה comm. once certainly fem. Isa. 44:28. ([*"It comes from root הָיָה i. q. הָיָה, to take, to hold; specially to be capacious, spacious."* Ges. corr.] Arab. هَيْكَل, Syr. هَيْكَل, Æth. ሀይከል: id. [*"There is likewise a verb הָיָה"*]). Pl. הם, once חו Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הָיָה הָיָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere הָיָה הָיָה, also the holy tabernacle which was used before the temple was built; compare הָיָה No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part of the temple at Jerusalem*, namely, ὁ ναὸς κατ' ἑξοχὴν, answering to the nave of modern cathedrals between the entrance and the holy of holies (הָיָה הָיָה), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הָיָה is said to be applied to the holy of holies itself.

הָיָה emphat. הָיָה Chald. like the Hebrew.

(1) *the palace of a king*, Dan. 4:1, 26; Ezr. 4:14

(2) *a temple*, Dan. 5:2, 3, 5.

הָיָה Isa. 14:12 according to LXX., Vulg., Targ Rabbin. Luth., *stella lucida, bright star*, i. e. *Lucifer*

Nor is this a bad rendering, for there is added **קִישָׁר** and in the Chaldee also Lucifer [the morning star], is called **כְּכַבְּ נִיְהָה** in Arab. **زهرة** i. e. splendid star.

According to this opinion **יָלַל** would be derived from the root **הלל** to shine; as a participial noun of the conj. **יָלַל**, (comp. Arab. **بيطر**, Syr. **صحن** and the like), or else of a quadrilateral verb **הילל**, comp. **הִקֵּל**, **הִיָּד**. However, **יָלַל** itself is not unfrequently Imper. Hiph. of the verb **יָלַל** in the signification *wail, lament* (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הים see **הים**.

[**הַיָּמִים** pr.n. see **הַיָּמִים**].

הֵמָן (= **מְהִימָן** Ch. and Syr. faithful), [*Heman*]—(1) pr.n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

הֵן m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] **לֵן**, 2 Attic **χόες** (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. **Εἷν**, **ἴν**, **ῥν**. Its etymology is doubtful. It may be derived from **הֵן** as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. *ἴνιον*. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הֵן see **הֵן**.

הֵקֵר in Kal not used. [See added note below.]

Arab. **حكر** and **حكر** to be stupified, to be stunned,

Kamûs i. 691, **العجب أو أشده** *admiration*, or, *most vehement admiration*, i. e. stupor. Kimchi, after R. Jonah **תמיהה גדלה** great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable **ח, חק**, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs **חַקַּק**, **חַקַּק**, and **חַקַּק** which see.

["Once fut. Kal, or (Heb. Gramm. § 52, n. 195)"]
Hiphil, to *stun*, to *stupify*; Job 19:3, **לֹא חִבְלֵשׁוּ**, **יְהִיבְרִי** "ye are not ashamed, ye stun me," LXX. **οὐκ αἰσχυνόμενοι με ἐπικελεύει μοι**, Jerome, *et non erubescitur opprimentes me*; **ῥααμλος ὑβέρταυετ ἱθρ midh**, a rightly given by Cromayer, Schultens in *Animadverss.*—**יְהִיבְרִי** seems to stand for **יְהִיבְרִי** (compare **יְהִיבְרִי** Jer. 9:2). It may even be taken for the fut Kal, but on account of the dative **לִי**, which particularly often follows verbs in Hiphil (Lehr. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to **יְהִיבְרִי** the force of Arab. **خبر** to *injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me*. Several MSS. read **יְהִיבְרִי**." Ges. corr.]

הֵקֵר f. (Verbal of Hiph. from the root **קָרַר**, of the form **הֵקֵרָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), a *knowing, taking knowledge of* ["*a beholding*"]; Isa. 3:9, **הֵקֵרַת פְּנֵיהֶם** "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["*the beholding of their persons*, i. e. respect of persons, partiality in a judge; compare the phrase **הֵקֵר פְּנֵים** in **נָכַר** Hiphil"].

הֵל—(1) the article, Arab. **ال**, Heb. **הֵ**, being inserted [by a compensative Dagesh] in the next letter; see Lehr. p. 197, and above, p. CCXIII.

(2) A particle of interrogation, Arab. **هل**, whence is taken **הֵ** interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide **יְהֵה**, which others join together **הֵהוּהוּ**. If the former be correct, **יְהֵה** is joined with an accusative, as is often the case.

הֵלֵא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. **ܠܬܝܠܐ** to put far, to remove, and Arab. **حل** II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from **הֵלֵא**.]

NIPHAL, partic. **הֵלֵא** removed, far off, collectively, the far removed, the remote, Micah 4:7 Hence—

הֵלֵא (segol. form, like **מֵלֵא**, subst. *distance, remoteness*, always with **ה** parag. **הֵלֵא** (Milêl, and on that account without Metheg), adverb *far off, farther*.

(1) *Used of space*, Gen. 19:9; וְשִׁירָהּ לָאָה "go farther back," begone; LXX. ἀποστὰ ἐκ: Vulg. recede illuc (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3; וְהָלַחְתָּ (and thou shalt go) thence farther;" 1 Sam. 20:22; מִמָּוֶה וְהָלַחְתָּ "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמָּוֶה on this side of thee.) Num. 32:19; Isa. 18:2; וְהָלַחְתָּ "a people terrible and farther off than it;" verse 7. מִהָלַחְתָּ "farther off than," as Am. 5:27; מִהָלַחְתָּ "beyond, farther off than Damascus."

(2) *Used of time*, 1 Sam. 18:9; וְהָלַחְתָּ "from that day and on ward;" Lev. 22:27. (Syr. ܠܗܠܝܬܝ id., ܠܗܠܝܬܝ beyond, Ch. ܠܗܠܝܬܝ and ܠܗܠܝܬܝ, which belong to a root Med. Gem., see under ܠܗܠܝܬܝ.) [In Thes. Gesenius thus derives the word, "probably for ܠܗܠܝܬܝ from ܠܗܠ (which see, No. 1)."]

הלולים m. pl. verbal of Piel from ܠܗܠ ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הלום see הלום.

הלך comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic ܠܗܠܝܬܝ Gol. col. 2122.

הלך (Milrā), m. *this*, Gen. 24:65; 37:19. Compounded of ܠܗ and the fuller form of the article הל, the ל being doubled as in the cognate ܠܗܠ, ܠܗܠ. ["According to Hupfeld from ܠܗ and ܠܗܠ=הלך which is also favoured by the Talm. plur. הללים for הללי."]

It answers to the Arabic ܠܗܠܝܬܝ which assumes the power of a relative; hence is the shortened form הלך, and by aphæresis ܠܗܠ.

הלך id., once occurring Eze. 36:35, joined with ܠܗ and thus of the feminine gender.

הלך or הלך m., *a going, a step*; Job 29:6; הלך "my steps." Root הלך.

הלכה f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6; הלכות עולם לו "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27; הלכות ביתה "she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. הלך

הלך & הלך (see Gramm. § 67, [77]) fut. הלך (from הלך), once with Yod הלך Mic. 1:8; poet. הלך (from הלך), once תהלך Psal. 73:9; imp. הלך with ה parag. לך or with the ה omitted לך (see לך in its own place), fem. לך, rarely הלך Jer. 51:50; inf. abs. הלך, constr. לך with suff. לך, part. הלך.

(1) *to go, to walk, to go along* (kindred roots are הלך, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20; אני הולך על אשר-אני הולך "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition אל Gen. 26:26; ל 1 Sa. 23:18; 2 Ch. 8:17; sometimes על 2 Sa. 15:20; ל 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21; הלכות "ships going to Tarshish;" or with ה parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through* or *over* a place, as Deu. 1:19; וְהָלַכְתָּ אֶת כָּל-הַמִּדְבָּר "and we went through all the desert;" 2:7; Job 29:3. So also הלך Num. 20:17; 1 Ki. 13:12 (in other places הלך Pro. 7:19).—(b) followed by ל it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare ל, C. 1.) For another sense see above.—(c) with עם or את (את) *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with אחרי *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. הלך אחרי אלהים, בעלים הלך אחרי, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2; הלך חרב "the sword shall pursue thee.—(e) with a pleonast. dative הלך לו *to depart*, see No. 3.

(2) trop. *to walk*, i.e. *to live, to follow any manner of life* (Germ. wandeln, comp. הלך No. 3.) Ps. 15:2; הלך תמים "who walketh (lives or conducts himself) uprightly." Ps. 1:1; הלך בעצת רשעים "walketh (lives) according to the counsel of the wicked." 1 Ki. 9:4; הלך בדרך, בדרך, to follow any one's footsteps, to imitate him in life and manners, hence בדרך, "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like הלך) Isa. 33:15; הלך צדק, "he who walketh uprightly;" Mic. 2:11; הלך רוח, "living in wind (i.e. vanity)"

and lying;" Pro. 6:12, הולך עקשנות פה "walking (living) in perverseness of mouth," i.e. who, while he lives, continues to practise perverseness of speech.

(2) Specially to go away, to vanish, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. הולך לו, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לך לך Gen. 12:1; 22:2 Hence to de cease, to die, Gen. 15:2; Psal. 39:14. (So in Arabic عصى, ذهب, عصى, and

more fully حصى سبيله to go one's way. Syr. حلب to migrate, to wander; in Aeth. ገደዘ; and ለተወ). But to this head does not belong Gen. 25:32, הלך אבני לבנות; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i.e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as the hills flow with milk or with water, i.e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrs. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, קל ברגלים תלכנה קים. Vulg. omnia genua fluent aquis (i.e. out of fear). Compare Virg. Georg. ii. 166: auro plurima fluxit.

(5) to go on, to go forward in any thing, i.e. to go on adding. It is variously construed—(a) with inf. pleon. הלך and the participle of another verb, Gen. 26:13, וילך הלך ויגדל pr. he went on going on, and grew, i.e. he went on growing day by day, he grew more and more. Jud. 4:24, וילך יד בגדיש יאר, הלך ויחשה "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הלך the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וישבו המים מעל הארץ, הלך ושוב "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הלך and the partic. of another verb; 1 Sa. 17:41, הלך ויפלישתי הלקר, ויגרב "and the Philistines came nearer and nearer." 1 Sa. 2:26, והנער שמואל הלך ויגדל ויטוב, "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, la maladie va toujours en augmentant et en empirant, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL הלך pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL הלך i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1 Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, grassatus es (which, like the Hebrew, is a frequentative from gradior), whence מהלך grassator, robber, attacker, Prov. 6:11 (parall. מלך מלך). Compare עדה to walk, to invade, to rob. Others understand a vagrant. Compare HITHPAEL.

HIPIL הלך (from הלך), rarely הלך Ex. 2:9, and part. מהלכים Zec. 3:7 (formed from הלך in the Chald manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מהלכים leaders, companions, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הילכי את-הילך חנה, "take this child." 2 Sa. 13:13, אנה אוליך את-חרשתי, "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, that (the sea) may flow away, Ex. 14:21.

HITHPAEL הלך—(1) pr. to go for oneself, comp. Gr. πορεύομαι, Germ. sich ergehen, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, חגג שמים יתהלך, "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. הלך ברוחם to live (to walk) in truth, in uprightness. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מהלך Pro. 24:34, an attacker, a robber, or a vagrant, comp. Piel No. 4.

Derivatives, besides those which immediately follow, הלך, הלכה, הלכה, הלכה, see also לכה.

הלך Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. מהלך Dan. 3:25; 4:34.

הלך m.—(1) journey, way, also i. q. הלך איש a traveller, a wanderer, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a.].)

(2) a flowing, a stream. 1 Sa. 14:26, הלך רבש, "a stream of honey." Comp. הלך No. 4.

הלך m. Ch. a way-toll. Exr. 4:13, 20; 7:24.

הלל — (1) TO BE CLEAR, TO BE BRILLIANT, *hell* [על, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence to make *ellell*, is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. *hellen*, and the kindred roots *gellen*, גלל, שחלל. See PIEL. It is applied —

(2) to brightness of light, Arab. *هل* (like the Germ. *helle* farben). See HIPHIL, and the noun *הלל*. Hence —

(3) to make a show, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. *הולל* the proud, the insolent, Ps. 5:6; 73:3; 75:5. Hence —

(4) to be foolish. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. *נבול*.

PIEL, pr. to sing (see Kal No. 1), especially any one's praises; hence, to praise, to celebrate, especially God, with an acc. *הללו יה* "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with ? (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with ? Psal. 44:9. Also simply to praise, Prov. 27:2; 28:4; followed by *אל* to praise some one to another, to commend, Gen. 12:15.

(2) intrans. to glory. Psal. 56:5, *באלהים אהלל* "in God I will glory." Comp. Ps. 10:3.

PUAL, to be praised, celebrated, Eze. 26:17. Part. *מְהוּלל* worthy to be praised, (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, *וְנִתְחַלְּלוּ לֹא הַגִּלְלוֹת* according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. *הוֹלֵלָה* epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading *הוֹלְלוּ* for *הוֹלֵלָה* lamented.

POEL *הוֹלֵל* fut. *הוֹלִיל* causat. of Kal No. 4, to make foolish, Ecc. 7:7; also to shew to be foolish, to make ashamed. Job 12:17; Isa. 44:25, *יְהוֹלֵל יְהוֹשִׁיָּהוּ* "he shews the diviner to be fools."

POAL part. *מְהוּלל* mad, pr. smitten with fury. Ps. 109:9, *מְהוּלְלֵי* "those who are mad against me" (like *קָסִים*). Ecc. 2:2.

HIPHIL — (1) causat. of Kal No. 1, to make bright or shining, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. pnt under Kal 2], Job 29:3, *בְּהִלּוֹ נֹר* for *בְּהִלּוֹ נֹר* (by the omission of ה preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter ה, take *הִלּוּ* to be inf. Kal of the form *הָלַץ*, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) to shine, to give light, i. q. *הָאֵר* No. 2, *שִׁדְחַי* verbreiten, leuchten, Job 31:26.

HITHPAEL — (1) pass. of Piel 1, to be praised, Prov. 31:30.

(2) to glory, to boast oneself. 1 Ki. 20:11; 1 Ro. 20:14, *אֵל לוֹ אָז יִתְהַלֵּל* "he goeth away, and then he boasteth (of his bargain)." With ? of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with *עַל* Ps. 106:5.

HITHPOEL — (1) to be mad, to be foolish. Jer. 25:16; 51:7; Nah. 2:5, *יִתְהוֹלְלוּ הָרָכָב* "the chariots are mad," they are driven impetuously; Jer. 50:38, *יִתְהוֹלְלוּ בְּאִדֹמִים* used in a pregnant sense, "they madly confide in idols."

(2) to feign madness, 1 Sa. 21:14.

Derivatives, *הוֹלֵל*, *הוֹלְלָה*, *הוֹלְלָה*, *מְהוּלָה*, *מְהוּלָה*, *מְהוּלָה*, pr. n. *הוֹלְלָאֵל* and —

הִלֵּל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הלם fut. O (Psal. 74:6) — (1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, *הִלְמָה סִיסְרָא* "she smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, *הוֹלֵם פַּעֲם* who smote the anvil, pr. *הוֹלֵם פַּעֲם*. As to the change of the accent, see Lehrs. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. *הוֹלֵם יַיִן* Isa. 28:1, *smitten by wine*, drunkards; compare Gr. *οἰνοπλήξ*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) to smite in pieces, to break, Isa. 16:8.

(3) to be dissolved, to break up (intrans.) as an army, to be scattered; Germ. *ſich zerſchlagen*. 1 Sa. 14:16, *וַיִּהְיוּ וַיִּתְּצוּ* "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, *הִלְמָה*, *מְהוּלָה*.

הלם adv. of place. — (1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; *הֵלְכָם* *hitherto*. 2 Sa. 7:18.

To this answers the Arab. *هلم* (not *هلم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلْمِي*. Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from *הִלֵּם* to strike

the ground with one's foot (comp. **עצם**). As to the sense, comp. also Gr. *deupo*, *deupō*, pl. *deures*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֶלֶם ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

הַלְמָה f. *hammer*, Jud. 5:26, so called from striking. See the root.

הָם or **הֵם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הֶם or **הֵם** only in pl. with suffix **הֶמָּהֶם** for **הֶמָּהֶם** *their riches*. Eze. 7:11, **וְלֹא מִהֶמָּהֶם וְלֹא מִמָּוֶהֶם** "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words **מָהֶם**, **מִמָּוֶהֶם**, **מִמָּוֶהֶם** appears to have given occasion for the use of this new or at least uncommon form.

הֵם & **הֶמָּה** pers. pron. pl. m. **THEY, THOSE**; sometimes it is incorrectly put for the feminine, *ea*. Zec. 5:10; Ru. 1:22. — With the article it becomes the demonstrative, *these*; see **הָאֵלֶּה**. — Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, **חֲלַלְתִּי בְרִבְיִי** shall be stricken through with my sword." Compare **הָאֵלֶּה**.

הֶמָּה fut. **הֶמָּה** onomatop. root, to HUM; Germ. *brummen*, *summen*, or rather the old *hummen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *hummel*, Arabic **همس**, **همهم**. It is used —

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 93:3; Isa. 17:12. Hence **הַמְּקוֹמֹת** poet. noisy places,

i. e. the streets, Pro. 1:21. Pro. 20:1, **הַמֶּכֶּה חֶמֶץ** "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, **כִּי לְמוֹאָב כִּינֹר יִהְיֶה** "my bowels shall sound like a harp for Moab." Jer. 48:36, **כִּי לְמוֹאָב יִהְיֶה כִּינֹר** "my heart shall sound for Moab like pipes." Hence —

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is **הִנָּה**.

Derivatives **הֵם** or **הֵם**, **הֶמָּה**, **הֶמָּה**.

הֶמָּה see **הֵם**.

הֵמוֹן & **הֶמוֹן** Ch. pers. pron. pl. *they, those*, Dan. 2:34; Eze. 4:10, 23, i. q. Heb. **הֵם**.

הֶמוֹן (from the root **הָמָה**), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence —

(2) *a multitude* of men itself. **קוֹל הֶמוֹן** the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. **הֶמוֹן נְשִׁים** Gen. 17:4, 5. **הֶמוֹן עַמִּים** Isa. 17:12, many peoples. **הֶמוֹן נְשִׁים** a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, **הֶמוֹן מִצְדִּיק** pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

הֶמוֹן see **הֵמוֹן**.

הַמְּוֹנָה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמָּה f. *sound* of a harp, Isa. 14:11. Root **הָמָה**.

הֶמָּה a root not used. Arab. **هم** to rain incessantly; kindred to the Heb. **הָמָה**. The original idea appears to be that of making a noise; compare **הֶמָּה** used of the noise of showers, 1 Ki. 18:41. Hence —

הַמְּוֹנָה & **הַמְּוֹנָה** f. *noise, sound*, i. q. **הֶמוֹן** Eze. 1:24, **וְלָבָקָם קוֹל הַמְּוֹנָה כְּמֹל מְוֹנָה** "as they went, a

noise [was heard] like the sound of a host." (Comp. **המון** Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

המם fut. **המם** i. q. **המם** pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive*. Isa. 28:28, **המם** **וְנָלַח עֲגֻלָּתוֹ** "he drives the wheels of his threshing wain."

(Comp. Arab. **حم** to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight*, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, **וְשַׁלַּח הָאֱלֹהִים** "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, **אֱלֹהִים** "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct*, Deut. 2:15; Est. 9:24 (where it is joined with **אָבַד**). Jer. 51:34 (with **אָבַד**).

[Derivative, pr. n. **הוֹמָם**.]

המם **ἀπαξ λεγόμεν**. i. q. **המם**, **המל**, **המר** TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, **יֵצֵא הַמְּנַקֵּם כִּי** "because that ye raged yet more (against God) than the nations (which are around)." Compare **המם** Ps. 83:3; 46:7. It may also be that **המם** is a secondary root, formed from **המל**. The Hebrew interpreters regard **המנקהם** as being for **המנקהם**, and that this is the verbal noun **המון** itself. [So Ges. in Thes. and Corr.]

המן [*Haman*], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. **همان**, which he translates *alone, solitary*. But **همان** is nothing but an adv. *so, only, but*. Perhaps a better comparison will be Pers. **همام** *homâm*, magnificent, illustrious; or Sanscr. *hēman*, the planet Mercury.)

המניך or according to **המניך** Chald. Daniel 5:7, 16, 29, *a necklace, neckchain, monile*. To this corresponds Syr. **ܡܢܝܚܐ**, and Greek **μανιάκη**, **μανιακον**, **μάννος**; also **μανάκιον**, **μαννάκιον**: all of which are diminutives from **μάνος**, **μάννος**, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). **ה** in Ch. and Syr. is a prosthetic letter, and **י** or **יִ** is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable **מן** **μάνος** be further traced, the idea of many is not improbable that it properly signifies the moon, and that **μανιάκη** is properly i. q. **μηνιακός**, a little moon worn round the neck (compare **שֶׁמֶרֶץ**). Indeed in modern Persic the moon is called **ماه**, but the primitive Nun is shown to be omitted by the Greek **μήν**, **μήνη**, Dor. **μάνα**, Goth. *mana*, Lat. *mensis*, Germ. *Monat*, *Monb*. Geddes on Ex. 25:22, compares the Lat. *manica* from *manus*, and supposes **המ** properly to mean an armlet. ["Comp. also Sanscr. *mani*, a gem, a pearl."]]

המם an unused root, i. q. **המש**, **המש**, which are used of a gentle noise of various kinds (comp. **המם**, **המל**, **המר**), as of persons walking, of small branches and twigs mixed together and breaking one another (**ἄνιστον βεῖ-ῥεῖστος**); compare transp. **השמ** to break any thing dry, as brushwood, **השמ** brushwood. Hence—

המסים m. pl. Isa. 64:1, *brushwood*. Saadiah has well retained **المس**. See Schult. in Orig. i. p. 68, 69.

המר a root not used in Hebrew. Arab. **همر** *to flow in a rapid stream* (of water) **همر** rain, shower. The original idea is no doubt that of making a noise (comp. **המם**), as in **המל**, a root which is formed from this, the letter **ר** being softened. Of the same origin are Gr. **ὑμβρος**, Lat. *imber*. A kindred root is **מרר**.

Derivative **מַהֲמָרוֹת**.

I. **הן** pers. pron. 3 pers. pl. fem. **THEY, THOSE** Only with pref. **הֵן** Gen. 19:29; 30:26; **הֵן** Ezek. 18:14; **הֵן** Eze. 16:47; **הֵן** (therefore) Ruth 1:13. The separate pronoun always has **ה** parag. **הֵן**, which see.

II. **הן** followed by Makk. **הֵן**—(1) demonstrative adv. or interj. **LO! BEHOLD!** (Cognate words are **הם** which see, let. A., Arab. **هنا** behold, **هنا** here, Gr. **ἤν**, **ἤν** = **הֵן**, **ἤν**, Lat. *en*, also Chal. **הֵן**, **הֵן** the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. **הֵן**, **הֵן** behold, and **הֵן** this; **הֵן** where, and **הֵן** who?) Gen. 3:22, 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34, 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הנה which see. ["It becomes a part. of affirmation, *lo' i. q. yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well נם. Hence להו i. q. לה." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, ראו הן היתה כזאת "see whether there be such a thing." Compare Ch. הן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. ה, אם letter B.; also Syr. ܐܢܝܢ behold, which is used interrogatively in some phrases, as ܐܢܝܢ *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. אם let. C., *if*, like the Ch. הן, Syr. ܐܢܝܢ, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows אם). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year לא נזרע (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

הן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הנה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsæ*, avrai, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, כי טוב הנה; or stands for it, Gen. 41:26, שבע פרות הטבות שבע שנים הנה. Verse 27. With prefixes הנה Levit. 5:22; Nu. 13:19; הנה Levit. 4:2; Isaiah 34:16; הנה Ezek. 1:5, 23; הנה Gen. 41:19; Job 23:14 (like these things = of that kind). הנה Germ. so und soviel, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of הן No. II. behold, here, and ה parag. local), Gen. 45:8; Josh. 3:9, etc. הנה הנה hither and thither, Josh. 8:20. 1 Sa. 20:21, הנה "from thee hither," i. e. "on this side of thee," opp. to הנה, see הנה. ער הנה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly ענה which see.—(b) *here* (Arab. هنا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הנה הנה *here and there*, 1 Ki. 20:40.

הנה *ra'ely* הנה Gen. 19:2, i. q. הן with ה parag. having a demonstrative power (as א, איה), a demon-

strative particle, *lo! behola*. (As to its etymology or rather analogy, see הן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הנה אשתך "behold thy wife." Gen. 16:6; 18:9, הנה באהל "behold (it is) in the tent." Gen. 20:15, 16; 1:29, הנה נתתי לכם וגו' "behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, הנה בלמי והנה נפן לפני "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הנה פרוכו את ה' "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הנה *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 28, 5]), in pause הנה Gen. 22:1, 11; 27:1; and הנה Gen. 22:7; 27:18; הנה *behold thee*, Gen. 20:3; once הנה 2 Ki. 7:2. f. הנה Gen. 16:11; הנה *behold him, ecce eum, eccum*, Num. 23:17; הנה *behold us*, Josh. 9:25; in pause הנה Job 38:35; הנה Gen. 44:16; 50:18; הנה Deut. 1:10; הנה Gen. 47:1. הנה *behold me!* הנה *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הנה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הנה *behold I am about to bring a flood* (pr. behold me going to bring); Gen. 20:3 הנה *behold thee about to die*, "thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הנה *behold me, who founded*," for יסד or יסדתי.

הנה f. (a verbal noun of Hiphil, from the root נה), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הנם *Hinnom*, see under הני, letter a.

הנה [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (ענה), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הנה not used in Kal (kindred to הנה, *olēo, aydō*). [Not given as a verb in Thes. except as formed from הנה which stands as an interjection.]

PIEL, imper. אָפּ אָפּ BE SILENT SILENCE! an onomatopoeic expression for commanding silence; like the Germ. *st! st!* from which have been formed the roots הָפָה, הָשָׁה; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הָפָה Neh. 8:11.

HIPHIL, to command to be silent, to still (a people), Nu. 13:30.

הָפָה fem. remission, cessation, Lam. 3:49. Root פּוּג.

הָפַך fut. הָפִיךְ (Aram. אָפַךְ, Arab. أَكَبَّ)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ הָיָד turn thy hand, or thy side, i.e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֲרָף לִפְנֵי to turn the neck to any one, Josh. 7:8. Also intrans. (like σπρίσθαι, and in Hom. sometimes also σπρίψαι), to turn oneself, 2 Ki. 5:26; hence to turn back, to flee, Jud. 20:39, 41; Ps. 78:9.

(2) to overturn, to overthrow (as cities), Gen. 19:21, 25; Deut. 29:22; followed by פָּ Amos 4:11.

(Arab. الموثقَات the overthrown, kar' إِخْلَاص, a name for Sodom and Gomorrha.)

(3) to turn, to convert, to change, Ps. 105:25; followed by לָ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) to be changed, followed by an acc., into something. Lev. 13:3, שָׁעַר בְּנִינָה הָפַךְ לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) to pervert, e.g. any one's words, Jer. 23:36. Intrans. to be perverse. Isa. 29:16, הָפִיכְכֶם "O your perverseness!" [As a noun in Thes.]

NIPHAL הָפַךְ inf. absol. הִפְכֵּךְ.

(1) to turn oneself about, as an army, Josh. 8:20. Pro. 17:20, הָפַךְ בְּלִשְׁנֵי "he who has a tongue that turns about." Followed by פָּ to turn oneself against any one, Job 19:19; אֶל to any one, Isa. 60:5. 1 Sam. 4:19, נִתְּכָה עָלֶיהָ צָרִיחַ "her pains turned themselves unto her," i.e. took hold of her. Also followed by לָ, Lam. 5:2.

(2) to be overthrown, Jon. 3:4.

(3) to be turned, i.e. to be changed, followed by לָ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, to be changed for the worse, i.e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL, הִפְכֵּךְ followed by אֶל, to turn oneself, to be turned against any one, to assail him, Job 30:15.

HITHPAEL—(1) to turn, to turn oneself. Gen. 3:24, תָּרַב כִּתְּהִסְקָה "a sword (continually) turning

itself," i.e. flashing, brandished. Used of a cloud turning itself, i.e. as it were walking across the sky Job 37:12.

(2) to turn, i.e. to change oneself, to be turned Job 38:14.

(3) to roll oneself on, to tumble, Jud. 7:13.

Derivatives besides those which immediately follow, מִתְּהַפֵּךְ, מִתְּהַפֵּכֶת, מִתְּהַפֵּךְ.

הָפַךְ and הָפִיךְ m. the reverse, i.e. the contrary, Eze. 16:34.

הָפִיךְ perverseness, folly, with suff. Isa. 29:16, הָפִיכְכֶם "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents."]

הָפַכָה f. overturning, overthrow, Gen. 19:29. See the root No. 2.

הִפְכֵּךְ adj. crooked, twisted, Pro. 21:8. Opp. to שָׁרָף.

הִצִּיל f. verbal of Hiph. from the root נָצַל, escape, liberation, Est. 4:14.

הִצֵּן an unused root, prob. i. q. חָصַן and חָסַן (ה and ח being interchanged), to be strong and fortified, whence חָסַן defence, weapons; אֶתְּחַזֵּק: iron, pl. instruments of iron. Hence—

הִצֵּן Eze. 23:24 (where however many copies have הִצֵּן), weapons, arms, as well explained by the Targum and Kimchi.

הָר m. with art. הָהָר, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָהָרִים m.

A MOUNTAIN, a primitive noun as if from a verb, Mud. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָרָה which see. (Corresponding to this are Greek *ōos*, Slav. *gora*.) A word of very frequent occurrence; it often means a mountain tract of country, Gen. 14:10; hence הָרָה הַיְּהוּדִי the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also kar' إِخْلَاص, הָרָה Josh. 10:40; 11:16; הָרָה *ὄρεινή*, Luke 1:39, 65; הָרָה הַיְּהוּדִי the mountainous district of Ephraim (see אֶפְרַיִם). הָרָה הָאֱלֹהִים the mount of God, a name of— (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also the holy mountain of God (commonly הָרָה קְדִישָׁה, הָרָה קְדִישָׁה, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בְּיָת** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, *Die Religionsideen des A. T.* page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשִׁיבִית** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר חֶרֶם** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see **יַעַר**.

הור see **הור**.

רֶאֱ ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبّال** *mountainous*, 1 Ch. 5:26. See Bochart, *Phaleg.* iii. c. 14.

הַרְאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.* and verse 16, called **אֵרֵאֵל** which see.

הָרַג fut. **יָהַר** TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהַר בְּבֶרֶד נֶפֶסָם**, "he killed their vines with hail." Comp. **מָוֶה** Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by ? 2 Sa. 3:30; Job 5:2; and followed by ? to make a slaughter *amongst*, 1 Ch. 28:9; Ps. 78:31. Comp. **אָ** A. 2.

NINHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הָרַק m. *a killing, a slaughter*, Isa. 27:7; 30:25; Est. 26:15; Est. 9:5; Pro. 24:11, and—

הַרְגָה f. id. **הַרְגָה** sh. et. for the slaughter. Zec. 11:4, 7 (comp. the verb Isa. 52:13). **וַיֵּאֱמָר הַרְגָה** the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to **הָרַר**, *Ges. add.*], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by ? of the man by whom she conceives, Gen. 38:18. Part. **הוֹרֶה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הוֹרִים** to be as if by zeugma (comp. Arabic **أَبَاءُ** *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word **הור**.

(2) metaph. *to conceive in the mind*; hence *to plan, to devise* any thing. Ps. 7:15, **הָרָה עֵשֶׂל וְלָרַ**, "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL **הוֹרָה** pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said **הָרָה נֶקֶר** there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַתֵּהָרֶה אֶת־יִצְחָק**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הָרוּ** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִין**, **הָרִי**, **הָרִי** [and the following]—

הָרָה adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by ? by whom"]. **הָרָה לֵלֶת** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עוֹלָם** always with child, Jer. 20:17. Pl. **הָרוֹת** Am. 1:13. With suff. **הָרוֹתֶיךָ**, **הָרוֹתֶיהֶם** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הָרָהָר Chald. *a thought*, from **הָרָה** to think; see **הָרָה**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **רְעִיּוֹן** Dan. 2:29, 30; 4:16. Syr. **ܪܝܢܐ** a phantasm or imagination.

הָרִין m. (from **הָרָה**) *conception*, Gen. 3:16. With *tzere impure*.

הָרִי i. q. **הָרָה** fem. **הָרִיָּה**, whence **הָרִיָּה** Hos. 14:1

הָרִי m. *conception* (from **הָרָה**) Ru. 4:13; Hb. 9:11.

הַרְסָה f. (from the root **הָרַס**), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. **רָם**, **אָרַם** to be *high*, *lofty*. Arab. **هَرَمَ** to make great, to lift up; whence **هرم** a pyramid, a lofty edifice. Hence **הָרַמֶּן** and —

הָרַם ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **רָם**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הָרַמֶּן i. q. **אָרַמֶּן** a *fortress*, *palace*, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרַן ("mountaineer," from **הָר**), [*Haran*], pr. n. — (a) of a brother of Abraham, Gen. 11:26, 27; — (b) 1 Ch. 23:9. **בֵּית הָרַן** see p. cxvii, B.

הָרַס fut. **יִהְרַס** Ps. 28:5; Isa. 22:19, and **הָרַסוּ** Ex. 15:7; 2 Ki. 3:25.

(1) to *pull down*, to *destroy*, *einreißen*, *nieberreißen*. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ρήσσω**, **ρήρω**, Germ. *reißen*, has the meaning of tearing, pulling down, and is itself onomatopoeitic. Compare **רָצַץ**, **רָצַח**, also **פָּרַץ**, **פָּרַס**, **עָרַץ** etc. (Ara. **هرس** is, to tear, to tear to pieces). This verb is properly and commonly to *pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 11:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is to *break out* teeth, Psal. 58:7; to *pull down* any one from his station (*herunterreißen*), Isaiah 22:19, to *destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וַיִּשְׁמַד הַמֶּלֶךְ הַיָּשָׁר** but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb **הָרַס** h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. to *break through*, to *break in*, Exod. 19:21, **פָּן יִהְרַסוּ אֵלַי**, "lest they break through to the Lord;" verse 24.

NIPHAL, to be *broken down*, *destroyed*, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הַרְסָה**, **הַרְסוּת**, and —

הָרַס **ἀπαξ λεγόμεν**. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עַד הָהָרִים יֵאָמַר לְאַחַת** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר נִפְחָל**. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken*, to be figuratively expressed in these words (Dissertatt.,

Philol. Crit., No. XVI), comp. **هريس** dilacerator, i. e. a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

[**הָרַר** an unused root; prob. to *swell*, kindred to **הָרָה** to become pregnant, prop. to swell, to become tumid. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**. Ges. add.]

הָרַר once with suff. **הָרָרִי** Jer. 17:3; and **הָרָרִי**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי**, with suff. **הָרָרִי** Deu. 8:9 i. q. **הָר** mountain, but commonly poet. Jerem. loc. cit. **הָרִי בְשָׂרָה... לְבִי אָמַן** "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member **בְּמִתְּחִיל בְּחַטָּאת** "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. **הָרָה** to conceive. Palp. **הָרַר** to conceive in the mind, to think. Hence **הָרַר**.

הָרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararic*], a mountaineer, either of Ephraim or of Judæa.

הָשַׁם (perhaps i. q. **הָשָׂם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשָׂם** 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהַשְׁמָעוּת אָזְנִים**, "that the ears may hear."

הִתְחַל verb. of Hiph. from **חָלַח**, a melting, Eze 22:22.

הָתַח pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הָתַח** truth.

הָתַל in Kal not used; a secondary root formed from the Hiph. of the verb **חָלַח** [to which in *Thea* u

is referred]; very many of the forms manifesting their origin from the root תלל; in others ה appearing as though it were radical. The former is the case in the pret. תלל Gen. 31:7; inf. תלל Ex. 8:25, fut. תלל Job 13:9; pass. תלל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in תלל 1 Ki. 18:27; תלל Jer. 9:4, and the derivatives תלל, תלל (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by ת Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus תל is *to cause to fall*, whence Hiph. תלל *to deceive*, like תלל, σφάλλω, *to deceive*; which figurative sense is found in the cogn. תלל *to defraud*: then from תלל by the change of the letter ת into a harder guttural, is formed תלל *to deceive*,

to defraud, תלל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ת to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are תלל, תלל, תלל which see; also in the cognate languages תלל a bow, from the root תלל, hence תלל; תלל, hence Rabb. תלל; תלל, before, from תלל, hence תלל. Hence—

תלל m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

תלל a root not used in Kal, prob. i. q. תלל, תלל to break; hence *to break in upon, to rush upon* any one. "Απαλ λειγόμε.—

POEL. Psal. 62:4, תלל על איש "how long will ye rush upon a man?" LXX. ἐπιτίθεσθε. Vulg. *irruitis*. I do not agree in judgment with those who make the root תלל, nor do I think the signification of making a noise (comp. Arab. هات) suitable to the passage.

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name ו, sometimes also written וו, denotes a *naïl*, or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; ו for ו, ו, ו; in the middle of a root it is sometimes moveable (and is then interchangeable with ו, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as ו, ו, ו.

ו followed by Sh'va moveable, or the letters ב, כ, ג, before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. و, pronounced in the common language u, Syr. و, Æth. و); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words (ו, ו Gen. 1:1, ו, ו 1:2) and sentences, especially in *continuing a discourse*. Gen. 1:2, ו, ו. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, ו, ו, ו, ו; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, ו, ו; Job 42:9; Isa. 1:13. As to the total omission of the copula, or *asyndetic sentences*, see Lehrs. 842.

(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἔν δὲ δυνάμει, as it is called by grammarians). Gen. 1:14, "they shall be **לְאֹתוֹת וּלְמוֹעֲדִים** for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, **הִלִּיפוֹת וְצָבָא** "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiad.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *is que, et quidem*. 1 Sa. 28:3, **בְּרָמָה וּבְעִירוֹ** "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, **נָחֵלְתָּךְ וְנִלְאָה וְנִי** "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, **עִיר וְקָדִישׁ** Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. **וְ**. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. **و** in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by **Vav**, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often **וְיִרְדְּהָ וְיִרְשָׁלָיִם** "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Ps. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pœni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pœni*," Liv. xxi. 40." Thes.]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, **מֵאֵל אֱבִדִּי וְיִעֲזָרֵנִי וְאֵת שְׂרִי וְיִבְרַכְךָ** "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for aided the poor... **וְיָתוֹם וְלֹא עֹזֵר לוֹ** and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(e) It commences an apodosis like the Arab. **ف** see De Sacy, Gramm. Arabie ii, § 551—56; especially when preceded by **لَا**, like the Germ. **so**; but it is more correctly rendered *da, dann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, **וְיִמְנְנוּ אֲנִי וְאַתָּה בְּיוֹם אֲכָלְכֶם מִכֵּזֶב** *an dem Tag wo ihr davon esset, da werden euch die Augen aufgehen*. Often when preceded by **אִם** Psal. 78:34, **אִם הִרְגָּם וְיִדְרְשׁוּהוּ** "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, **וְיִדְעֶתֶם** *am Abend, da sollt ihr erfahren*. Pro. 24:27, **אַחֵר וְנִבְנִיתָ בֵּיתְךָ** "afterward, then thou shalt build thy house," *bernach, da baue dein Haus*. Gen. 2:4, 5, **וְיִשְׁלַח וְיִבְרַח וְיִשְׁמַח וְיִשְׁמַח וְיִשְׁמַח** "and he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, **וְלֹא חָקֵר** *seine Jahre, die sind nicht zu zählen*. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signifi. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare **לִּם** No. 1, e), **וְהַשְׁתוּוּהָ** *Vav adæquationis* is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be **וְיִבְאֲבוּתֵיכֶם** against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. **السنة والكلاب السلوقية** "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togr. Vers. 2.)

(g) When doubled **!...!** is *et...et, both...and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's Heb. Gram.* page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְאֵיךְ לִי לֵבָבְךָ when yet thy heart is not with me." Ru. 1:31; especially before personal pronouns, וְאֵיךְ but I (ba id boch), Gen. 15:2; 18:13, 27; וְאֵיךְ Ps. 50:17; וְהִנֵּה Isa. 53:7 (compare my observations in Comment.); וְאֵיךְ Gen. 26:27 [?]; וְאֵיךְ ib. (comp. Arab. *وَأَوَّالِ حَال*, especially before pronouns, as *وَأَنْتَ*, *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated *...sive...sive, whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, וְהָיָה הַיּוֹם הַהוּא, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under *הָיָה* page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in Thes.]

(4) Before *causal* sentences, like *בִּי because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהָיָה בְּעֵלְתָּ בְּעַל because she is a man's wife." Ps. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְהָיָה לְפָנֶיךָ because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, וְאֵיךְ for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהָיָה וְהָיָה wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which *Vav* stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which *ו* is prefixed has a conclusive power. 2 Ki. 4:41, וְיָאָמַר וְהָיָה לָמָח, "and he said; (since things are so) then bring meal," or "therefore bring meal," *so* *helt* *Mehl*. Isa. 3:14, וְאֵתֶם בְּעֵרְתֶּם הַכֶּרֶם, "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Ps. 4:4, וְיָדַע, "know therefore," *so* *wisset denn*. Ps. 2:10, וְעַתָּה מְלָכִים, "now therefore, O kings," etc.; compare verse 6. 1 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאֵיךְ where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (*auf daß*) followed by a future which is commonly apocopated or para-

gogic (see Lehrs. p. 873), Isaiah 13:2; Job 10:20; Gen. 42:34; *so that* (*so daß*), *that*. Numb. 23:19, "God is not a man וְיִזְבֹּךְ so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(a) that *ו* also is employed to connect question and answer, comparing Job 28:20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. a. וְהָיָה וְהָיָה וְהָיָה "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. וְהָיָה וְהָיָה וְהָיָה *Necht beines Waters, daß war id sonst*.

ו before gutturals *וּ*, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וְהָיָה *Vav conversive*, וְהָיָה he will kill, וְהָיָה he was killing. This prefix has arisen from the verb substantive וְהָיָה, so that it may have been originally expressed fully וְהָיָה וְהָיָה "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word וְהָיָה) being cast away, and וְהָיָה being contracted by the aid of Dagesh forte conjunctive into וְהָיָה, just as וְהָיָה, וְהָיָה, וְהָיָה, *מְהָיָה, מְהָיָה, מְהָיָה*, is, therefore, properly a compound tense, altogether answering to the Arab. *كان يقتل* "it was (that) he might kill." Æth. *ሀለወ፡ ያጠፋ*: "he was baptizing," Amhar. "it was (ሂለ) that he might dye," for "he was dying;" see Lehrs. § 87, and as to the use of this form, see Hebrew Gramm § 99, 6 (ed. IX). One thing is to be observed that *Vav conversive* *very frequently* includes also the copulative (וְהָיָה) and he was saying, for וְהָיָה, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that *ו* has sprung from וְהָיָה, or else that it does not differ in its origin from *Vav* copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; *ו* can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Esr 1:1;

where even a copulativ. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that *י* conversive does not differ in origin from *י* copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

י pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that *י* is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read *י*. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart *עַדֵּן* 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read *עַדֵּן* or *עַדֵּן* unless perhaps *י* is for *עַדֵּן* the *ו* being dropped, and then *י* is the copula." Ges. add.]

י a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. *יִסְתָּן* Verse 18, comp. *יִסְתָּן* to give, i. q. *יִסְתָּן*. But Kimchi found in MSS. *יִסְתָּן* in one word, which would be Aram. Ethpa. of the verb *יִסְתָּן* = *יִסְתָּן*: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

י pl. *יִסְתָּן* m. (with Kametz impure), *a peg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

י Arabic *وزر* TO CARRY (whence *وزير* *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] *sin* is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also *יָאִיֵּן*, *aipeu*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

י m. *laden with guilt*. Prov. 21:8.

יִזְרְיָה (Pers. *ویژه*, pure pr. white, see *יָזַן*), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

יָלַד i. q. *יָלַד* TO BEAR, BRING FORTH. Arabic *ولد*. Hence—

יָלַד m. *offspring*. Gen. 11:30, and—

יָלַד m. id. 2 Sa. 6:23. *יָלַד* and the western MSS. have *יָלַד*.

[*יָלַד* an unused root, i. q. *יָלַד* to be torpid, weak, meek." Hence—]

יָנִיחַ [*Vaniak*], pr. n. of a man. Eze. 10:36.

יָפֵסִי (perh. i. q. *יָפֵסִי* "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

יָשָׁנִי [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is *יָשָׁנִי*. ["Probably this should be *יָשָׁנִי*. The whole passage is, *הַבְּכוֹר יִשָּׁנִי יִשָּׁנִי יִשָּׁנִי*; see Mover's Chron. p. 54." Ges. add.]

יָשָׁנִי (Pers. *وشتی*, "beautiful woman"), *Vashiti*, pr. n. the wife of Xerxes. Est. 1:9.

?

The seventh letter of the alphabet called *י*, i. e. Syr. *ܝܬܐ* a *weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. *ذ* *dh*, and *ز* *dz*; as *ذَبَحَ* *יָבַח* to slaughter; *زَرَعَ* *יָרַע* seed.

When this letter corresponds to the former, it becomes in Aramaean *ד*, when to the latter, *ז* is retained; thus *דָּבַח*, *וָדַח* to slaughter; *זָרַע*, *וָזַר* to sow, etc. Comp. the letter *ד*.

Also *ד* and *ז* are interchanged amongst themselves: e. g. *זָרַע* and *דָּבַח* help; *זָרַע* and *דָּבַח* to cut off.

י is interchanged—(a) with י (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ז, ש, as זעץ and זעץ to go away; זעץ, זעץ to exult; זעץ, Syr.

זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e.g. זעץ and זעץ. Thes.]

זעץ an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זעץ.

זעץ (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذيب, Syr. ذاب. Gen. 49:27;

Isa. 11:6; 65:25; Jer. 5:6; זעץ "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זעץ this, fem. of the pronoun זעץ, which see.

זעץ an unused root ["onomatopoetic i. q. זעץ to murmur, to hum, to buzz; Germ. summen; whence זעץ a fly, from its buzzing; like Lat. musca, from μύσσω, musso (mussito); Bochart compares"] Arab. ذذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זעץ to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (fliegen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זעץ, זעץ.

זעץ once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωρηται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. ذى; has the same signification, see Jauhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5), but the Zabians have the noun ذى gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זעץ, זעץ, זעץ, זעץ.

זעץ m. a gift, dowry, ibid.

זעץ ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זעץ.

זעץ (probably for זעץ "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זעץ.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זעץ ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זעץ ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαιος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זעץ (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זעץ m. a fly, from the root זעץ. Isa. 7:18; Ecc. 10:1; זעץ "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זעץ the lord of flies, see זעץ No. 5, letter b. ["Arab. ذباب, Ch. זעץ id."]

זעץ ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זעץ (id.) [Zabbud], Ezr. 8:14 כחב.

זעץ ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כחב is זעץ.

זעץ and זעץ [root זעץ], m.—(1) habitation residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זעץ זעץ "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under זעץ.

(2) [Zebul], pr. n. m. Jud. 9:28.

זעץ, זעץ, זעץ ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זעץ from the form זעץ, Num. 26:27.

זעץ (a root kindred to זעץ, Arab. ذبح, Syr. ذبح, Zab. ذبح and ذبح, Æth. ዘበሐ: Perhaps the same root is found in the Greek σφαδω, i.e. ΣφαΓ). [fut. זעץ].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and זקני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זבח fut זבַח to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זבַח and —

זבח m. with suff. זבַחִי, pl. זבַחִים, const. זבַחִי once זבַחִי Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זבַחֵי־דִּבּוֹר *contentious feasts*.

(2) a *sacrifice* ["whether the act of sacrificing or"], an offering, a victim. Opposed both to זבַחֵהּ a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבִי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 זָבִי perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.

זבִּידָה see זבִּידָה.

זְבִינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל to BE ROUNDED, TO MAKE ROUND, whence the Talmudic זָבַל, round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلٌ, زَبَلٌ.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבַלְנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבַל, נָזַל.

Derivatives, זבִּילָן, זבִּילָן.

זָבַל see זָבַל.

זבִּילָן see זבִּילָן.

זָבַל Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, זָבַלְנִי זָבַלְנִי "that ye will gain the time," i. e. ye seek delay (compare זָבַל). Hence pr. n. זָבַלְנִי.

זָבַל m. Nu. 6:4, the skin of a grape, clear and transparent. Its root is the following word.

זָבַל [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַל i. q. זָבַל to be pure, the Arabic زَجَلٌ glass, i. q. זָבַלְנִי, Ch. זָבַל to be clear, transparent. [Derivative זָבַל.]

זָבַל m. (verb. adj. from זָבַל, זָבַל) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare זָבַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבַל constr. זָבַל (as if from the root זָבַל = זָבַל), with suff. זָבַלְנִי, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבַלְנִי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבַל with prefix זָבַל, זָבַל, f. זָבַל, more rarely זָבַל Eccl. 2:2; 5:15, 18; 7:23; 9:13; זָבַל Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבַלְנִי Jer. 26:6 כְּתִיב, plur. זָבַלְנִי (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic هَذَا, هِذَا hic, Syr. هَذَا, hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָבַל, זָבַל and Æth. ዘ:, which have become relatives. Corresponding to the Sanscrit sas, sa, tat. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc, A. [in the note after זָבַל] and to these may be added the German da.

זָבַל is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבַלְנִי this word; זָבַלְנִי "in this day," Gen. 7:11. In other places זָבַל without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָבַלְנִי "this (is) the word," Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זר הים הגדול** "this great sea." Ezr. 3:12, **זר הבית** "this house." Jud. 5:5, **זר סיני** "this Sinai." Josh. 9:12, **זר לחםנו** "this our bread." Ps. 48:15, **זר אלהים** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זר הים הגדול** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זר משה** "this Moses;" verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מי זה בא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מי הוא** (see **הוא**), and more fully **זה הוא מי הוא** Jer. 30:21; Ps. 24:10 (and so **מה זה** what then? *wie denn?* *wie doch?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

זר id. Gen. 18:13; 25:22. Arabic **هَذَا** **זה** rarely follows, as in Daniel 10:17, **זה אלהי**, and with a pronoun **זה אתה** thou (compare the Latin *ille ego*), **du da**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זהו ספר** "this they shall give... a half shekel." Ps. 7:4, **אם עשיתי זאת** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **אלה** (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זה... זה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זה אל זה** one to another, Isa. 6:3.

(2) **זה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da* mit for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זה**, **הוא**). Psal. 104:8, **אל מקום זה** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זה**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זה** is found, Ps. 132:12."] As a mark simply of relation (like **זה** A, 2), Ps. 74:2, **הר ציון זה** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **זה** in *this* sc. place, Gen. 28:17; Num. 13:17, etc.; **הנה** hence, Gen. 37:17; Ex. 11:1; **הנה** hence and hence, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זה** *hic* **הנה** *here*, Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **זהו שלום** "and now there shall be peace;" 1 Ki. 17:24, **זה ידעתי** "now I know." **זה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זה פעמים** "these two times;" Gen. 31:38, **זה עשרים** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זה פקדה שנים** "already so many years."

(4) with prefixes — (a) **זה** in *this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **זהו** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זהב an unused root, certainly the same in signification as **זהב**, to shine like gold.

זהב constr. **זהב זהב** (once **זהב זהב** Gen. 2:12), m.

(1) *gold* (Arab. **ذهب**, Syr., Chald. **ܕܝܬܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **זהב** is understood, e. g. Gen. 24:22, **זהב עשרה** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זהב an unused root. Arab. **ها** to shine, to be fair, also to be proud; **זהو** splendour, beauty, especially that of flowers, the flower itself; compare **זה** from **זה** to be bright. Syr. **ܕܝܬܐ** to be proud; Ethpaël, to be made splendid or beautiful.

Derivatives, **זהו**, **זהו** and **זהו**.

זהם unused in Kal. Arab. **هم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. **ܐܕܝܬܐ** TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זהם**, **זהם** are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **זהם לחם** "he loathes it, namely bread." The suffix is pleonastic; comp. I. e. h. g. § 195, 2.

זהם ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

זהר unused in Kal, i. q. **זהר** TO SHINE, TO BE BRIGHT; comp. **זהר**.

HIPIL הִיפִּיל — (1) *to make to shine*. Metaph. — (a) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10. — (b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by כִּן (warnen vor etwas), Lev. 15:31. [But see Eze. 3:18, הִיפִּיל רָשָׁע מִדְרָכּוֹ הַרְשָׁעָה, “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, הִיפִּיל אֶתְּךָ אֵתָּם מִמֶּנִּי, “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinethwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant, properly to give forth light*, Dan. 12:3. Ch. הִיפִּיל id.

NIPHAL, *to be taught, to be admonished; also to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by כִּן Ecc. 12:12.

יִיר Ch. id. part. pass. יִיר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

וִיר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

וִי m. i. q. וִי (which indeed is the reading of many copies), for וִי (from the root וִי), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the month of flowers; 1 Ki. 6:1, 37; Chald. וִי נִיפְּנָא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, وَايَار, also from splendour. Compare German Frühling, Sued. Glens, spring; likewise named from splendour, brightness.

וִי see וִי.

וִי comm. i. q. וִי and וִי.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וִי כֹחַ, “this his strength (is) for a god to him.” More frequently also —

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וִי חֲסִידָאֵנוּ לִי “against whom we have sinned.”

(In the Talmud וִי not unfrequently is used for וִי, and also in its compounded forms. The Tayitic Arabs are accustomed to use وَايَا for وَايَا; see Schult. ad Har. ii. p. 75.)

וִי (1) *to flow*, properly used of water. Psalm 76:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, וְאֶרֶץ זָבַח חֶלֶב וְדָבַשׁ “a land flowing with (i. e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, לֹב עֵקֶר, ‘thy valley flows,’ sc. with blood.”]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. וִי, to flow, to flow away, to become liquid. Arab. وَابَّ to pine away with hunger or sickness. See under the root وَاب.

וִי m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

וִי or **וִי** (1) i. q. the kindred root וִי to BOIL, TO BOIL OVER (speaking of water), onomatopoeitic like the German siedern, the English to seethe, Greek ζέω, whence ζέω (εὔω, ἄβω), compare the similar σίω. See Niph. and Hiph. No. 1. Hence to overflow (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. ferveo, it is transferred to the violence or fierceness of a passionate mind (compare וִי, Arab. بفا and Schultens, Opp. Min. p. 80), and thus to insolence and wickedness. Hence he acted insolently, proudly, or wickedly towards any one, followed by וִי Ex. 18:11; Jer 50:29. In this signification וִי is a kindred root

In Arabic both the roots وَايَا; Med. Waw and وَايَا, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وَايَا) is, to prepare provision for a journey, وَايَا; food for a journey, from the idea of cooking, von Aufstehen zur Reise; the latter (for وَايَا) to increase, to exceed, from the idea of overflowing. [See וִי in Thes.]

NIPHAL, part. וִי (from the form וִי comp. Lehrs. p. 411, for it is by no means necessary to suppose another root וִי [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHAL — (1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיִּבְרֹךְ יַעֲקֹב בִּלְבָבֵהוּ "and Jacob and pottage." LXX. ἐψῆσε δὲ ἰακώβ ἐψῆμα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְיָד אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּצַדִּיקָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives וָר, וָרִיד, וָרִיד.

וָר Ch. id. APHEL inf. הָוָרָה i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וָרָה an unused root. Arab. وَرَى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וָרָה and וָרָה.

וָרָה an unused root. — (1) pr. i. q. Ch. וָרָה *to move oneself about*. ["Talmud. id."] Hence וָרָה and וָרָה No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וָרָה and the very similar series of significations of וָרָה), hence *to spout forth like rays or in streams* (speaking of milk), and the noun וָרָה a full breast. [Note, in Thes. the order of these meanings is reversed.]

וָרָה Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וָרָה (which see). LXX. ἰθρη ἰσχυρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

וָרָה [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

וָרָה or וָרָה (with Kametz impure), only found in the plural וָרָה f. *a corner*, from the root וָרָה. (Syr. ܐܪܝܬܐ, Arab. رِجْلَانِ). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנֹתֵינוּ כְּזוֹהֵרֹת, בְּנֹתֵינוּ כְּזוֹהֵרֹת literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. & ἐπὶ γούνα. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; *corner stones* of strength and beauty are simply spoken of.]

וָרָה (1) i. q. וָרָה *TO POUR OUT*, once, Isa. 46:6, הָגִלִּים יִהְיוּ כִּסְיֵי "pouring out (i. e. lavishing) gold from the bag." (Arab. نَالَ IV. *to make light of*.)

(2) *to remove, to take away*, compare Arab. نَالَ Med. Waw and Ye, *to take away*; intransitively, i. q. *to go away, to desist, to fail*. Hence וָרָה. [HIPHAL הָוָרָה for הָוָרָה (comp. the roots הָוָה, הָוָה, and Gesen. Gram. § 71, note 9), *to make light of; to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

וָרָה f. *taking away, putting aside*, only found in const. וָרָה, and with suff. וָרָה, וָרָה as a preposition *besides, save, except*, e. g. וָרָה *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וָרָה for וָרָה Deut. 1:36; 4:12. Once as a conjunction, for וָרָה וָרָה *except that, unless that*, 1 Ki. 3:18.

וָרָה unused in Kal. Chald., Syr., and Sam. *TO MORTIFY, TO FEED, TO GIVE FOOD*.

HOPHAL, Jer. 5:8, כְּחֵיב סוּסִים מִוָּרָה, *fed horses*, i. e. fat. The וָרָה has מִוָּרָה, which, according to Schultens, is derived from וָרָה, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμανεῖς. Hence מִוָּרָה.

וָרָה Chald. id.

ITHPEAL, fut. יָוָרָה pass. Dan. 4:9.

Derivative מִוָּרָה.

וָרָה f. *a harlot, prostitute*, part. fem. from the root וָרָה which see.

וָרָה (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare νεύω *to shake, to agitate* (see Pilpel, and וָרָה), in KAL intransitive נָבַע SHAKEN, hence —

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. מִוָּרָה *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וָרָה sweat [which in Thes. is referred to וָרָה; also וָרָה].

וָרָה Chald. *to tremble, to fear*, followed by מִן Part. וָרָה or according to קָרָה Dan. 5:19; 6:27

וָרָה f. (from וָרָה with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, לְיוֹשֵׁר לְכָל מְמָלְכוֹת הָאָרֶץ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The קרי every where [in these passages] has the form וְזִי, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

וִיר an unused root. In Chaldee to borrow. Hence the pr. n. וִיר. ["Probably i. q. זָבַח to flow, compare Arabic ذَف, to flow, to be liquid, ذَف, to become liquid, to melt in drops," etc., Thes. "Hence וִיר and וִיר".]

I. וִיר — (1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܝܪ, ܝܪ to take in the hand. Arab. زير to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots צָר, צָרָה). Fut. Jud. 6:38, וְיִצְרֵם וְיִצְרֵם "and he squeezed together the fleece." Job 39:15, וְיִצְרֵם וְיִצְרֵם "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. וִיר (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא וִירָה "the wounds are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, וְיִצְרֵם, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). וִיר is a more obtuse form for וִיר, compare Zec. 5:4"]. Hence קוֹר No. I.

II. וִיר a kindred root to וִיר and וִיר.

(1) to turn aside, to depart (like Arab. ٤; Med. Waw Conj. VI. VIII), followed by ִין from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence וִיר falsehood, ִיר; lie, falsehood, ִיר; Conj. I. to tell lies (compare וִיר and Arab. ٤).

(2) to turn from the way, to lodge at any one's house (Arabic ٤; to visit some one), hence to be a stranger (Arabic ٤; a visitor, stranger) ["to be strange or foreign"].

Part. a stranger, strange, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. *ἐστὶν οὖν*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. ִיר is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. ִיר a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own God*?], Ps. 44:21; 81:10; ellipt. ִיר Isa. 43:12. Pl. ִיר Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. ִיר a strange woman (i. q. ִיר Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ִיר is to commit adultery, prop. to turn to lodge with). So ִיר adulterers, profligates, Jer. 2:25; Eze. 16:32, ִיר strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, ִיר strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קִטְרֵת ִיר, profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. ִיר another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically new, unheard of, Isa. 28:21.

["Also i. q. Arab. ٤ Med. Ye to loathe; intrans. to be loathsome, Job 19:17, ִיר ִיר, 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence ִיר loathsomeness, for ִיר."]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. ִיר become strange, Ps. 69:9.

Derivative קוֹר No. II. — ִיר Job 19:17, see under the root ִיר [but see the added remark from Thes. above].

ִיר m. once Isa. 59:5, ִיר (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, וִיר is part. pass. of the verb וִיר No. I, ִיר being added for ִיר fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written ִיר part. act., according to the form of the pret. ִיר Isa. 1:6.

[ִיר pr. n. Zaza, 1 Ch. 2:33.]

ִיר unused in Kal, i. q. Arabic ٤ and ٤ to remove, to displace. Aram. ٤, ٤.

NIPHAL to be removed, Ex. 28:28; 39:21.

ִיר — (1) TO CREEP, TO CRAWL. Part. ִיר

"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, זחלתי, על-כך "therefore I was afraid and feared."

זחלת ("serpent"), [Zohelath], pr. n. זחלת, אבן ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זידן adj. m. (from the root זיד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זיו Chald. m. *splendour, brightness* (contracted from זיהו, from the root זיה which see, i. q. Hebr. זיה), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זיהו שניו עליו, "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זיו brightness. Arab. زى and زى ornament.)

זיו m. (from the root זיו)—(1) *any moving thing*, wasicht regt, was lebt und webt. So poetically זיו used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδalon, a beast, for κνώδalon, has been rightly compared with this; as may be also κνώπτον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) [*"streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk."* The.] *a full breast* (see the root זיו No. 2). So the original figure being preserved, Isa. 66:11, זמן חלבן וזה הענגתם מין בברכה, "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is משר חנכייה.

[In Thes. the order of the meanings is reversed.]

זיו ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זיה (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זיה.

זיה ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זיה ("borrowed," ["flowing"], from the root זיה, [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זיה 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זיה f. pl. (for זיה, זיה from the root זיה, comp.

the similar instances collected in Lehrs. page 145, u which add קיצון for קיצון, קיצון for קיצון.) *burning darts or arrows*, Isa. 50:11, i. q. זיה Prov. 26:18 (where many copies read זיה. Syr. زيم a weapon, thunderbolt).

זיה Arabic زار Med. Ye, *TO LOATHE*. Intrans. *to be loathsome*. Job 19:17, רחי זיה לאשתי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זיה (for זיה) *loathing*. [In Thes. under זיה No. II; see above.]

זיה constr. זיה, pl. זיהים m.

(1) *an olive*, olive tree, Jud. 9:9; more fully called זיה זיה Deu. 8:8. זיה oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זיה הר היותים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive*, the fruit. זיה זיה the olive tree, Hag. 2:19. זיה זיה he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 2.

A similar word is used in all the cognate languages:

Syriac زيت olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ΖΩΙΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זיה (which see), and

זיה to shine, זיה to adorn ["(for זיה) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זיה a fair or splendid form,

["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זיה, Ch. זיה: so that זיה prop. should be feminine,

from the form זיה, זיה, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זיה), or, as I prefer, to the brightness of oil (compare זיה oil, from זיה to be bright, and זיה Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ז was taken for a radical; and thus זיה is of the masculine gender, and from it in Arabic a new

verb has been formed, *זאת*; to preserve in oil, II. to lay up oil.

זיתן ("olive tree," Arabic *زيتون*), [*Zethan*], pr. n. m. 1 Ch. 7:10.

זך and **זָךְ** i. q. **זָךְ** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָךְ**.

זָךְ i. q. **זָךְ** [fut. **יִזְכֶּה**], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. *زكا*, Syr. *ܙܚܐ* and *ܙܚܐ* id. The Greek *ἀγιος*, *ἀγνός*, and probably also the Lat. *sacer*, *sancio*, transp. *custus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, *נְקִיּוֹת וְזָכָה נַשְׂרָא אֶת-אַחֲרָיו* "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL **הִזְכֶּה** for **הִתְיָזָה** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָךְ**. See *Thes.*]

[Derivative, **זָכָה**.]

זָכוּ Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זִכְרִית fem. once, Job 28:17, *glass or crystal*. (Arab. *زجاج*, Syr. *ܙܚܐܝܬ* id.) Root **זָךְ**. Compare **זָךְ**.

זָכָר m. [only with suff. **זָכָרָה**], i. q. **זָכָר** a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זָכָר ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זָכִי ("pure," "innocent"), [*Zaccas*], pr. n. m. see **זָכִי**.

זָכָה i. q. **זָךְ** (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **נָגַן** ["also **נָגַח**"].

HIPHAL, to cleanse, to wash, Job 9:30.

["NIPHAL, see **זָכָה** HITHPAEL."]

Derivatives, **זָךְ** and **זָכָה**, and pr. n. **זָכִי**.

זָכַר fut. **יִזְכֵּר** (Arab. *ذكر*, Syr. and Ch. *ܙܚܐ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred **זָרַר**; whence **זָרַר** membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, **זכר** is written for **זָכַר** *memory*, perhaps **זָכַר** is primarily i. q. **זָכַר** *to shut up*, and then to *keep, to preserve*; compare **שָׁמַר** No. 2. But the other view is favoured by the noun **זָכָר**. Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by **ל** Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; **בְּ** Jer. 3:16; followed by **כִּי** Job 7:7; 10:9; Deu. 5:15. It signifies especially — (a) *to remember, to be mindful*, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, **זָכוּר** אֶת הַיּוֹם הַזֶּה "be mindful of this day;" 20:8. **זָכוּר** אֶת הַבְּרִית *to be mindful of the covenant*, Gen. 9:15; Levit. 26:42; Am. 1:9. — (b) *to bear something in mind, to account, to consider* (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, **זָכוּר** כִּי רִיחַ חַיִּי "consider that my life (is) a breath." Ps. 103:14. — (c) *to contemplate things called back to memory*, i. e. *recordari*. Ps. 119:55, **זָכַרְתִּי בְלִילָה שְׁמִיךָ** "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7. — (d) *to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci*. Gen. 40:23, **זָכַר** לִי הַמִּשְׁקִים אֲתֵיּוֹסֶף וַיִּשְׁכַּחְהוּ Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **הִשְׁמַלְלָה** על לב). Often with the added idea of care, *again to care* for some one (i. q. **פָּקַד**), Gen. 8:1; 19:29; 30:22. — (e) Followed by a dative of the person and an acc. of the thing, *to remember something either for the advantage or the disadvantage of another, jemandem etwas bedenken*; for good, Neh. 5:19, **זָכַרְתִּי לִי אֱלֹהֵי לְטוֹבָה** על אִשְׁרִי "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29. — (f) It is also referred to future things, like *reputare*, and *respicere, meminisse*, in the common expressions *respicere finem, memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt something, auf etwas bedenken*. Job 40:32, **זָכַר** כְּלָחֶמֶת *to dent an ten Kampf*, i. e. to approach, to prepare the battle.

["(2) *to make mention of a person or thing*, Jer. 20:9."]

NIPHAL — (1) *to be remembered, or recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, **זָכַר** לֹא "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, נִשְׁכַּח לֹא יִזְכָּר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept." נִזְכָּר לְפָנֵי יְהוָה Psal. 109:14, and לְפָנֵי יְהוָה Num. 10:9, *to be remembered before God, to be recalled to his memory*. Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, *to be born a male*, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) *to bring to remembrance before some one*. Gen. 40:14, הִזְכִּירָנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנֹחַם "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of*. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. הִלְלֵהוּ שֵׁם יְהוָה Isa. 26:13, and הִלְלֵהוּ Josh. 23:7; Ps. 20:8; Am. 6:10 (compare הִלְלֵהוּ, Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*, Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called מִזְבֵּחַ), Isa. 66:3.

(5) *to cause to be remembered*. Part. מִזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. *the recorder, historian, or superintendent of the annals of the kingdom*, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuvish* [وَقَعَ نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, זָכָרָה.

זָכַר m. *a male*, as being he through whom the *memorial* of parents is continued [but see Thea. and

Gen. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. ذَكَر, Syr. ذَكَر id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaelis, Nott. Crit.), with suff. זָכָרִי m.

(1) *remembrance* (Anbenten), Arab. ذَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name by which any one is remembered*, i. q. שֵׁם. Ex. 3:15, זָכָרְךָ לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדִי לְזָכָר קִדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration*; Ps. 6:6; 102:13 (זָכַר)

[(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִי m. constr. זָכָרִי pl. זָכָרִים and זָכָרִים.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זָכָרִי אֲמָרִי memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִזְבֵּחַ זָכָרִי a memorial offering, Nu. 5:15; שָׂמֵחַ זָכָרִי to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) *a memorial or memento*, ἀνάμνημα (French *mémoire*). Exod. 17:14, כָּתֹב זָכָרִי בְסֵפֶר "write this a memorial (that which shall cause to be remembered) in a book." מִזְכָּר זָכָרִי Mal. 3:16, and pl. מִזְכָּרֵי הַזִּכְרוֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. זִכְרוֹן, a memorial sign, Ex. 13:9.

(3) *the celebration of any particular day* (comp. the verb, Est. 9:28; Ex. 20:8; Lev. 23:24.

(4) i. q. מִשְׁלַל *a memorial sentence*, ἀπόφθεγμα, Job 13:12.

זָכָר ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(s) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. Isa No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 15[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[“**לָלַח** an unused root, perhaps i. q. **לָלַח**, **לָלַח** to draw out; hence pr. n. **לָלַח**.” Thes.]

זָלַג an unused root, prob. i. q. Arab. **زَلَج** (kindred with **זָלַה**), to draw out. Hence **מִזְלֵג**, **מִזְלֵגָה** fork.

לִרְדּוֹת *terror, trembling*, Psal. 12:9. Root לָרַד. [“ἀπατα ληγόμ. prop. a shaking, trembling, earthquake, see the root in Niphel. Hence a storm, a tempest. Ps. 12:9, “the wicked walk on every side, לִרְדּוֹת, קִרְדוֹת like the rising of a tempest upon the sons of men.” Ges. add.]

זָלַל only in pl. זָלִילִים m. *shoots, twigs, sprigs*,
from their trembling and quivering motion, Isa.
18:5. Root זָלַל, see especially Niphal. Comp. also
תַּלְחִילִים, סַנְסָנִים, סַסְסוּרִים.

𐤀𐤏𐤔 answering to the German schüttern, schütteln, schütten, to shake (kindred with 𐤀𐤏𐤔 and the words there compared).

(1) *to shake, to make tremble*, see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (auschütten, ausschütteln). Part. **שׁוֹקֵף** *a squanderer, a prodigal*, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, **שׁוֹקֵף שׁוֹקֵף** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **שׁוֹקֵף**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15:19; Lam. 1:11. (Arab. ذَلَّ id., ذَلَّ^s vileness,

abjectness of mind. Syr. נָזַל to be vile.) See HPH.
NIPHAL, נוֹל (comp. as to this form Lehg. § 103,
note 7), to. נָזַל taken, to tremble. Isai. 64:2, הָרִים
נוֹלֵי פְנֵי יְהוָה “the mountains tremble before thy face.”
The passage, Jud. 5:5, הָרִים נוֹלֵי is to be similarly
understood, for נוֹלֵי is there used for נוֹלֵי Lehg. § 103,

note 15. Well rendered by the LXX. *ἐσαλειθῆσαι* (the root *לל* agreeing in etymology with *σάλας*, *σαλεύω*), and the Ch. and Syr. express the same (Arab. *زَلزَلَ* to shake the earth, *زَلزل* an earthquake). See *זלזל*.

HIPHIL (pointed according to the Chaldee form), **לִפְחֹל**, causative of Kal No. 3, to *despise*. Lam. 1:8. ["See the root **לִפְחֹל**."] 11

[Derivatives זלזלים, זלזלות]

לע! an unused quadriliteral, i. q. לע! to be hot, the letter ל being inserted, compare Lehrs. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זֶלַעְפָּה & זֶלַעְפָּה Pl. זֶלַעְפָּה—(Ps. 11:6; Lam. 5:10), *a violent heat*, especially of the wind, Ps. 11:6 (the wind called **السَّمُوم** *es simmum*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, **λμὸς αἰθροψ**, Hes. Op. 361; *igneae fames*, Quinctilian. Declam. xii.; Arabic **نار الجوع** *a fire of famine*, Hariri), also of indignation, Ps. 119:53.

הָלֵךְ an unused root. Ch. Pael to drop, i. q. הָלַךְ.
Hence—

זִלְפָּה ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

נִסְיָן f. (from נִסָּה)—(1) *counsel*, in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, רָעָה וְרָעָה "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimmah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

מִלְרָה f. i. q. מִלְרָה No. 1. Pl. מִלְרָה for מִלְרָה (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word מִלְרָה is *Milra*. With the accent changed מִלְרָה is, *I have purposed*, and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמ?]]

זמורה f. [root זמ], pl. זמין. (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זמ). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐκφύδας ποιούνται πολὺν χρόνον δάβδων μυρικίνων λίπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זמזמ an unused quadriliteral, i. q. Arab. زمزم onomatopoeitic summen, to buzz, to murmur, to make a noise, to hum, whence زمزماء a noisy multitude. Hence—

זמזמין masc. pl. ("tribes making a noise"), [Zamzumims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זמזמים.

זמיר m. Cant. 2:12, the time of the pruning of vines (of the form זמיר, זמיר, Lehrs. § 120, No. 5), from זמ. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. tempus putationis. Others translate it, the time of the singing of birds, which is contrary to the use of the verb זמיר and to the analogy of the form קמיל.

זמיר (Isa. 25:5), pl. זמירות a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זמיר, especially Pi.

זמירה ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

זמ pret. זמתי and זמתי, fut. זמ pl. זמנו for זמו (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זמ, which some propose, is altogether fictitious). [In Ges. ada. "to meditate, to have in mind, to purpose; Arab. سم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זמ to murmur, also זמ, זמ, זמ."]

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind,

i. q. the kindred זמץ, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—

(1) to lie in wait, to plot, followed by ז, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמץ שדה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמ. Allusion is made to this origin in Job 17:11, זמתי נחמץ "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: حزام الحزم شد he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سم to purpose to himself, to intend.

Derivatives, זמץ, זמץ, זמץ and זמץ.

זמ m. a counsel or purpose in a bad sense. Ps. 140:9.

זמן unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, זמן where the Heb. has זמן.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים Ezr. 10:14; Neh. 10:35, and זמנות 13:31, times appointed or stated. Hence—

זמן plur. זמנים m. time, especially a stated time (Arabic زمان, زمن time. Syr. ܙܡܢ id.), Ecc. 3:1, לכל זמן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמ. [This remark (omitted in Thea.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

מָן Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL הִתְמַן to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי 9. Comp. Am. 3:3 Targ. The כח"ב is to be read הִתְמַן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

מָן & **מִן** emphat. st. **מִנָּה** plur. **מִנִּין** m. Chald.

(1) time, a set time. Dan. 2:16, **מִנָּה** וְ**מִנָּה** "at the same time;" 3:7, 8; 4:33. **עַד מִן יָמֵינוּ** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מִלְעַד No. 3.

(2) pl. times, vices (מִלְעַד). Dan. 6:11, **מִנִּין תִּלְחָה**, **מִנִּין תִּלְחָה** three times (to be compared with the corresponding English expression three times. Also **وَكْت** and Arab. **وقت**, time, pl. times, vices).

זָכַר ["properly it would seem "TO PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **מִזְכֵּר** snuffers. (Arab. **زبر** to prune a vine, the letters **ז** and **כ** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL זָכַר—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قريض** a song, properly a discourse divided, from **قرض** to cut, to cut off. Arab. **زمر** I. and II.; Syr. **زَكَّ** and **زَكَّ**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָכַר** and **זָכַר**). Hence **זָכַר**. [It may be questioned whether **זָכַר** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָכַר** with its root.]

Derivatives, **זָכַר**, **זָכַר**, **זָכַר**, **זָכַר**, and also those which immediately follow.

זָכַר [emph. **זָכַר**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

זָכַר m. Chald. a singer, Ezr. 7:24.

זָכַר m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָכַר** Piel No. 3), like **זָכַר** from **זָכַר**. (Arab. **زمر** to leap as a goat.)

זָכַר f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental. Amos. 5:23. Meton. **זָכַר** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αἰδιμος**, celebrated in songs, i. q. celebrated.

זָכַר masc. ("celebrated in song," **αἰδιμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρι**.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָכַר** for **זָכַר**. Jer. 25:25.

זָכַר (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָכַר** No. 5.

זָכַר f. i. q. **זָכַר** song, meton. the object of song, or praise. **יְהוָה וְזָכַר** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זָכַר m. pl. **זָכַר** species. As to its origin see under the root **זָכַר**. Ps. 144:13, **זָכַר** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

זָכַר Chald. id. Dan. 3:5, 7, 10, 15.

זָכַר Pl. **זָכַר**, constr. **זָכַר** THE TAIL of animals (Arab. **ذنب** and **ذنب**, Syr. **ذنب** id. The verb **זָכַר** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, extremity, the end of any thing. **זָכַר וְזָכַר** "two ends of fire-brands," Isa. 7:4. Also something vile, or contemptible, especially as opposed to ראש Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **ذنب** and **أنف** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָכַר** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **ذنب**, Greek **ὀπά, ὀπαγία**). Deut. 25:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. זָנֶה apoc. זָנָה—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘጋጠ; although Nun is retained in ܙܢܐ; semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless זָנָה in this place is *with*); also followed by אֶת (to commit fornication *with*), Eze. 16:17; אֶת Eze. 16:26, 28; very often followed by אַחֲרַי, prop. to go a whoring after, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, זָנָה is put before the husband from whom the adulteress departs in committing whoredom, against whom she transgresses, Ps. 73:27; אַחֲרַי Hos. 1:2; אַחֲרַי Hos. 1:2, and אַחֲרַי Eze. 23:5 (comp. Num. 5:19, 29); אַחֲרַי Hos. 9:1, and אַחֲרַי Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זָנָה a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully זָנָה אִשָּׁה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a hostess, a keeper of a house of entertainment, from זָנָה to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶת (comp. Arab. زانى for زانى; a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is אַחֲרַי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, אַחֲרַי אֱלֹהִים to go a whoring, departing from one's own God, see above. The expression also is used אַחֲרַי הַגִּוִּים to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: אַחֲרַי הַמְּכַבֵּוֹת to go a whoring after (following) necromancers. Levit. 20:6.—(c) of

the commerce of gen.ile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and אַחֲרַי.

Pual זָנָה pass. Eze. 16:34.

Hiphil זָנָה fut. apoc. זָנָה—(1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זָנָה, זָנָה, זָנָה.

זָנָה (perhaps, "a marsh," "a marshy place," comp. זָנָה Hiph. ["stinking"]), [Zanoah], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now Zandā, زانج Rob. ii. 343.]

זָנָה m. pl. (from זָנָה with the addition of a formative ז, like זָנָה from זָנָה, see Lehrs. page 508).

(1) whoredoms, adulteries, Gen. 38:24. Hos. 1:2, זָנָה וְיָלְדָה זָנָה "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְיָסֶר זָנָה מִפָּנֶיהָ "and let her remove her adulteries (i.e. vultus protervus; compare Hor. Carm. i. 19, 7, 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(a) of idolatry, 2 Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זָנָה f. plur. זָנָה (from זָנָה), fornications. whoredoms, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

זָנָה—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see Hiphil. (So the Arab. زنى, زنى. Kindred roots are زنى, زنى, turbid or muddy water; and in Greek, ráγγος and ráγγή, rancidity, ráγγος, rancid; also, σκαχός, causing loathing, σκαχάινω.)

(2) Metaph. to be abominable. Hos. 8:5, זָנָה וְעָלָה שָׁמַרְוֹ "O Samaria, thy calf is an abominable thing." Also transitively, to loathe, to spit out, to reject (comp. זָנָה). Hos. 8:3, זָנָה יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, זָנָה יְהוָה לִמָּה "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by מִן to thrust away from any thing. Lam. 3:17, וְיָנֶה מִכָּל דָּבָר "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחַ הַנְּחִיחַ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחַ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחַ and הַנְּחִיחַ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by הַנְּחִיחַ 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, הַנְּחִיחַ pr. n.

נָּן an unused root, prob. i. q. Arab. ن (kindred to the Hebrew נָּן), to form, to put into shape; whence نَسَبَ form, appearance, نَسَبَ rule, mode. Hence Heb. נָּן kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs נָּן.

נָּן unused in Kal. Syr. نَفَّ to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. نَزَق. The original idea is that of binding together, comp. Arab. زَنْقَ to bind beneath, Syr. نَفَّ a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. نَفَّ, نَفَّ); נִחַּזּ zusammenziehen zum Sprunge, נִחַּזּ fortsetzen; also used of shooting an arrow. ["Compare נִחַּזּ."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi נִחַּזּ."]

Hence נִחַּזּ for נִחַּזּ arrows, also נִחַּזּ for נִחַּזּ [and נִחַּזּ].

נָּן f. sweat, the effect of violent motion (from the root נָּן, whence the Tzere is impure). [In Theb. derived from נָּן], Gen. 3:19; elsewhere there is also נָּן. (Talmud. נָּן sweat, נָּן to sweat, Syr. نَفَّ; sweat, whence a new verb نَفَّ to sweat.)

נָּן f. formed by transposition of letters from נָּן (lik. נָּן for נָּן) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כחִיב, and Jer. 15:4; 24:9; 29:18; 34:10 קרי.

נָּן ("disurbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

נָּן m. ["properly adj."], (from the root נָּן), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

נָּן Ch. little, Dan. 7:8, i. q. Heb. נָּן, see the root נָּן.

נָּן i. q. נָּן TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Ken-nicott, and nine of De Rossi"] have the usual form נָּן.

נָּן fut. נָּן Nu. 23:8, and נָּן Proverbs 24:24 (Arab. نَغَم; Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English to scum, to skim, the French écume, comp. also נָּן), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, נָּן הָעָרִים הַאֵלֶּה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by נָּן Dan. 11:30. Part. נָּן Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, נָּן "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. נָּן). Hence—

נָּן m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (ἀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. נָּן in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, נָּן "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, נָּן "because of the insolence of their tongue."

נָּן fut. A.—(1) TO BE ANGRY, followed by נָּן Prov. 19:3, נָּן 2 Chron. 26:19. (The original idea is either that of foaming, the same as נָּן, compare the words of which the syllable sap is the common stock, see נָּן: or else that of burning, compare Syr. نَحَف Ethpe. to be burned, and the quadrilateral נָּן.)

["The primary signification is either *to breathe*, to snuff up, (Sam. 27:10 id. comp. Ch. 27:10 a strong wind,) or else, *to burn*."]]

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root 277). Part. 277 sad, Gen. 40:6, i. q. 277 verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπός, comp. Matt. 6:16). Hence—

277 m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

277 with suff. 277 m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

277 fut. 277 imp. 277 inf. 277 i. q. 277 (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand 277 is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, 277 and 277, also 277), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. 277 is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; ? 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. 277 is prefixed to the cause of complaint, Jer. 30:15; ? Isa. 15:5; Jer. 48:31; 277 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, 277 277 " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

277 Ch. *to cry out*, Dan. 6:21.

277 m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

277 f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, 277 קדם "the cry concerning Sodom."

277 an unused root. Aram. 277, 277 *to be little*, i. q. Heb. 277. Comp. under 277. Hence 277 Heb. and Ch., 277.

277 an unused root (whence 277 pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock 277, 277 as 277, 277, 277, 277, 277, Arabic

277, to flow, to become liquid, and 277, to become liquid, to melt into drops; in western languages, 277, 277, 277, 277, 277, 277, 277, etc. [In the Thes. 277 is referred to 277 as its root, hence this supposed root is altogether omitted.]

277 an unused root. Arab. 277 to diffuse a sweet smell, as a garden. Hence—

277 ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

277 f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. 277,

Aram. 277, 277; but also 277, from the root 277, which see. [In the Thesaurus this word is referred to 277 (like 277 from 277), as having the idea of liquefaction or dropping.]. In Arabic 277 servile passes into a radical letter; see 277.

I. 277 or 277, only in the plur. 277 (for 277, from 277 to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form 277, which see.

II. 277 or 277, only in the pl. 277, *fetters, chains*, from the root 277 No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. 277 id., also in the Talmud 277). See 277. [In Thes. this word is derived from the root 277 in the sense of *binding*.]

277 comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. 277 chin; 277 beard or chin.) Hence—

277 fut. 277 *to be old, to become old, to grow old* (properly to have the chin hanging down, from 277, like 277 an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex*, *senectus*, which others have absurdly taken as used for *seminex*). This word, how-

uver, is used not merely of decrepit, but also of vigor.us old age, Gen.18:12,13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זקן and its synonyms זָקֵן, זָקֵן, זָקֵן see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. זָקֵן [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זָקֵן Gen. 24:2, pl. זָקֵן m. *an old man* [“either put as an adj. with a subst., as זָקֵן אֲבִיךָ ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by זָקֵן older *than* some one. Job 32:4, זָקֵן לְיָמִים “for they were older than he;” זָקֵן אֶלְדָּרִים, זָקֵן אֶלְדָּרִים the elders of Israel, of the city, of Egypt, i.e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3,4,6; 22:15, 17, 18. (The use is similar of the Arab. شيخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Gräf*, is properly i. q. *gram*, *tramo*, *grey-headed*. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זָקֵנוֹת Zec. 8:4.

זָקֵן m. *old age*, Gen. 48:10.

זָקֵנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זָקֵנִים m. pl. id., Gen. 21:2, 7; 44:20. זָקֵנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrs. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. زَكَّف id.)

זָקַף Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. زَكَّف to crucify.) Ezr. 6:11. [Note. “זָקַף applies in this passage to the man, not to the wood.”]

זָקַף — (1) *to tie fast, to bind* (Chald. זָקַף id.), whence זָקֵן and זָקֵן bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. زَجَج wine newly pressed out).—(b) metals, Job 28:1.

With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκίω, σακκείω, σακκίζω; Lat. *saccus*, *saccare*; Hebr. זָקַף; and the same stock is found in *seigen*, *seigen*, *seigern*, *sidern*, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *calare*, Job 36:27.

PIEL זָקַף *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זָקַף No. II. [In Thes. derived from זָקַף.]

זָקַף a stranger, an enemy; see the root זָקַף No. II.

זָקַף m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. زَكْف neckchain, collar. Root זָקַף No. I.

זָקַף f. for זָקַף once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root זָקַף, زَكْف which see.

זָקַף unused in Kal, i. q. Syr. زَكَّف TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. *Ithpeal to pour out, to flow off, or away*; whence مزب gutter; and by transpos. مزب; Arab. مزب channel.] It once occurs in—

PUAL, used of rivers, זָקַף at the time when they become narrow [“what time they flow off, they fail, i. e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic

مزب a narrow channel.

זָקַף (probably for “זָקַף ‘scattered to Babylon,’ or for”) זָקַף “born at Babylon”, pr. n. *Zerubbabel* (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָקַף an unused root. Chald. *to prune trees; to clear them of leaves and branches*. זָקַף the luxuriant growth of trees. Whence—

זָקַף [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moa' (Drat. 2:13, 14),

Targ. Jonath. *brook of willows*, compare תַּלְתָּל הַעֲרִיבִים
Isa. 15:7.

זָרָה fut. זָרָה, apoc. זָרָה.—(1) TO SCATTER, TO
DISPERSE (Arab. نَزَى to disperse e.g. dust by the
wind, II to winnow. Syr. and Chald. זָרָה, זָרָה. Kin-
dred verbs, all of which have the sense of scattering,
זָרָה, זָרָה, זָרָה No. II, also זָרָה, Arab. نَزَى to sow. In
the Indo-Germanic languages corresponding words
are Sanscr. *stri*, to scatter, *stero*, and with the addition
of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out,
stropéw, streuen, *sterno*; *stereipw*, spargo, Goth. *spreihan*,
Germ. *sprühen*, *Spreu* [English to strew]). Ex. 32:20;
Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2,
זָרָה הָיָה הַיִּנּוֹן זָרָה אֶת-יִנּוֹן הַשְּׂעִרִים “behold he winnows his
barn floor of barley.” Figuratively applied to the
dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze.
5:2.

(3) *to spread out generally*, whence זָרָה a span.
NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זָרָה—(1) *to spread abroad*, Pro. 15:7, hence
to scatter, *to disperse*, e.g. nations, Levit. 26:33;
Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king
...scatters away all evil with his look.”

(2) *to winnow*, Pro. 20:26; and hence *to winnow
out*, *to shake out*, and thus *to examine thoroughly*.
Ps. 139:3, זָרָה יִרְכָּשׁ זָרָה “thou hast searched me
in my walking and in my lying down.” Jerome
eventilasti. LXX. *ἐξέχυσας*. (The figurative signi-
fication is found in the Arabic نَزَى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread
out*, Pro. 1:17. As to the form זָרָה Isa. 30:24, which
some place here, it is the participle of Kal used
impersonally, and זָרָה Ps. 58:4, is from the root זָרָה.

Derivatives, זָרָה, זָרָה, זָרָה.

זָרָה f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:
15, 22, especially in the signification No. 2. Comp.
Lehrg. p. 470), m. pl. זָרָה and זָרָה.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore
arm*, as in Lat. *brachium kar' ἐξοχόν* (differing from
lacertus), Job 26:2; in animals *the fore leg*,
shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic
ذِرَاع, Aram. זָרָה, זָרָה an arm, also a cubit, from
the root זָרָה No. 1.) זָרָה נָטְוּהָ a stretched out arm, a
gesture of threatening applied to a people ready for
battle [“ascribed to God”], Exod. 6:6; Deu. 4:34;
Esa. 30:33, 34; similarly זָרָה נָטְוּהָ Job 38:15.

(2) Figuratively—(a) *strength, might, power*,

2 Ch. 32:8, זָרָה נָטְוּהָ “human power.” Ps. 44:4,
Job 40:9, זָרָה יָדָיו “the strength of his hands;”
Gen. 49:24. Hence *military force, an army*, Dan.
11:15, 22, 31.—(b) *violence*, Job 35:9. זָרָה
“a violent man;” Job 22:8. Here the phrase
belongs to *break the arm* of any one, for to destroy his
power, or violence, 1 Sam. 2:31; Job 22:9; 38:15;
Ps. 10:15; 37:17 (comp. Arab. نَفْت عَضْدَه.—(c)
strength imparted to another in aiding him, hence
help, aid. Ps. 83:9; Isa. 33:2 (like the Arab. عَضْد

Pers. باز an arm, also aid; Syr. زَنْ: زَنْ son of arm,
i. e. helper; see farther on the place referred to in
Isaiah), hence *a helper, a companion*, Isa. 9:19
(comp. Jer. 9:19, where for this word is found זָרָה).
LXX. Cod. Alex. ἀδελφός. זָרָה is the same word
with Aleph prosthetic.

זָרָה m. (verbal of Piel, from the root זָרָה of the
form זָרָה) that which is sown, Levit. 11:37; plur.
זָרָה things sown, garden herbs, Isa. 61:11.

זָרָה m. quadril. formed from the root זָרָה a violent
shower, Ps. 72:6. Syr. زَنْ: زَنْ a shower. Talmud.
זָרָה sprinklings of water, drops.

זָרָה tied together, girded, from זָרָה (which see).
the first radical being inserted in the last syllable, as
in the word זָרָה, once Pro. 30:31, זָרָה מְחִינִים “girt
in the loins,” by which a *war horse* is meant, as
ornamented about the loins with girths and buckles
(such ornaments are very frequent in the sculptures
at Persepolis), compare Bochart, Hieroz. t. i. p. 102.
Schultens. ad h. l. Joh. Simonis understands it of a
Zebra, or the wild ass of Abyssinia, as if so called
from its skin being striped as if girded. Some of the
Hebrew interpreters understand it to mean a *grey-
hound* [“others understand a *wrestler*, see Talm.
Hieros. Taanith, fol. 57; Maurer ad h. l.”].

זָרָה fut. זָרָה.—(1) TO RISE, used of the sun, Gen.
32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also
applied to light, Isa. 58:10; to the glory of God, 60:
1, 2; Deut. 33:2. (It properly means *to scatter
rays*, comp. the kindred words זָרָה, זָרָה. This root
is variously changed in the cognate languages; hence
in Arabic and Æthiopic زَرْق, in Aramæar
זָרָה.)

(2) It is figuratively applied—(a) to leprosy break-
ing out in the skin,—(b) in the derivatives also to a
foetus breaking forth from the womb (see זָרָה and

Gen. 38:30), and—(c) to a plant springing up, i. q. **חָרַח**, see **חָרַח**.

Derivatives, **חָרַח**, **חָרַח**, **חָרַח**, pr. n. **חָרַח**, and the words immediately following.

חָרַח suff. **חָרַח** m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called **חָרַח**.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

חָרַח [*Zarhites*], patron. from **חָרַח** No. 2, a, Nu. 26:13, 20. See **חָרַח**.

חָרַח ("whom Jehovah caused to rise," see **חָרַח** No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Ch. 5:32; 6:36; Ezr. 7:4, for which **חָרַח** occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["**חָרַח** i. q. **חָרַח** (see *Thes.*) a violent shower, inundation, bursting of a cloud. Isa. 1:7, **חָרַח** "as the desolation of an inundation," or overwhelming rain. See in partic. **חָרַח**.—Root **חָרַח**."]]

חָרַח TO FLOW, TO POUR ITSELF OUT, i. q. **חָרַח**, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

חָרַח a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, **חָרַח** "a shower with hail-storm." **חָרַח** a violent storm, which throws down walls, Isa. 25:4.

חָרַח fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

חָרַח fut. **חָרַח**.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable **חָרַח** under the root **חָרַח**. From the kindred signification of *expanding*, is derived **חָרַח** an arm, like **חָרַח** a span, from **חָרַח**. A secondary root, and derived from **חָרַח**, **חָרַח** is found in Arab. **حَرَج** to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic **حَرَج**, Syr. **ܚܪܝܝܬ**, Eth. **ዘርዘር**: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown e. g. **חָרַח** to sow wheat, Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, **חָרַח** "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, **חָרַח** "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, **חָרַח** "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10. NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown. Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHAL—(1) to bear seed, as a plant. Gen. 1:11, **חָרַח** comp. verse 29, where there is in the same context, **חָרַח**.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, **חָרַח** (**חָרַח**), **חָרַח**, **חָרַח**.

חָרַח const. id.; once **חָרַח** Nu. 11:7, with suff. **חָרַח**, pl. with suff. **חָרַח** (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHAL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע וְזָרַע the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; זרע יִשְׂרָאֵל Ps. 22:24. זרע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as זרע אֲדָמָה Isa. 6:13; זרע בְּרִיחִי Isa. 65:23; and in an evil sense, זרע קִרְיָתִים Isa. 1:4; זרע שָׂשִׁיר Isa. 57:4; comp. Hebr. קִרְיָתִים, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."] זרע

זרע Ch. id. Dan. 2:43.

זרעונים וְזָרַעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زَرْعُون id.).

זרר an unused root. Arab. زرف to flow, used of water or tears. Comp. زرم. Hence the quadriliteral זררר.

זרק TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle, sprengen*), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זרקו בו שֵׁיבָה זָרְקָה "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زرأ to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence זרקן.]

I. זרר an unused root, i. q. Arab. زر to bind together, as with buckles, to buckle; a kindred root to זר No. I, also זרר, צר. Hence the nouns זר, זריר. In Chaldee there occurs זרר to bind, originating in the quadril. זררר.

II. זרר prop. TO SCATTER; like the Arab. زر: kindred roots זרה, זרע, זרק. Hence—

POEL זרר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זרר sneezing; see Schult. ad Job. 41:10

זרש ("gold," from the Persian زر gold, with the termination ש), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זרת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. זרת, זרת id.), from the root זרה to spread out; whence זר (for זרת); f. זרת, like זרת from זרה, זרת from זרה. ["Also according to the Rabbins זרת is the little finger, for זרת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]

זתא an unused root, perh. i. q. Aram. זתא=זתא to germinate, whence—

זתא [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זתם (perhaps i. q. זתם, זתם "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זתר (perhaps i. q. זתר "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies *a hedge, or fence*, from the root חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the *harsh*est of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ه (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *חָלַח* to kill, Arab. *رضخ* and *رضخ*, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַח*—(1) to be smooth (Arab. *حلى* trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. *حلى* to form, to create); *חָלַל*—(1) to pierce (Arab. *حل*).

Conj. I. V.);—(2) to open, to loose (Arab. *حل*), comp. the roots *חָבַר*, *חָסַב*, *חָרַס*, *חָרַשׁ*.

It is *interchanged* most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots *חָבַל* and *חָנַל* and *חָבַל*; *חָבַר* and *חָרַר*.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חַבְבִּי*, *חַבְבִּי*, and *Lehr*g. p. 863.

חָב with suff. *חָבִי* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. *חָבַב*.)

חָבַה unused in Kal, i. q. *חָבַה* TO HIDE, compare the kindred roots *חָפַה*, *חָפַה*. Arab. *خبا*, Æth. *ሕበሐ*: to hide; also *خبا* for *خمو* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Joë 2:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by *א* Jos. 10:16; 2 Sam. 17:9, and *ל* 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθάνειν* with part.) Gen. 31:27, *לָמָּה נִתְבַּחַת לְבָרַח* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4.

HIPHIL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc. Derivatives, *חָבִיבָה*, *חָבִיבָה*.

חָבַב TO LOVE, found once Deut. 33:3. Arab. *حب* I. III. X., Syr. *حَب* Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָבַב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. *حَب* to burn, used of fire; *سَحَابًا* a burning, heat, especially as raised by blowing. Hence, besides *חָבַב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבִיבָה*.

חָבַה i. q. *חָבַה* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבִיבָה* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבִיבָה* and the proper names *חָבִיבָה*, *חָבִיבָה*, [*חָבִיבָה*].

חָבִיבָה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַל* Neh. 1:7.

חָבַר ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Eds el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַר*.

חָבַרָה & *חָבַרָה* (Isaiah 53:5), f. *a stripe or bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַר* No. 3, which see.

חָבַט fut. *יִחָבֵט* TO BEAT OUT, OR OFF, with a stick (Arab. *خبط* to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خبط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבִיבָה ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבִיבָה m. *a covering*, Hab. 3:4, from the root *חָבַב*.

I. חָבַל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND.

(Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חָבַל*, *חָבַל*, also *חָבַר*, *חָבַל*, *חָבַל*. Hence *חָבַל* a cord. Part. *חָבַל* properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook *חָבַל* Zec. 11:7, 14 (Luth. *ber Stab Bêse*), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void

(ver. 14). ["Comp. Arab. *حبل* league, covenant."]]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *וְעַל עֵינֵי יְהוֹבֵלִי* for *וְעַל עֵינֵי יְהוֹשֻׁעַ* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *עַל*. Part. pass. *חָבֹל* taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *حبل* a covenant, and with Kha *خبل* debt, usury, see Kamûs, p. 1434, Syr. *ܫܚܠܐ*, Chal. *ܫܚܠܐ* id.).

[(3) See *חָבַל* II.]]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence *חָבַל* a pang, pain.

The derivatives follow, except *חָבַל*.

II. חָבַל [see note at the end of the art.] fut. *יַחְבֵּל*, *יַחְבֵּל* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see **PIEL**).—(2) to act corruptly, or wickedly. Job 34:31, *לֹא אֶחְבֵּל* "I will not act corruptly (any more)," followed by *?* Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from *חָבַל*, *חָבַל* No. I. Perhaps *חָבַל* to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *רִחַי חָבַלָה* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *וְחָבַל עַל כַּפֵּי-יִשְׂרָאֵל* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence *חָבַלָה*.

[Note. In Thes. *חָבַל* is treated as one root; signifying in **KAL**—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. **NIPHAL**, pass. of **PIEL** No. 2. **PIEL**—(1) i. q. **KAL** No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. **PUAL**, pass. of **Piel**, No. 2.]]

חָבַל Ch. **PAEL**—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חָבַל Isai. 66:7, usually in the pl. *חָבַלִּים*, const. *יַחְבֵּלִי* m. pains, pangs, especially of parturient women (see the root in **Piel**), *ᾠδίνες* (Syr. *ܫܚܠܐ* id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, *בָּבֶלְךָ חָבַלִּים* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *חָבַלֵיהֶם תַּשְׁלִיכֶנָּה* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδή* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]]

חָבַל m. (once f. Zeph. 2:6), with suff. *חָבַלִּי* pl. *חָבַלִּים* const. *חָבַלִּי* Ps. 18:5; 116:3, and *חָבַלִּי* Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *ܫܚܠܐ*, Æthiop. *ሐብል*: To this answer Gr. *κάμινος*, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חָבַל הַכֶּסֶף* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חָבַלִּים* *חָבַלִּי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *יַעֲקֹב חָבַל נַחֲלָתוֹ* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13, 14.

הים **חבל** *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. **חבלי מות** *“snares of death, of Hades”* [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Stotte* [Engl. *band*]).

[“(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg.”]

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, a.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for **חבל** or **חבל** a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: “thou shalt be as one lying **חבל** **חבל** on the top, i. e. at the end of a rope” (a cable): in the other hemistich there is, “one who lies down in the heart of the sea.” I formerly understood it to mean *a mast*, so called from its ropes (**חבל**), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from **חבל** the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus [“sometimes rose”]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] **ܚܒܨܠܬܐ**, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the trilateral **חבצל** a bulb may be traced; while the **ח** is either a guttural sound, such as is also prefixed to other roots (see **חשמונים**, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of **חבצל** and **חבצל**, and signifies acrid bulbs. [So Ges. in corr.]

חבצניה [*Habaziniah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps “lamp of Jehovah,” from Ch. **בוצינה** lamp and **יה** Jehovah, **ח** being prefixed, see **חבצלת**.)

חבק in Kal only occurring three times, inf. **חבק** Ecc. 3:5, part. **חבק** Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL **חבק** fut. **יחבק** part. **יחבק**—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of **ידים** to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חבק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חבקוק (“embrace,” of the form **חבב**), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. **Ἀμβακούμ**, according to the form **חבקוק** and **ח** corrupted into **μ**.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to **חבל** No. I.), see Piel. Hence—

(1) to *join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. **ܚܒܪ**, Æth. **ሀብረ**; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, **כָּל-אַלְהֵי הָעָרִי אֶל-עֶשֶׂק הָעָרִים**, “all these came together as confederates unto the valley of Siddim.” Participle pass. Hos. 4:17, **חִבְרִים**, “allied to idols.”

(2) to *bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karádesmuc*; compare Germ. *bannen*=binden, and other words which signify binding, which are applied to incantations; as Æth. **ሀሠረ**; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) to *be marked with stripes, or lines, to be variegated*; *gestreift seyn*; Arab. **حبر**, whence **حبرة** a striped garment; pass. **حبر** to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חֲבִירָה a stripe, bruise, and חֲבִירֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיִּחְבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, כְּעִיר שֶׁחִבְרָה לָהּ יְהוָה "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הַיִּחְבְּדֵי כִסֵּא הָאוֹר "shall the throne of iniquity have fellowship with thee?"

HIPHAL, to make, or enter into a confederacy. Job 16:4, אֶחְבִּירָה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["To twine, or weave, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרֹת Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרֹת, מְחַבְּרָה, pr. n. חֲבֹר, and the words immediately following.

חֲבֵר m. an associate, companion, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see פָּרָה.

חֲבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרָיָה "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֲבֵר [pl. with suff. חֲבֵרָיו], m. Ch. id., Dan. 2:13, 17, 18.

חֲבֵר m. —(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֲבֵר "a house in common;" Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Piel חִבֵּר Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֲבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבִירֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חֲבֵר No. 3.

חֲבֵרָה Ch. f. a companion, fellow, hence another, i. q. רֵעָה Dan. 7:20.

חֲבֵרָה f. fellowship, Job 34:8.

חֲבֵרֹן ("conjunction," "joining"), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת-אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called خلیل الرحمان, in full خلیل الله (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. י. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבֵרִי [Heberites], patron. from pr. n. חֲבֵר, Num. 26:45.

חֲבֵרָת f. companion, consort, wife, Nal. 2:14

חֲבֵרָת f. junction, place of union, Ex. 26:4, 10

חֲבֵשׁ fut. יִחְבֹּשׁ once יִחְבֹּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בֵּישׁ לִראִשִּׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאַחֲבַשְׁתִּי בֵישׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by ל Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, חֲבִירָם "shut up their faces in darkness." See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲאֵי שֶׁיִּהְיֶה מִשְׁפָּט יְחֹבֵשׁ "shall then he who hateth right be able to govern?" Some here take אֵי in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חָבֵשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Eth. ስጋ: Arabic خبز bread, خبز to bake bread. Hence מִחְבֶּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מִחְבֶּת.

חָב constr. and followed by ל (Ex. 12:14; Num. 29:12) חָבֵי, with suff. חָבֵי m.

(1) *a festival* (from the root חָבַג, Ex. 10:9; 12:14. חָבֵי חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' éfox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."])

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֲסִירֵיהֶם בְּעֶבְתֵּי "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָגִי "the fat of my sacrifice;" Mal. 2:3. Compare מִלְחָה 2 Ch. 30:22.

חָבָה i. q. חָבָה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָבַג No. 3.

חָב an unused root. Arab. حَبَّ to hide, to veil. Hence—

חָבֵב m.—(1) *a locust*, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבֵב; comp. حَرَجَل.]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חָבֵבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א]; Neh. 7:48.

חָבַג (kindred to the root חָבַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac

ܚܒܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבָה fear. Hence are derived חָבָה, חָבָה, and the proper names חָבֵי, חָבֵי, חָבֵי.

חָבָה an unused root, i. q. Arabic حَبَّ to take refuge with some one, whence—

חָבֵי m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَاة a refuge, an

asylum. Syr. سَكَا a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.]

חָבֵג [of the form קָטוֹל, m., pr. verbal adj. from the root חָבַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבֵג "girded with a girdle", compare 2 Ki. 3:21.

חָבֵגָה f. *a girdle*, 2 Sam. 18:11 (from the root חָבַג), *an apron*, Gen. 3:7.

חָבֵי ("festive," from חָבַג with the termination י i. q. חָבֵי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαιοῦ Hag. 1:1.

חָבֵי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבֵי] ibid.

חָבֵיָה ("festival of Jehovah"), [*Haggiakh*], pr. n. m., 1 Ch. 6:15.

חָבֵיָת ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַל an unused root. Arabic حَبَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַלָל (which see), by omitting ל. Hence—

חָבַלָה ("a partridge"), like Arab. حَبَل, Syr. ܚܒܠ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

חָגַר fut. יִחְגֹּר. TO GIRD. ["Cognate roots, Arab. حَجَرَ to restrain. Syr. حَجَرَ to lame."] Construed variously—(a) with an acc. of the member girded, 1 Ki. 4:29; 9:1; also with **בְּ** before that *with* which *one* is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. חָגַר אֶת-הַתְּהַרְבָּ "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; Jer. 49:3. Part. act. 2 Kings 3:21, חָגֵר, כָּל חָגֵר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֶפְרוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חָגוּרָה "girded with sackcloth;" sometimes used elliptically Joel 1:13, חָגְרוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, וְהָיָה חָגוּר חֶרֶב, "he being girded with a new (sword)." Metaph. Ps. 65:13, גִּיל נִבְעוֹת תַּחְנוּנָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וַיִּחְגְּרוּ בְּמַסְקֵינֵהֶם, "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, חָנוּר, חֲנוּרָה, חֲנוּרָה.

חָרָה m. חָרָה f. Ch. *one*, for the Heb. חָרָה, the *א* being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, חָרָה "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. חָרָה is used for the ordinal number, especially in the enumeration of years; שָׁנַת חָרָה לְכָרֶשׁ Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) חָרָה prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חָרָה שֶׁבַע עָלָי "seven-fold more than" (in the same manner as the Syr. سبعة).—(d) חָרָה like as one, *at once*, i.e. *together* (Heb. כְּאַחַד), Dan. 2:35.

I. חָרָה fem. חָרָה (from the root חָרַר, *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. חָרָה i.q. Ch. חָרָה, Heb. חָרָה *one*, Eze. 33:30.

חָרָה [future יִחְרַר]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حَاد fut. I. Kindred roots, חָרַר, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, ὀξύς, Lat. acer, Syr. حَاد Hab. 1:8. Comp. חָרַץ.

HIPHIL, *to sharpen*. Pro. 27:17, חָרַץ בְּבִרְיָה, וְאִישׁ יִחַר בְּיָדוֹ "as iron is sharpened on iron, so a man sharpens the face of another." יִחַר is fut. A. Kal for יִחַר, יִחַר fut. Hiphil, formed in the Chaldean manner for יִחַר, יִחַר, like יָחַל Num. 30:3, אָחַל Eze. 39:7. See Lehg. § 38, 1; 103, note 14.

HOPHAL הִיחַר *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חָרָה No. I, חָרָה, pr. n. חָרָה.

חָרָה ("sharpness"), [Hadaḏ], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חָרָה is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָרָה fut. apoc. יִחְרַח TO BE GLAD. (Syriac حَام, חָרָה id. In the western languages there accord with this, γαθίω, γαθίω, to rejoice.) Ex. 18:9. Job 3:6, אַל יִחְרַח בְּיָמַי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, חָרָה [pr. n. יִחְרָה, יִחְרָה].

חָרָה (from the root חָרַר, *sharp*, and perhaps as a subst. *sharpness*, a *point*, Job 41:22, חָרָה חָרָה *sharpnesses of a potsherd*, *sharp potsherds*, used of the scales of a crocodile; comp. ἄλιαν. Hist. Anim. x. 24.

חָרָה f. *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; from the root חָרַר. In the Chaldean portion of the Scripture, Ezr. 6:16.

חָרָה ("sharp"), [Hadaḏ], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; Adḏá, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָרָה Ch. pl. *breast*; Heb. חָרָה Dan. 2:32. (In the Targums the sing. חָרָה occurs.)

חָרַל & חָרַל fut. יִחְרַל.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خَذَلَ id.; also, *to forsake*, *to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word חָלַל, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חַדְלֵי הָרָע "cease to do evil;" and with a verbal noun, Job 3:17, רָעוּ חַדְלֵי רָעוּ "they cease to trouble."—(b) absol. to *cease* (from labour). 1 Sa. 2:5, רָעִים חַדְלֵי "the hungry have left off (working);" also, to *rest*, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers.—(c) absol. i. q. to *cease to be, to come to an end*. Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, to *fail, to be wanting*. Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) to *cease or desist* from any thing, followed by לִפְנֵי before an inf. 1 Ki. 15:21; hence, to *beware of doing anything*, Ex. 23:5 ["as to this passage see under עָוָב"]; to *give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to *leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by לִפְנֵי Isa. 2:22, לִפְנֵי אֲנָשִׁים "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, לִפְנֵי אֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) to *leave something undone, not to do something, to forbear doing something*; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲגִלְנוּ אִם נִחְדָּל "shall we go ...or shall we not go?" gehen wir...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חַדַּל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Eze. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مَحْذُول id.). Isa. 53:3, חַדַּל אֲנָשִׁים "forsaken by men;" compare Job 19:14.

חַדַּל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חַדַּל No. 1, b; comp. חַדְלָה. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חַדַּל ("rest" ["for חַדְלָה 'rest of God'"]), *Hadlar*, pr. n. m. 2 Ch. 28:12.

חַדַּק an unused root, i. q. حَذَق to prick, to sting; to which حَذَق to be sour, e. g. as vinegar,

and حَذَق to be sharp-sighted, are kindred words Hence—

חַדַּק Mic. 7:4, and חַדַּק Prov. 15:19, a kind of thorn. Arab. حَذَق melongena spinosa, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חַדְדֵּק [Hiddekel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramaeans חַדְדֵּק, Arabic دَجَلَة, Zend. Teger, Pehlev. Tegera; whence both the Greek name Tigris, and the Aramaean and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חַדְדֵּק and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Teger having a similar meaning.]

חַדַּר i. q. Syr. حَضَر to surround, to enclose; and in an evil sense, to besiege. (This root belongs to the same family as חָצַר and חָדַר, which see. The Arabic حَضَر a curtain, and حَضَر to be hid behind a curtain; also, Aeth. ረገገ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חַדַּר הַחֲרֶצֶת לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Aeth.). The ancient versions have "a sword frightening them," as though it were the same as חַדַּר. Hence—

חַדַּר const. חַדַּר with suff. חַדְרֵי, plur. חַדְרִים const. חַדְרֵי m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. حَضَر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare חַדְרֵי the curtain of a tent, and Syr. حَضَر a tent.)

(2) metaph. חַדְרֵי הַחַיִּים Job 9:9, the chambers of the south, the most remote southern regions, comp. חַדְרֵי הַחַיִּים the innermost parts of the breast, Pro. 18:8; 26:22. חַדְרֵי הַמָּוֶת "the chambers of death," i. e. of Hades.

חַדַּר *Hadar*, pr. n., Gen. 25:15.]

חַדְרָה ("dwelling," from חַדַּר and חַדְרָה affirmative,

as in חור, [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חדש unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חרץ, חרש, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חרש.

PIEL to *renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to *repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to *renew oneself*, Ps. 103:5. Hence—

חדש f. חרשה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to חָרֵץ), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; “new gods,” i.e. such as had not been previously worshipped, Deut. 32:17. חרשה “something new,” Isa. 43:19, plur. Isa. 42:9. As to חרשה חרשה 2 Sa. 21:16, see חרש.

חדש m. [suff. חרשו, plur. חרשים] the *new moon*, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, חרש חרש “on the third calends” (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, עתה יאכלם ותש “now shall a new moon devour them,” i.e. they shall be destroyed at the time of the new moon.

(2) a *lunar month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חרש ימים the period of a month (see ימים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

חדש metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חדשה Hadasha, pr. n. of a place, Josh. 15:37.]

חדל Chald. to be new, i. q. חדש. Hence—

חדת Chald. adj. *new*, Ezr. 6:4 Syr. سَمِيح

חורא see חור.

חורב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. حَب, Arab. حَاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חרב to *make* some one *liable to penalty*, Dan. 1:10. Hence—

חורב m. a *debt*, Eze. 18:7.

חובה (“a hiding place”), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Xωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. حَوَّ to go in a circle, حَوَّ a circle. Kindred roots are חוגג and חוג). Hence מחוגג and—

חוג m. a *circle*, *sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חורד —(1) properly i. q. Arab حَار Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חירד an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to *propose an enigma*, Jud. 14:12, seq.; to *set forth a parable* Eze. 17:2. Compare חיר and חיריה and Gr. ἐμπελίζει αἰνίγματα, Aesch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חיריה may not be used for חיר and signify a smart saying; for חור may be a denominative derived from it.) Hence חיריה, חיריה.

חיר a root unused in Kal.—(1) properly to *BREATHE* (see with regard to this power in the syllable חיר, איר, איר, איר, comp. חיר). Hence—

(2) to *live*, i. q. חיר, compare the noun חיר.

PIEL חיר prop. to breathe out, hence to *declare*, to *show*, a word used in poetry instead of the prosaic חיר

(Chald. and Syr. حَرَّ, Arabic transp. حَرَّ, like حَرَّ Arab. حَرَّ). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חיר, חיר, חיר.

חור Chald. nct used in Kal.

PAEL חוּרָא i. q. Hebr. חוּרָא to shew, to declare, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חוּרָא, fut. יְחֻרָא id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.

Derivative חוּרָא.

חיה i. q. חיה (from the root חוּרָא = חיה, comp. חיה and חיה), f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (חַיָּים קַלְחָא), Gen. 3:20; 4:1. LXX. Εὔα (comp. חַיָּי, Εὐαίος). Vulg. Heva.

(2) i. q. חיה No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[d]ersleben"], (as on the contrary אהל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חור an unused root, whence חור which see.

חורי ("prophet"), pr. n. m. 2 Ch. 33:19.

חור m.—(1) [In Thes. this noun is rightly referred to the root חוּרָא] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חוּרָא Cant. 2:2; and with ו moveable, חוּרָא 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חור a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حور, prunus spinosa, and also there are in Hebrew the cognate words חור and חור. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs חור, sometimes חור and חור, comp. חור a brother, see Lehrs. p. 602.)

חור Chald. TO SEW, TO SEW TOGETHER, Syriac حور, Arab. خاط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. חור. Hence—

חור m.—(1) a thread, a line, Judges 16:12. Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חור וְעַד שֶׁרֶךְ נָעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا نَيْلَا, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חור (perh. "belonging to a village," from חיה = חיה No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Εἰναῖος), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חור [Havilah], pr. n. —(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 348) mentions Chawila as a town or district (حوية) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalites are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חור = حور Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חור), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חור חור fut. חור and חור, apoc. חור (Psalm 97:4), חור (1 Sam. 31:3), חור (Jer. 51:29), imp.

חול Micah 4:10, and חיל Ps. 96:9, prop. to TWIST, TO TURN, TO TURN ROUND, and intrans. to be twisted, turned, turned round. (Arabic حَال

Med. Waw to be changed, to be turned, חול round about, חול a year, חול full of turns, wily.

Kindred words are חל to return, to turn oneself round, חל to turn away, and in Hebrew, חל, Gr. ελέω, ειλύω, ἔλλω. Hence, with Vav hardened as it were into Beth, has sprung חבל No. 1.) Hence—

(1) to dance in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun חול.

(2) to be twisted, to be hurled on or against something (geschwungen, geschleubert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, ויחל על ראש יואב "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לא חלו בזה ידי, "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. حَال to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by علی and ب.)

(3) to twist oneself in pain, to writhe, to be in pain (comp. חבל No. 1), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) to bring forth, Isa. 54:1.

(5) to tremble, probably from the leaping and palpitation of the heart (comp. חיל No. 2), ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) to be strong or firm; verbs that have the signification of binding or twisting, are applied to strength; see חזק, חזק, חזק. (Arab. حَال Med. Waw id. Aram. Pael חיל to make firm. Æth. ረፈረፈ: whence חיל strength). Psal. 10:5, ויחלו דרכיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לא יחיל טובו "his welfare shall not endure."

(7) to wait, to stay, to delay, i. q. חל. Gen. 8:10; Jud. 3:25.

HIPHAL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יחיל pass. of Kal No. 4, to be born, Isa. 66:8.

PILEL חולל—(1) i. q. Kal No. 1, to dance in a circle, Jud. 21:23.

(2) i. q. Kal No. 4, to bring forth, Job 39:1; and with regard to inanimate objects, to create, to form Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, to tremble, Job 26:5.

(4) i. q. Kal No. 7, to wait for, Job 35:14.

PULAL חולל to be born, to be brought forth, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL חולל—(1) to twist oneself, to hurl oneself, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) to writhe with pain, Job 15:20.

(3) to wait for, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL חולל to be grieved, Est. 4:4.

Derivatives [חול], חיל, חיל, חל, חלון, חיל, חלה, חלון, חולל, חולל, חולל.

חול m. sand (Syr. سَلَا), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. The sand of the sea (חול הים), poet. ימים (חול) is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand the phoenix to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hul], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Huleh (ارض الحولة Ard-El-Huleh), near the sources of the Jordan.

חום an unused root; to be black, properly to be burned or scorched; comp. the cognate חם, Arab. حَم.

to be black. Hence—

חום adj. black, Gen. 30:32, seq.

חומה f. a wall, from the root חסה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally the wall of a town, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חומות walls, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city.....and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.

ives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root ^sחר, as ^sחרן foramen ani, ^sחור the mouth of a river, bay of the sea. Kindred roots are ^sחר and ^sחר; whence ^sחר, ^sחר, ^sחר a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσος. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *loch*), Isa. 42:22. Root חור No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חורי (poet. for חורים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. ^sحرير white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חורים *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חורי see חור.

חורי (perhaps "linen-worker," from חור No. I, like Arabic ^sحريرى Hariri), [Hur], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [Hur], see חור.

חור (perhaps "noble," "free-born," from חור with the termination חור, Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἰρῆμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit. כתיב חור 1 Ki. 7:40 and חור 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Danascus, Ezek. 47:16, 18; Gr. Ἀυρανίτις, Ὀρανίτις; Arabic ^sحوران.

It undoubtedly takes its name from the number of its caverns (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חור [“Once חור Ps. 71:12 (כ).”]—(1) TO MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *hufden*, transit. *hastfen*; also, *hasten*, *hast*

hagen. Kindred roots are, Arab. ^sهز to move, to agitate, to excite to speed, *hiften*, *hagen*; id. ^sهزع; ^sهزح to agitate; intrans. to be swift; ^sحشى to fear; Heb.

חור to flee, to flee for refuge; ^sעזח, ^sעזח, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, ^sעזחתי חושך, “make haste for my help.” Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, ^sאלהים חושך לי “O God, make haste unto me.” Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, ^sעזבתי חושך לי “on account of my hasting within me,” i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, ^sמי יאכל ומי יחוש “who eats, who makes haste?” i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

חור and חור to feel, to perceive; ^sחור a passion of the mind; ^sחור lust; Arabic ^sحس to feel

whence ^sحس and the kindred word ^sحاشة; Æthiop. ሐዋ: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁה and the following proper names.

חֻשָּׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שִׁחָה, patron. חֻשָּׁהִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֻשִּׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֻשִּׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שִׁחָה.—(2) 1 Ch. 7:12 [חֻשִּׁים].—(3) 1 Ch. 8:8, 11.

חֻשָּׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָּׁם, Gen. 36:34, 35."

חֹת a spurious root introduced by some on account of the form חֹתִי Hab. 2:17, which is, however, for חֹתִי from חָתַת.

חֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَاتِم.

(2) [*Hotam*], pr. n. masc.—(a) 1 Chr. 7:38.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵא the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵה fut. יִחְזֶה apoc. יִחְזֶה Micah 4:11; in pause חֹזֵה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵה, חֹזֵה, חֹזֵה), for the Hebrew חָזָה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה חֹזֵה ה' "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה חֹזֵה "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה לְךָ "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate*, אנשאו, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4., Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11).

(4) *to choose* for oneself, נִחַח ausersohn, Ex. 18:21 Isa. 57:8; compare לוּ נִחַח Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵה, חֹזֵה, חֹזֵה, and the proper names חֹזֵה, חֹזֵה, חֹזֵה. [חֹזֵה, חֹזֵה, חֹזֵה.]

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֹזֵה חֹזֵה חֹזֵה "one sevenfold (more) than (ever was) seen." Inf. חֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נְבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רִאָּה Isa. 28:7), and abstr." i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["a vision, hence a covenant"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵה, plur. חֹזֵה Chald. m.—(1) *a vision, something seen, paradosia*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܢ.)

חזן m. (from the root חזן).—(1) *a divine vision* [*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *δραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזון f. *vision, revelation*, 2 Ch. 9:29; from the root חזן.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root חזן.—(1) *appearance, aspect*, especially of something grand or handsome, (compare *פְּרָאָה*). Dan. 8:5, חֲזוֹת וְעֵלִיָּהּ *a conspicuous or great horn*, verse 8, חֲזוֹת אַרְבַּע "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חֲזוֹת verse 15); 29:11.

חזן an unused root. Arab. حَزَز to pierce through, e.g. with an arrow, حَزَز to cut into, to perforate, to wound. A kindred root is חָצַץ. Hence חֲזִיז.

חֲזִיז ("the vision of God;" ["seen by God"]), [Hazel], pr. n. m., 1 Ch. 23:9.

חֲזִיָּה ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חֲזִיָּה ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חֲזִיָּה m. constr. חֲזִיָּה pl. חֲזִיָּה.—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. חֲזִיָּה Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to חֲזִיָּה (whence LXX. Σιών), or to חֲזִיָּה, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חֲזִיָּה or **חֲזִיָּה** m. (from the root חֲזִיָּה, properly *an arrow*, hence *lightning*; Zec. 10:1; more fully חֲזִיָּה lightning of thunders, Job 28:26; 38:25.

חֲזִיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪ, Arab. خنزير with the insertion of Nun, id., whence the verb خَزَرَ to have narrow (piglike) eyes, seems to be derived.

חֲזִיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חֲזִק fut. חֲזִק.—(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. حَزَق and حَزَق id., Syr. ܚܙܩ. Of the same stock are the Hebrew חֲזָק and Gr. ἰσχυρ, ισχυς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, וַיִּחָזֶק רֹאשׁוֹ בְּאֵזֶה "and his head held (stuck) fast in the terebinth." So חֲזָקָה חֲזָקָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by חֲזָקָה with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots חָבַל, חָזַל, חָזַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by חֲזָקָה *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by חֲזָקָה id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression חֲזָקָה חֲזָקָה (Gr ἰσχυρ) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root חָזַק).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent upon any one, to be pressing*; followed by חזק Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by חזק 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזקו יְדֵי חזקו to strengthen one's own hands, to take courage, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Eze. 6:22; 1:6, "and all their neighbours חזקו בְּכֶל־כֶּסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(d) in a bad sense, with the addition of חזק *to harden the heart, to make obstinate*, Ex. 4:21. חזקו לְבֹ, חזקו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו לְבֹ דָּבָר רָע "they are obstinate in doing wickedly."

HIFIL חזק—(1) *to bind fast to anything*, hence *to join to*, in the expression חזקו יְדֵי חזקו to join one's hand to something, i. e. *to take hold of it* (compare Gr. ἔχω, to hold). Gen. 21:18, חזקו יְדֵי חזקו "join thy hand to him," i. e. take hold of him. Elsewhere without חזק, followed by חזק of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. κρείνναι τινα), Ex. 4:4; Deu. 22:25; 25:11; also followed by חזק 2 Sam. 15:5; חזק Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חזקו חזקו "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, חזקו חזקו "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. חזקו Job 18:20; 21:6.) But *to take hold of any one* is often—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing*, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by חזק of pers., Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen [persons]*, Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by חזק Levit. 25:35; compare חזקו a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by חזקו against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by חזק and חזקו 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חזקו, חזקו, חזקו]—

חזק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חזקו חזקו "hardened of forehead or heart," i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חזקו יבוא "he will come as a mighty one," see חזק No. 17.

חזק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חזק with suff. חזקו strength, in the sense of help, Ps. 18:2.

חזק m. strength, Ex. 13:3, 14, 16; Am. 6:13.

חזקו properly inf. of the verb חזק—(1) חזקו 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, חזקו חזקו "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חזקו חזקו "in his being strong in his riches," i. e. confiding in them.

חזקו f.—(1) *might, violence*. חזקו by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חזקו ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

חזקו & חזקו ("the might of Jehovah," i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. Ἑζεκίας, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חזקו

and **חָטָא** for **חָטָא**, in the manner of derivatives of the future (like **חָטָא** for **חָטָא**), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָטָא see **חָטָא** [“an unused root, Ch. and Syr. **חָטָא**, to return, to go round, to roll, Arab. **خَرَجَ** to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence **חָטָא**, and the proper names **חָטָא** and **חָטָא**.]

חָטָא with suff. **חָטָא** pl. **חָטָא** (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. **חָטָא** which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word **חָטָא** No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épinglet*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called **חָטָא**, see Bochart, Hieroz. i. p. 764. [Root **חָטָא**.]

חָטָא i. q. **חָטָא**, pl. **חָטָא**, where **חָטָא** is **חָטָא**.

חָטָא fut. **חָטָא**—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehl(schießen)*, *fehl(treten)*. (The same origin is found in

Arab. **خَطَى** to miss the mark, opposite to **صَابَ** to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek *ἀμαρτάνω*, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of **חָטָא** to hit upon, to find, German *treffen*. Prov. 8:36, **חָטָא חָטָא נָפְשִׁי** “he who wanders from me, injures his own soul.” Opposed to **חָטָא** verse 35. Job 5:24, “thou numberest thy flock, **חָטָא** and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. **ሕገሕገ**; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence **חָטָא** Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by ? Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, **חָטָא חָטָא** “that which he hath sinned (taken sinfully) from the holy things.”

(3) to become liable to a penalty or forfeiture of something by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, **חָטָא נָפְשִׁי** “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back **חָטָא** I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL **חָטָא**—(1) to bear the blame (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to offer for sin. Levit. 6:19, **חָטָא** “he who offers it” (the sin offering). Levit. 9:15, **חָטָא** “and offered it as a sin-offering.”

(3) to expiate, to cleanse by a sacred ceremony, i. q. **חָטָא**, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by ? Ex. 29:36.

HIPHI **חָטָא**—(1) i. q. Kal No. 1, to miss the mark (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to lead into sin, to seduce some one to sin, Ex. 23:33. 1 Ki. 15:26, **חָטָא** “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to cause to be accused of sin, Deu. 24:4, Ecc. 5:5; also”] i. q. **חָטָא** to declare guilty, to condemn, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to miss or wander from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to purify oneself, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חָטָא m. with suff. **חָטָא** plur. **חָטָא** const. **חָטָא** (which is from the form **חָטָא**).

[1] *sin, fault*, Lev. 19:17; 22:9. **חָטָא** to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חָטָא m. [pl. **חָטָא**, suff. **חָטָא**], (with *Kametz* impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(a) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאת f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]

חַטָּאת — (1) f. of the word **חַטָּא** *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאת** — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like **חַטָּאת** No. 3), Isa. 5:18.

חַטָּאת Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ח').

חַטָּאת constr. **חַטָּאת** plur. **חַטָּאות** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."]. Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **חַטָּאת** see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic **حَطَب** hewn timber, **حَطَب** to go for timber. A kindred root is **חָצַב** to cut stones; also **חָצַב** and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare **חָצַב** No. 3. Arabic **حَطَب** to be striped, *to be variegated*, used of a garment. Hence [part. pass.] pl. f. **חָטְבוֹת** striped tapestry, Pro. 7:16. Syr. **ܚܬܒܬܐ** a variegated vest, properly striped. The same signification is found in the cognate root **حَطَفَ**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

חָטְבוֹת part. pass. f. pl. of the preceding verb.]

חֹטֶה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חֹטֶה חֹלֵב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חֹלֵב חֹטֶה** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, **μυελὸν ἀνδρῶν**; it is also called **חֹלֵב חֹטֶה** Ps. 147:14.

Plural **חֹטֶה** grains of wheat (the sing. is fourfold applied to one grain, **חֹטֶה**, Mishn. Chelaim i. §9), **דֹּשׁ חֹטֶה** Jer. 12:13; **קִצִּיר חֹטֶה** Gen. 30:14; **דֹּשׁ חֹטֶה** 1 Ch. 21:20; **כֹּר חֹטֶה** 2 Ch. 27:5. By a Chaldaism **חֹטֶה** Eze. 4:9.

In the cognate languages it is **حَنَطَ**, **حَنَطَ** Chald. **חֹטֶה**, and some on this account regard **חֹטֶה** to *season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חֹטֶה**. [In Thes. it is put under **חֹטֶה**, where it seems to belong.] The Gr. *σῖτος*, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. **گندم**."] **חֹטֶה**

חֹטֶה (prob. "assembled," from the root **חֹטֶה**), [Hattush], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַב an unused root. Aram. **حَطَب** to dig, to explore. Arabic **حَطَب** to engrave, to write. Hence pr. n. **חָטְבָא**.

חֹטֶה m. Chald. *sin*, suff. **חֹטְהִי** Dan. 4:24, from the root **חָטַב** i. q. Hebr. **חָטַב**.

["**חֹטֶה** Chald. f. *a sacrifice for sin*, Ezr. 6:17 (ח')."]

חָטְבָא ("digging," "exploring"), [Hatita], pr. n. m., Ezr. 2:42; Neh. 7:45; see **חָטְבָא**.

חָטְבָא ("waving"), [Hattil], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטְבָא**.

חָטְפָא ("seized," "caught"), [Hatipha], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַל**. Hence pr. n. **חָטְלָא**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حِطَام**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. ccm.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, **אֶחָטַם לָךְ** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܚܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חטף** page cc) to shake, or brandish, a rod or spear (*schwanken*), to wag, as a tail (*webeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **خضر** a branch, Syr. **ܚܬܪܐ** a staff, or rod. Sam. **ܚܬܪܐ**, **ܚܬܪ** and **ܚ** being interchanged.)

חטש, an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטושה**.

[**חטפת** see **חטאת**.]

חיה constr. **חיה** fem. **חיה**, pl. **חיות** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חיה** "every living thing;" Gen. 3:20; 8:21. **חיה** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חיה** **יהוה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חיה** 2 Sa. 2:27; poet. **חיה** Job 27:2, and **חיה** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but the *King* is **יהוה** **נצח**]. **חיות** "those who are alive," i. e. men. Ecc. 6:8, **חיות** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **כחב** (**איש חיל קרי**). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, *περιλαμβανον ενιαυτου* (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** **פדוה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** **נפשך** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** **יהוה** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** **רוח** the breath of life, Gen. 6:17, **חיים** **עץ** the tree of life, i. e. of life of long duration, *θεοεωλον* or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance, bios*, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܚܬܪܐ** Luke 19:9, for the Greek *σωτηρια*), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** **ארח** the way of welfare, Pro. 2:19; 5:6.

חיה Ch. emph. st. **חיה**, pl. **חיות**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיות** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה**; "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חידה f. (from the root **חודר**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חידה**. In proposing enigmas, the verb commonly used is **חודר** which see; in solving them, **חיד** Jud. 14:14.

(3) i. q. **חידה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle*, a *vision*, Num. 12:8.

חיה inf. absol. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיותם** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיה** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

Æth. **ሕይወት**: Syr. **ܚܝܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek ζᾶω, ζῶω, cognate to which is ἄω, ἄμμι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dashtu*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with ל of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by על , to live upon any thing, compare על No. 1, a, letter γ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַרְכָּךְ “let your heart live,” i.e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase נִפְשִׁי חַיָּה “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחִי דָּבָר “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i.e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה נֶפֶשׁ id. 1 Ki. 20:31; Psa. 22:30; וְרָעַת חַיָּה to preserve seed, Gen. 7:3; $\text{וְרָעַת חַיָּה בָּקָר}$ to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, $\text{וְיְחִי אֶת־הָאֲבָנִים}$ “will they call the stones to life?” So Syr. ܢܫܡ to raise up ruins.

HIPHL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 8:19, 20; with the addition of וְרָעַת Gen. 19:19;

to deliver from destruction of life, i.e. to save from death, Gen. 47:25; 50:20; followed by ל Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חַיָּה [and the pr. n. חַיָּה , חַיָּה].

חַיָּה & חַיָּה Chald. id. Dan. 2:4, $\text{חַיָּה לְעֶלְמִין חַיָּה}$ “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, חַיָּה לְעֶלְמִין 1 Ki. 1:31.

APHEL part. חַיָּה preserving alive; comp. Syr.

ܡܚܝܐ Dan. 5:19.

חַיָּה adj., pl. f. חַיּוֹת lively, strong, robust, Ex. 1:19; see חַי No. 2.

חַיָּה f. constr. חַיִּית and poet. חַיִּיתוֹ with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2.] Lehrs. § 127, 3); fem. of the adjective חַי living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חַיּוֹת Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. כָּל חַיָּה all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיָּה הַיָּרֵחַ Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8;

and חַיָּה רָעָה Eze. 14:15; 34:25. Arabic حَيَّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חַיָּה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חַיִּים , specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. חַיִּים Job 33:18, 22, 28; Ps. 143:3. So in the expression חַיָּה נֶפֶשׁ with art. הַחַיָּה נֶפֶשׁ animal of life, i.e. a living creature, see נֶפֶשׁ No. 4. The term *life* is also applied to *vigour, strength*. Isaiah 57:10, $\text{חַיָּה יָדְךָ מָצָאתָ}$ “(yet) findest the life of thy hand,” i.e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חַיָּה נֶפֶשׁ Job 38:39, i. q. חַיָּה נֶפֶשׁ to fill the soul, i.e. to satisfy. Poetically חַיָּה נֶפֶשׁ is also used for the

soul, desire, will, like חָשָׁה No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-חַיִּים "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיָּא emphat. חַיָּא, חַיָּא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיָּת f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה TO LIVE, but with the middle radical doubled, like the Arab. حى. To this belongs 3 Pret. חַי, Gen. 5:5, וְאָדָם אָמַר כָּל-יְמֵי אָדָם אֲשֶׁר-חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיָּת.

חַיִּל see חַלֵּל.

חַיִּל m. constr. חַיִּל, with suff. חַיִּלִּים pl. (see חַלֵּל No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיִּלָּה to *show oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיִּלָּה leader of the army, 2 Sa. 24:2. חַיִּלִּים soldiers, Deut. 3:18; 1 Sa. 14:52; Ps. 110:3, חַיִּלָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 30:15. חַיִּלָּה to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Prov. 31:29.

(4) *virtue, uprightness, integrity*, also *fitness*. חַיִּלִּים men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיִּלָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיִּלָּה an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיִּל Job 31:39.

חַיִּל m. Chald.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיִּל & חַלֵּל m. properly i. q. חַיִּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַלֵּל Obad. 20; also Ps. 10:10, according to חַיִּל, where חַיִּל-קָצִים

may be rendered the host of the afflicted; but it is preferable to follow חַיִּל, see חַיִּלָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חַיִּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיִּל m. & חַיִּלָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַלֵּל No. 3, 5.

חַיִּלָּה Ps. 48:14, according to the common reading, i. q. חַיִּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיִּלָּה, from the word חַיִּל; and it is preferable to take it thus.

חַיִּלָּה [Helam], 2 Sam. 10:16, and חַיִּלָּה verse 17, pr. n. of a town near the Euphrates; the scene of a battle of David with Hadadezer.

חַיִּל [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַלֵּל, Josh. 21:15.]

חַיִּן m. Job 41:4, i. q. חַיִּן *grace, beauty*, whence חַיִּן "the beauty of his structure." The form imitates the Chaldee, in which חַיִּן, חַיִּן, חַיִּן are i. q. Heb. חַיִּן, like חַיִּן, חַיִּן for חַיִּן. ["Comp. חַיִּן the name of the letter, for חַיִּן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיִּין m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַוץ.

חַיִּצוֹן m. חַיִּצוֹנָה f. (adj. from the word חַוץ), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיִּצוֹן *without, on the outside*, 1 Ki. 6:29, 30.

חַיִּק an unused root. Arabic حَاق Med. Ye, to SURROUND, kindred to חַוץ, חַוץ which see. Hence properly חַיִּק. [In Thes. this root is omitted, and חַוץ is inserted; see that root in this Lexicon.]

חַיִּק rarely חַק Prov. 17:23, with suff. חַיִּקִּי Psalm 35:13, and חַקִּי Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חַקֵּן"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בֶּחֶם "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵם to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵם is "to lie in a consort's bosom," 1 Ki. 1:8; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתּוֹ חֵם the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֵם Jer. 32:18; הָשִׁיב אֶל חֵם Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בָּרָאשׁ חֵם Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Wiener is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خَوْرِد to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. חָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חָרַם & חִירָם see חָרַם]

חִישׁ i. q. חָשׂ [which see] TO MAKE HASTE, imp. חִישׁ Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. speedily, Ps. 90:10.

חָךְ with suff. חָכִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like פִּלְלָחִים. (Arab.

حَنْكٌ the palate and the lower part of the mouth answering to it, beak, Syr. مَسْجِدٌ palate. Root חָךְ No. 1.) Whence Job 20:13, בְּחֹךְ חָכִי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי יִשְׁמַח "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חָךְ.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَا to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חָקֵי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַקֵּה יְהוָה לְחַנּוּקָם "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָקִי Hos. 6:9. ["In the parallel member is יָרִים *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام, i. q. ὀρέγεσθαι." Ges. add.]

חָקָה a hook, fem. from חָךְ, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חָכִילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חָכִים Chald. adj. wise, Daniel 2:21; specially a magian, a magician. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكْلَةُ that which is foreign in speech (difficult to be understood), حَكْلٌ followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكِلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; ^{الجنس} ^{الجنس} for ^{الجنس}. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליות are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). ["*To be dark, black, kindred to חכל, and used in the derivatives of the dark flashing eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי. —(b) in a bad sense, and referring to the fierceness arising from intoxication, Prov. 23:29; see חכליות.*" Ges. add.].

חכליה ("whom Jehovah disturbs" ["dark"]), [Hachaliah], pr. n. m. Neh. 10:2.

חכלי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: ["*dark, dark-flashing, spoken of the eye*"], Gen. 49:12, חכלי עיניו "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. ["*Dark eyes are here contrasted with white teeth. Aquila well, karakopoi, satiated with colour, dark; LXX. χαροποι, Peshito shining, flashing, a word applied only to the eyes.*" Ges. add.].

חכליות *f. a darkening, or bedimming, of the eyes arising from drunkenness* ["*dark-flashing of the eyes, fierceness*"]. Prov. 23:29.

חכם fut. יִחְכֵּם TO BE WISE, TO BECOME WISE. (Arab. ^{حكم} ^{حكم} to judge, hence to rule, ^{حكم} judgment, ^{حكم} and ^{حاكم} a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root ^{פסק}.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; ^{חכם} an enchanter, Ps. 58:6.

HITHPAEL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by ל to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except חכמים, and pr. n. פתחבטני].

חכם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful in any art*, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חכם לב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδυῖαι πανίδες). Jer. 10:9, חכמים "the work of skilful artificers." Jer. 9:16, חכמות "mourning women) skilful" (sc. חכמה) of lamentation.

(2) *wise, i. e. intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to לבו Deu. locc. cit. opp. to חכם לבו ibid.; חכמים Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; *wise from experience of life, and skilful with regard to affairs both human* (Prov. 1:6; Eccl. 12:11) and *divine* (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חכמים; *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; *strong and steadfast in mind*, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often חכם לב Pro. 16:23, and חכמים 11:29; 16:21. Plur. חכמים wise men, magicians, Gen. 41:8.

חֲכִמָּה f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכִמָּה Ch. id. Dan. 2:20.

חֲכָמִי ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמוֹת may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָה PIEL No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

חָלָה see חָלָה.

חָלָה an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָה, and the words which immediately follow.

חָלָה m. with art. חָלָה, const. חָלָה (as if from חָלָה), with suffix חָלָה milk, whilst fresh, differing from

חָלָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase וְיָבִישׁ חָלָה וְיָבִישׁ, see under the root וָב. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَب, حَلِيب id.; whence חָלָה to milk; Æth. ስጠጥ milk.)

חָלָה & חָלָה (Isa. 34:6) with suff. חָלָה pl. חָלָה const. חָלָה Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(a) *the best or most excellent* of any kind. חָלָה the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָה Ps. 81:17; חָלָה Psa. 147:14, fat of wheat, and חָלָה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָה pericardium, but that also seems to be so called from fatness, although under the root חָלָה there are in Arabic all kinds of other things.

(2) [Heleb], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָה, and 27:15 חָלָה.

חָלָה ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָה.]

חָלָה ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلْحَل gum. Comp. Gelsii Hierob., t. i. p. 267.

חָלָה an unused root.—(I) i. q. Syr. حَلَّ to dig, whence חָלָה.—(II) Arabic حَلَّ to continue, to be lasting, to be always enduring. Hence חָלָה. [In

Flas. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery.*"

חלד m. — (1) *duration, or time of life* ["*life, as passing away quickly.*"], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, *time (like עולם)*. (2) *the world* (compare עולם). Ps. 49:2; 17:14; **חלדים** "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלה m. *a mole* ["*weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حله to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולרה*"]. Lev. 11:29. (Syr. حله, Arabic حله, كلد a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלה ("a mole?" ["weasel"]), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m. — (1) see חלק. — (2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence — (1) TO BE POLISHED, SMOOTH, whence חלל, חללה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حلى to be sweet, pleasant (properly smooth), Pael to adorn, حلى sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσος, 2 Ki. 13:14. חלה את רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה רעה a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה אהבה sick with love, Cant. 8:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is Ἀθητικός ἄλφ: to be careful or solicitous, for the Gr. μεμενῆν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, **חלה** — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. חולה c.g. חלה חלה a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, **חלה** — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חלל and חלה, i.e. that of rubbing, rubbing away, comp. Gr. κηλεω, to soothe, to caress. It is always fully expressed, חלה חלה to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict with sickness*. Deut. 29:21; Psal. 77:11, חלותי היא "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. **חלה** (Syriac form for **חלה**), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חלה חלה חלה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL. — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add **חלה**]; those which have the idea of *sickness* are חלה, חלה, חלה, חלה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. s. Root חלם.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון — Eze. 40:16, *a window*, so called from being perforated, see the root חלל. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חלון" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חלון [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חיל, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חרן.

חלון m. *that which is left behind* (when one dies). Pro. 31:8, חלון בְּנֵי חַלּוֹן “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חלה No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חלשה f. *slaughter* [“properly a prostrating of men”], from the root חלש.

חלה [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (*Kalaxhene*, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חלה.

חלהל [*Halhul*], pr. n. Josh. 15:58, now called Hülhül, حلهول, Rob. i. 319.]

חלהלה f. (from the root חול Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חלט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתְּרוּ וַיַּחֲלֹטוּ הַמֶּלֶךְ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיִּחְלֹטוּ is for וַיַּחֲלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حلط, حلط to be quick and hasty in any thing.] LXX. ἀνελήξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus*: (חלט for חלץ).

חלי m. pl. חליים for חליים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חלץ No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلي).

(2) *Hali*, pr. n. Josh. 19:25.]

חלי in pause חלי with suff. חליו pl. חליים m.

(1) *disease* (from the root חלה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חליו for חלי.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

חליה f. of the word חלי *a necklace*, Hos. 2:15, from the root חלה No. 1.

חליל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חלל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ח parag. חלילה, חלילה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חלילין לך, an exclamation of abhorrence. 1 Sa. 20:2, חלילה לא תמות “far be it! thou shalt not die,” comp. 1 Sa. 2:30. It is used—(a) חלילה לי followed by לך with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by אשׁ with a future, Job 27:5; 1 Sa. 14:45; (without ל) 2 Sa. 20:20. To both of these expressions there is sometimes added מיהנה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see קן 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חלילה לנו מקנון למרד ביהוה, “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חליפה f. (from the root חלה) *change*. 2 Ki. 5:5, עשר חליפות בגדים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בגדים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in Orcus being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹתַי וְצָבָא עִמִּי by ἡ δὲ δυνάμις: “changes and hosts are against me”

i. e. hoste fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חלצה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חלץ.

חלץ an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חלץ**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חום**.) Hence—

חלכה (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלקאים** ver. 10 כח"ב, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **חלה**, **חלה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλαω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חליל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הַקֹּדֶשׁ** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חלל קִרְיָתוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חלילה**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חליל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **חלל דַּרְיוֹן** "who pierced through the dragon" (meaning Egypt). Pass. **חלל** wounded, Isa. 53:5. LXX. *ἐρραυμαρισθη*.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **חלל**) fut. **חלל**, **חלל** pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חלל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלֵי מַעַס מִיִּשְׂרָאֵל קִלְעוֹ** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **חלח** Arab. to open, to begin. Syr. **ܠܚܝܬ** to loose, to open, to begin. German *eröffnen*. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיַּחֲלֵל לָשׁ**. 1 Sam. 3:12, **וַיַּחֲלֵל וַיִּגְמַל** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיַּחֲלֵל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חליל**, **חלון**, **חלה**, **חלה** and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חלל רָעַב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **זונה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskie. pag. 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, **חלם**

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Eth. ስላሳ: Syr. سَلم, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם חלום a dreamer of dreams, i. q. נבִיא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

חִנְחַל—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמות, חלמָה [also חלם and patron. חִלְמִי].

חלֵם m.—(1) emph. חִלְמָה Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חִלְמִי No. 2.

חלמָה fem. ἀπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמָה then (of the form חִלְמָה) from חלם properly is dreaminess, dreams, hence fatuity (comp. Eco. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it مالح; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من جلة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρόν λάχανον, βλίτον, whence βλίτων, βλίτης, βλιτομάρας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, الحبق which very word the Arabic translator of Job used for the Syr. مالح. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaïm viii. § 8. חִלְמִי in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called סֹבֵל־בְּרִיטֵה. The Jewish interpreters and the Targums make חִלְמָה to be the same as חִלְמָן and חִלְמָן the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חִלְמִישׁ m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חִלְמִישׁ צֶהָר Deu. 8:15;

32:13. (In Arabic حلتبوس, not حلتبوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χάλιξ, silix).

חִלְלָה fut. חִלְלֶה poet. for חִלְלָה ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חִלְלָה also חִלְלָה Gr. ἀλείφω; and so Germ. schlipfen, Eng. to slip, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15: 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3: to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חִלְלֵה רִיחֵה "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of בָּנָה, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חִלְלָה, חִלְלֵה, חִלְלָה, חִלְלָה, חִלְלָה.

חלף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חלף fut. חלף—(1) *TO DRAW OUT*, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by *to* Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root *خلع*, *ḫ* and *y* being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خلص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חלף. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חלף, חלף.

[In Thesaur. חלף is not divided into two articles, which appears to be a better arrangement.]

II. חלף *to be active, to be manful*; perhaps a kindred root to חלף. Part. pass. חלף *active, ready prepared for battle* (Syr. *سحيا*); fully, חלף *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חלף "the equipped ones of Moab;" poetically used for the prose term *בְּיָמֵינוּ* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

HIFIL, *to make active, or vigorous*, Isa. 58:11.

[Derivatives, the two following words.]

חלף only in the dual, חלף *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. *ܠܝܢܐ*, Syr. *لِين*, *l* or *ṭ* being omitted, see under the root חלף No. II.)

חלף (perh. "loin," i. q. חלף ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חלף 1 Ch. 11:27; 27:10.

חלף fut. חלף—(1) *TO BE SMOOTH*. (Arabic *خلق* and *خلق* id.; but *خلق* act. to form, to frame, to create, properly to smooth; kindred to which is *حلق* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as *χαλκός*, *χαλιε*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer = חלף No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός*, *γλισχρος*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, gluten; Germ. *glatt*, *gleiten*, *Glatz*, *gleißen* = *glänzen*; comp. Heb. חלף, *חלף* to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חלף, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חלף a stone used in reckoning, a lot, *خلائف* id. The Arabic *خلق* to destine, to predestine, is a secondary root; *Ἀθ. ἡύλεκυά* to number, to count among, *ἡύλεκυ* number, lot; compare Aram. *ܠܝܢܐ*, *ܠܝܢܐ* a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חלף "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by *עִם* with whom anything is shared, Prov. 29:24; followed by *ל* to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by *ב* of the thing. Job 39:17, חלף "and he has not imparted to her in (or of) understanding;" comp. חלף No. 2, letter *b*.

(3) *to despoil*, from חלף No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἔλαβεν τὰ ἐν τῷ οἴκῳ*, *house* being here used for the riches there kept, see חלף No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלֶּקם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלֶּקם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לִי כֹרֶכִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, וְזָכַר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּק.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Exr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקֵי, once חֶלְקִי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, וְכִלְיֵי-נֶחֱל חֶלְקֶם "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a play upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the *spoil* itself, poetically for the spoilers, depredators, אֲנָשֵׁי חֶלֶק. Job 17:5, לְחַלֵּק יְגִיד רַעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלְקָא and Æth. ስቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֶלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֶת-חֶלְקִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, מוֹרָא, Ecc. 2:10; 3:22; 5:17; Job 20:26; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. 1. c.

חֶלְקָא adj. *smooth*. 1 Sa. 17:40, חֲמִשָּׁה חֶלְקֵי אֲבָנִים "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24, שֵׁפֶת חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

[“(3) (a) חֶלְקֵת הַצִּיּוֹרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקֵת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקֵת Josh. 21:31.”]

חֶלְקָה f. *a division*, 2 Ch. 35:5.

חֶלְקוֹת f. pl. *flatteries* Isa. 11:39.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkar*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. חלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשה.

(2) fut. חלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. *Ethpael*, to be weakened, *ܚܠܫܐ* weak.)

[Derivatives חלשה, חלשה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חםי, חםי m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמה which see. It follows the analogy of the irregular nouns, חם, חם, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, *أحم*: a father-in-law; *أحمدة*: to contract affinity, to become son-in-law; Sam. *חם* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμβρός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γάμω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חם, חם, especially חם, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root חם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΜΙ*, in the Sahidic dialect *ΧΗΜΕ*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΗΜΕ* signifies black, *ΗΜΟΥ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root חם [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חם and the remarks under חם"], whence חם, חם, חם and חם No. II.

חם written in the Chaldee manner for חם anger, Dan. 11:44.

חם, חם f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חם.

חם f. — (1) *curdled milk* (from the root חם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that butter should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמה, which see. [See מחמאות.]

חמד fut. יחמד and יחמד, whence יחמדה, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 24:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לו Pro. 1:22. Part. חמדי something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמדיהם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נחמד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, 1. q. Kal No. 1. Cant. 2:3, וישבתי בחמי חמדתי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מחמד, מחמד, and the words immediately following.

חמד m. beauty, desirableness, pleasantness. Eze. 23:6, בחמדי "handsome young men." חמדי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חמד f. — (1) desire, regret. 2 Ch. 21:20, בלא חמד "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חמדות "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. ארץ חמדי the pleasant land, Jer. 3:19; Eze. 26:12. חמדי precious jewels, 2 Ch. 32:27; 36:10.

חמדוֹת & חמדוֹת f. pl. precious things, Dan. 11:38, 43. חמדות פְּנִי, פְּנִי חמדות handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לחם חמדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חמדוֹת אֵיִשׁ verse 11, 19; and without אֵיִשׁ 9:23, a man beloved [of God], delighted in (by heaven).

חמד ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חמדן.

חמה an unused root. Arab. حما to guard, to surround with a wall [to join together, Thes.], whence חומה, and the proper names חמא, חמי.

חמה f. (from the root חמם) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חמה f. constr. חמת (for יחמה from the root חמם) — (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حمة, حمة), Gen. 27:44; Jer. 6:11. גֹּס הַיַּיִן

חמה Jer. 25:15, and חמה פֶּה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حمة poison of a scorpion. Æth. ሐዋድ: poison.

II. חמה i. q. חמאה (with the radical א omitted), f. milk, Job 29:6.

חמואל ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חמוטל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמות טל, [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כחיה is חמוטל.

חמול ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חמולי Nu. 26:21.

חמון ("warm" or "sunny," from the root חמם), [Hammon], pr. n. — (1) of a town in the tribe of Asher, Josh. 19:28. — (2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חמוץ m. a violent man, an oppressor, i. q. חמץ. Isai. 1:17; from the root חמץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חמיץ) may assume a passive signification.

חמוץ m. circuit. Cant. 7:2, חמוץ ירכוֹךְ כְּמוֹ, חמוץ "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

חמר, חמר ["once f. 2 Sa. 19:27"], m. — (1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חמור.

(2) i. q. חמור a heap; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, חמור חמור חמור חמור "with the jaw-bone of an ass (I have killed) a heap, (even) two heaps." Root חמור No. 3.

(3) [Hamor], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמור f. [dual חמורות] i. q. חמור No. 2, a heap, which see.

חמות f. (of the form חמות, for חמות, from the masc. חמו = חמי, חם), a mother-in-law, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. to lie on the ground. In the Targums for the Heb. קרע. Hence—

חמט m. Lev. 11:30, prob. a species of lizard, LXX. σαύρα. Vulg. lacerta.

[חמטה] (perhaps i. q. Syr. حمة "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חמץ m. adj. salted. Isaiah 30:24, חמץ חמץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حمة) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישי m. ח. f. adj. numeral ordinal (from card. חמש), fifth, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חמשה being omitted), a fifth part, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמישיהו Lev. 5:24.

חמל fut. חמל inf. חמלה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حلم to be gentle, longsuffering, حليم μακροθυμία, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀμαλός, ἀπαλός.) Hence—

(1) to pity, to have compassion on, followed by of pers. Ex. 2:6; 1 Sa. 23:21.

(2) to spare, followed by על 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by על Isa. 9:18; also, to be sparing of any thing, to use sparingly, followed by על Jer. 50:14; ל with inf. 2 Sa. 12:4;

על Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence חמל (unless it be from the Arab. حمل) [also pr. n. חמל] and—

חמלה f. mercy, gentleness, Gen. 19:16; Isa. 63:9.

חם fut. O חם with Vav conv. ויחם, but fut. A חם Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is חם. Arab. حم to make warm, Med.

Kesra to be warm; حى to be hot (as the day). Ex. 16:21; Isa. 44:16. בחם חיום at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לו חם fut. לו חם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לחם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נחמים Isa. 57:5, made hot, burning, sc. with lust, followed by ב. The other forms which have been referred to this conjugation in part belong to Kal (חמי compare Lehrgeb. p. 366), and in part to the root חם fut. חם, חם. [In Thes. they are put under this verb.]

PIEL, to make warm, Job 39:14.

HITHPAEL, to make oneself warm, Job 31:20.

Derivatives, חם No. II, חם, חמה, חמן and the pr. n. חמן. [חמות דור, חמת].

חמן plur. only חמנים a certain kind of images, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אשרת); from 2 Ch. 34:4, it appears that חמנים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בעל חמן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לְבַעַל הַחֵן** (לְבַעַל הַחֵן), although he thus connects the separate words **לְבַעַל הַחֵן אֶת־בַּיִת** to Baal a pillar of stone. Also — (3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words **דְּנָה וְעֵלְתָּה דְּנָה** חֲמָנָא **וּקְרִיב לְשִׁמְשׁ** **כְּרִי** ... **כְּרִי** (ע) "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **הַשֶּׁלֶשׁ הַיָּמִין** *the sun Baal*, or *the sun Lord* (from **הַשֶּׁלֶשׁ** sun, with an adjectival termination, compare **הַיָּמִין**, **הַיָּמִין**), and **הַשֶּׁלֶשׁ** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxx. A); and because allusion is perhaps made in the sound to **ἡμῶν** Ἀμμῶν of the Egyptians. The plural **הַשֶּׁלֶשׁ הַיָּמִין** is in Scripture concisely used for **הַשֶּׁלֶשׁ הַיָּמִין**, and occurs in the same connection as elsewhere **הַשֶּׁלֶשׁ** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers **הַשֶּׁלֶשׁ** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַס fut. **חִמֵּס**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חָמַס** No. 3, a. (Arabic **حَمَس** in a good sense, to be bold, manly,

stedfast, *جاسد* martial valour, comp. *נָדָר*. Nor does *חָמָץ* to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. *חָמָץ* No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, *חָמָץ נַפְשׁוֹ* hurts himself (or does violence to) his own life." Job 21:27. *תַּחֲסֹס עַל תַּחֲסֹסוֹ* "counsels with which you wish to oppress me;" *die Pläne, wie ihr mich schlagen wollt*. *חָמָץ* to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, תִּקַּח יָדָיו מִן־הַיֵּץ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence $\frac{d}{dt} \left(\frac{1}{2} m v^2 \right)$ and —

חָמָס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. אִשׁ הַקָּסִם Psal. 18:49; Pro. 3:31 and אִשׁ הַקָּסִים 2 Sa. 22:49; Ps. 140:2, 5, the violent man. עֵד הַקָּסִם a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, הַקָּסִם his wrong, i. e. the wrong which he causes, Ps. 7:17; יְהוָה הַקָּסִם 58, 3, compare Eze. 12:19; of the latter are הַקָּסִים the wrong done to me, Gen. 16:5; הַקָּסִים בְּלִי Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. *part. inedit.*, p. 21.)

(2) *that which is gained by violence and wrong,*
Am. 3:10. ["Plural id., Pro. 4:17."]

חָמָה fut. חָמֵה, inf. חֲמֹה TO BE SHARP, EAGER.
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֶמֶץ), also *to be salted* (see חֶמֶץ). Arab. حَمَضَ, Syr. مَضَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour, such* as dazzles the eyes; especially used of 'a bright red. Part. pass. **יָסִיף** *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα δέξυ**, i. e. **κόκκινον, πορφύραι δέξονται, δυνάμεγγι ρίδι;** see Bochart, Hieroz. i. p. 114; Simonis Arc. **formarum**, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **חָסַף**, whence part. **חָפֵּץ** violent Ps. 71:4; comp. **חָפֵּץ** and **חָפֵּץ** No. 2. (**Æth.** **ዐመፀ**; to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **הָמָיִן** and the following words.

מֶזֶה m.—(1) *that which is leavened*, Ex. 12·15; 13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. **עָוָו** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but *that now given is preferable* [?].

מֶצֶה m. *vinegar*, Num. 6:3; Ruth 2:14; Ps. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמק—(1) TO GO ROUND, a kindred root to **חמק**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative **חמק**.

חמר—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמר** wine, **חמר** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:3 (compare No. 1). Hence **חמר**, **חמר**, **חמר** N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמר**, **חמר**, **חמר** a heap.

(4) denom. from **חמר** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **חמר**, **חמר** to be made to boil (gâbren, brausen), used of the bowels when much troubled (comp. **חמר** No. 3, **חמר**, Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמר m. **ἄσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of **lacus asphaltites**. (Tac. Hist. 5, 6. Strabo, xvi. page 763. *ibid.*, ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος διαφέρει ἢ ἰουδαϊκῇ** τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

חמר m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמר** No. 1. (Arab. **خمر**, Syr. **ܚܡܪ** id.)

חמר Chald. emph. **ܚܡܪ** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חמר m.—(1) boiling, or foaming (cf waves), Hab. 3:15; compare **חמר** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **חמר**, which see.

חמר [*Amran*], pr. n., see **חמר**.

I. **חמש** an unused root, to be fat, whence **חמש** abdomen. Arabic **حَمَش** fat, Kam. p. 826; but much more commonly with the letters transposed. **حشم** fat, fatness, **حشم** to be fat; also **حشم** to become fat after having been lean.

II. **חמש** a root nearly allied to the roots **חמש** and **חמש** i. q. Arabic **حَمَس** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حَمَس** brave, warlike, **حَمَس** martial valour, comp. **حَمَس** to be angry, **حَمَس** to kindle

with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמשי** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמשי**, Josh.

1:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνοπλισμένοι*. Symm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חמח No. III; comparing חמס i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. *πεμπταζόντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמח constr. חמח f. and חמח m., the numeral FIVE. Arabic *خمس*, *خمسة*, in the other cognate languages חמח. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantiche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πέμπε*), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lupus*, *ἵππος*, *equus*, *ἔπομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; five appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, five minor planets, five elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphanius i. p. 68, Colon.). [The fact of five having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשי *fifty*, with suff. חמשיך thy fifty, his fifty, 2 Ki. 1:9—12. חמשיים a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמח PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמח m. a *fifth part* (from חמח five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמח m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמח No. 1. (Syr. *ܡܚܡܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ሙሙ*: womb; Talmud. *חמץ*; ח and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמח see חמח.

חמח an unused root. Arab. *حَمَّ* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حَمِيَتْ* and *تَحَمَّتْ* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حَمَّ* to be hot; whence *حَمِيَتْ* for *حَمِيَتْ*. Either from חמח or from חמח is—

חמח m. Gen. 21:15, 19; constr. חמח verse 14 (but חמח Job 21:20; Hos. 7:5, is constr. from חמח heat), a *bottle*.

חמח ("defence," "citadel," from the root חמח, kindred to חמח a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks *Epiphania*, by the Arabs by the ancient name *حماة*: called more fully Am. 6:2, חמח הגדול "Hamath the great," and חמח צובה 2 Chron. 8:3. The Gentile noun is חמח Gen. 10:18. חמח 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

[חמח ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it *Ἀμμαοῦς*, which he interprets by *θαρμύς*, B. J. 1, 3. The same prob. is—

חמח pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חמח with suff. חמחי m. (from the root חמח).

(1) *grace, favour, good-will*.—(a) חמחי חמחי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חמחי חמחי "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָחַם לוֹ וְלִבְיָהּ Est. 2:15, 17.—(b) נָחַם לוֹ אֶת אֶחָד מֵעַמֵּי הָאֲרָצוֹת "to give some one favour with somebody." Ex. 3:21, וְנָחַם אֶת-מִצְרָיִם בְּעֵינֵי הָעִבְרִים "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness, beauty*, Prov. 22:11; 31:30. Prov. 5:19, נִצְלַח לוֹ "the beautiful wild rose." Ps. 45:3 [?]; Eccl. 10:12, אֶבֶן יָפִי "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication, prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

הֶנָּדָד (for הֶדָד "the favour of Hadad," see הֶדָד, [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

הִנָּח fut. הִנָּח, apoc. הִנָּח.—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are הִנָּח, אָנַח. Arab. حَا to bend, to incline; metaph. to be inclined to any thing; compare הִנָּח.) Jud. 19:9, הִנָּח הַיּוֹם "behold the inclining of the day," the day already declining. Hence הִנָּח a spear, from its flexibility.

(2) to set oneself down, to pitch one's tent, Gen. 26:17; to encamp, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּמַחֲנֵי הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by אֶל to encamp against any person or city; hence to besiege, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) to inhabit, Isa. 29:11.

Derivatives, מִנָּח, מִנָּח, מִנָּח, pr. n. m.

הִנָּח f. (from the root הִנָּח)—(1) pl. מִנָּח *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty, prayer*, like הִנָּח No. 3. Job 19:17, וְנִחֵנִי לְבָנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. מִנָּח (which some take for 1 pret. from הִנָּח, although contradicted by the accent) for מִנָּח.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

הִנָּח ("il. ias=1," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. הִנָּח Nu. 26:5.

הִנָּח ("gracious" ["whom God pities"]), [*Hanun*], pr. n. m.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

הִנָּח m. adj. *gracious, merciful, benignant*, Ps. 111:4; 112:4; from the root הִנָּח.

הִנָּח f. a stall, cell, dwelling (Chald. and Syr.

הִנָּח, اِسْتِجَالٌ a tradesman's stall, Gewölbe, Arabic (حَانَوَاتٌ, حَانَوَاتٌ), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the dungeon and into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean curved posts or crooked bars, in which the captive sat in a distorted position; elsewhere called מִנָּח, compare Jer. 20:2, 3; 29:26; Gr. κύρω, from κύπτω; compare Arab. حَنْو the crooked wooden frame of a saddle.

הִנָּח an unused root, i. q. הִנָּח & הִנָּח (which see; comp. Gr. ἀγγω, Lat. angō, to press upon, to make narrow; hence to suffocate, to strangle, and intrans. to be narrow. Two nouns are doubtless derived from this root, הִנָּח and הִנָּח.)

הִנָּח TO SPICE OR SEASON, used in the sense—(a) to embalm corpses, Gen. 50:2, 3, 26 (حَبَط I. II. id.).—(b) poet. the fig spices, i. e. fills its fruit with aromatic juice, to mature, Cant. 2:13. ["Arabic حَبَط to mature (fodder for camels), etc." See Thes.] Hence הִנָּח ["also הִנָּח, הִנָּח].

חנמים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חנמים**, **חנמים**), Gen. 50:3.

חנמין m. pl. Chald. *whsat*, Ezr. 6:9; 7:22, i. q. Heb. **חנמים**, which see.

חנניאל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חניף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חנף** No. 2, *b*. Arab. **حَنَّ** tried, proved; **حَنَفَ** experience, proof.

חנינה f. *grace, favour, mercy*, Jer. 16:13. Root **חנן**.

חנית pl. **חניתים** 2 Chron. 23:9; **חניתות** Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see **חנה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חנך—(1) TO MAKE NARROW, and intrans. TO BE NARROW, **חנך** **חנך**, i. q. **חנך**, **חנך**, which see.

Hence **חנך** for **חנך**, Arab. **حَنَك** jaws; compare **חנך** a neck, (from the kindred root **חנך**), & **חנך** to strangle.

(2) denom. from **חנך**, **חנך** jaws, palate, properly *to put something into the mouth, to give to be tasted*; then by a common metaphor, in which taste is applied to understanding (see **חנך** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **חנך** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَفَ** to understand. As to the meaning to perceive as ascribed to the Æth. **ḥnl**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חנך**, **חנך**, **חנך**, pr. n. **חנך** and—

חנכה f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, a dedicatory sacrifice, verse 10, Pa. 30:1.

חנכה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חנם adv. (from **חנן** with syllable **חנ** with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חנם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חנם** **חנם** innocent blood; Pro. 26:7: compare *Lehrgeb. p. 827*.

[**חנם** an unused and doubtful root, whence the two following words.]

חנמאל (perhaps i. q. **חנמאל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חנמל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חנמל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نمل** ants, **نملة** an ant, with the letter **ח** prefixed; see **חנמל**, **חנמל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حاي**, etc.]

חנן fut. **חנן** and like regular verbs **חנן** Am. 5:15; the former with suffix **חנני** Ps. 67:2; 123:2; **חנני** Isa. 27:11; but with suffix 2 pers. **חנני** for **חנני** Gen. 43:29; Is. 30:19; inf. absol. **חנן** Isa. loc. cit., constr. with suff. **חננק** Isa. 30:18, and **חננה** Ps. 102:14.

(1) to be inclined towards (compare the kindred **חנך**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَنَ** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **חנני**, **חנני** (once **חנני** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) to give some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 10:17 absol. Ps. 37:21, 26. As to Job 19:17, see **חנה** No. 2.

NIPHAL **חנן** (of the form **חנן** from the root **חנך** **חנך** from the root **חנך**; see *Lehrgeb. p. 371*), to be

compassionated, to be an object of pity, Jer.
33:23; pass. o' Poel No. 2.

PIEL, *to make acceptable* (compare יָלַן, יָלֵן), Pro.
86:25.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102: 15.

HOPHAL, *to receive favour, to be favoured*, i. q.
 מִן חַסְדֵּי מִלְּתֵיךָ מִן חַסְדֵּי מִלְּתֵיךָ, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by $\frac{1}{2}$ of pers., Est. 4:8; Job 19:16, $\frac{1}{2}$ 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and $\frac{1}{2}$ 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following),
 חַן, חֵן, חֶן, חֲנָה, חֲנִיָּה, חֲנִיָּה, חֲנִיָּה, and the
 r. n. חֲנִיָּה, חֲנִיָּה, חֲנִיָּה [and חֲנִיָּה, חֲנִיָּה].

חַנּוּ Chald. *to have mercy on*, followed by acc.
inf. חַנּוּ, Dan. 4:24.

ITHRAEL, *to make supplication*, Dan. 6:12.

יִנָּי ("merciful" ["unless rather it be used as an abbreviation of יִנָּיִי whom Jehovah gave"]), [*Ha-nan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

חֲנַנְיָא ("which God gave"), [*Hananeel*],
pr.n. of a tower of Jerusalem, Jer. 31:38; compare
Zec. 14:10; Neh. 3:1; 13:39. [So called probably
from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנֻנִי; see Thes.]), [*Hanani*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חַנַּנְיָהּ [and יְהוֹ] ("whom Jehovah gave"), [*Hananiah*], Greek *Ἀνανίας*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

Ἥαν once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, *Ἡρακλείους πόλις*, Arabic *اهناس*, in Egyptian **𓆎𓅓𓏏𓏏**, **𓆎𓅓𓏏𓏏**, **𓆎𓅓𓏏𓏏**, formerly a royal city of Egypt; see Etienne Quatremère, *Mémoires sur l'Égypte*, t. i. p. 500, 501. Champollion, *L'Égypte sous les Pharaons*, i. p. 309, and my observations on Isa. loc. cit.

חֲנֻף fut. חֲנִיף—(1) TO BE PROFANED, POL-
LUTED, DEFILED, Ps. 106:38. Isa. 24 5

(2) *to be profane, impious*, Jer. 23:11.

(3) Jer. 3:9, *causat.* like Hiphil, *to pollute, & make profane.* (The origin uncertain.)


HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac **ܐܝܢܐ** unclean, a gentile, **ܐܝܢܐ** to turn aside from the true religion. Hence—

חַזָּק *profane, impious*, i. q. Arab. كَافِر Job 8: 13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀσέ-
μος, παράνομος, twice ὑποκριτής.

חִנֵּף *m. impiety*, Isa. 32:6.

חִנְפָּה f. id. Jer. 23:15.

קָנָה unused in Kal; properly TO BE NARROW, enge feyn, of the same stock as קָנָה, קָנָה, קָנָה (קָנָה), and in the western languages, ἄγχι, ἀνάγκη, *angus*, *angustus*, enge (Zange, Zwang). Hence—

PIEL, *to strangle*, ἄγγω (*würgen*), πνίγω, *used of a lion*, Nah. 2:13. (Arab. خنق, Æth. ገጠፈ: Syr.  id.).


NIPHAL, to hang, or strangle oneself, 2 Sam. 17:
23. Hence נִפְּחָה.

חֲנָתוֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

דקד a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of **EAGER AND ARDENT DESIRE** by which any one is led, i. q. **נָקַדְתָּ**, and then like **נָקַדְתָּ**, it is applied—

(1) to love, desire towards any one (see Hithpael and **הסד** No. 1).

(2) to emulation, *envy* (Arab. حسد to envy, حسد envy), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

10. Syr.  id., in Targ. חָסַר for the Heb. חָסַר.

to reproach, ⁹مُحْتَمَلٌ envied, also, beloved, see Kal.

HITHPAEL, *to show one's self gracious*, Ps. 18:
26: comp. Kal No. 1.

Derivatives, besides the words which follow, are
תְּסִידָה, תְּסִיד.

חָסֵד ["in pause חֶסֶד"], with suff. חֶסֶדִי pl. חֶסֶדִים
const. חֶסֶדִי prop. *desire, ardour* (see the root),
whence—

(1) in a good sense, *zeal* towards any one, *love*.

kindness, specially — (a) of men amongst themselves, *benignity*, *benevolence*, as shown in mutual benefits; *mercy*, *pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, *עָשָׂה חֶסֶד עִם* to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by *חֶסֶד* Zec. 7:9; על 1 Sa. 20:8; more fully, *עָשָׂה חֶסֶד וְאַמֶּת עִם* Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, *אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים* "I will act kindly towards him like unto God." ? *נָטָה חֶסֶד* to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, *עָלֵי הַמֶּלֶךְ חֶסֶד לִפְנֵי הַמֶּלֶךְ*, "and God turned kindness upon me before the king," and Dan. 1:9, *וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד*, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. *חֲסִידִים* the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with *אַמֶּת* (see *אַמֶּת* No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as *עָשָׂה חֶסֶד עִם* Gen. 24:12, 14; followed by *ל* Ex. 20:6; Deut. 5:10; *עָשָׂה חֶסֶד וְאַמֶּת* 2 Sa. 2:6; 15:20. Pl. *חֲסִידֵי יְיָ* mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, *חֲסִידֵי יְיָ*, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called *חֶסֶד* q. d. *die Güte, Liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym *חֵן*, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal*, *ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָה ("whom God loves") [*Hasadijah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. *יִחָסֶה* and *יִחָסֶה*] properly TO FLEE (see the root *חָשָׂה*), specially TO take refuge, to flee some where for refuge, followed by *בְּ* of the place, as *בְּצֵל* under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; *בְּצֵל בְּנֵי יְיָ* under the shadow of the wings of God, Ps. 57:2; 61:5; hence TO trust in some one, especially in God, followed by *בְּ*, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, *חָסָה בְּמוֹתוֹ צְדִיק*, "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, *חֲסִידָה*, *חֲסִידָה*, *חֲסִידָה*, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 16:10.

חָסֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root *חָסַן*.

חֲסוּת *refuge* [or "trust, confidence"], Isaiah 30:3; from the root *חָסָה*.

חָסִיד adj. (from the root *חָסָה*) — (1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. *חֲסִידֵי יְיָ* the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; *חָסִיד לֹא* Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, *חֲסִידָה* is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, and feather (also) *חֲסִידָה* but (is her) wing and feather (also) *pious*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of locust; prop. that which eats away or devours (root *חָסַל*), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀκρίς*, and in 2 Ch."] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκεν*, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root *חָסַן*.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to *חָסַר*, *חָסַר*, which see.) Hence *חָסִיל*.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, *חָסַם הָיָה אֶת־הַנְּחִירִים*, "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred. "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן—(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up*, *to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 2:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֶסֶן "abundance of salvation." In the other member is חֶסֶן. (Ch. חֶסֶן *to possess*.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German [schaben, [schuppen, Schuppe, Scherbe, Schiefer, [schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, سحف.

Quadril. חֶסֶף part. pass. חֶסֶף Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. חֶסֶר plur. חֶסֶר ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psal. 8:6, חֶסֶר "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by חֶסֶר of the thing, Ecc. 4:8.

HIPHAL—(1) causat. *to make to fail* (fehlen, man- getn lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by ל... חֶסֶר Ecc. 6:2. חֶסֶר in want of bread, 2 Sa. 3:29. חֶסֶר *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶר [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶסֶר.

חֶסֶר m. *want*, Ecc. 1:15.

חֶסֶר adj. m. *pure*, in a moral sense, Job 33:9. Root חֶסֶר No. II.

חֶסֶר see חֶסֶר.

חֶסֶר prob. i. q. חֶסֶר and חֶסֶר No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act *perfidiously*"], 2 Ki. 17:9.

חֶסֶר—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. حشا, Arab. حشا id.). Compare חֶסֶר No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֶסֶר *to be covered, protected*, followed by ל like many other verbs of covering, Isa. 4:5, חֶסֶר "all glorious things shall be covered over (or protected)." LXX. σκεπασθησονται. Others take חֶסֶר in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶסֶר f. (from the root חֶסֶר No. I)—(1) properly, *a covering* (see חֶסֶר Pual); hence a bed with a canopy, a nuptial bed, Simmelbett, Brautbett; compare חֶסֶר. Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to חפז, חפז; comp. חפז, חפז, חפז, חפז; comp. חפז, חפז, חפז, חפז"—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is חפר.) 2 Ki. 7: 15 (כחב); Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נָהַל, Syr. حَفَز to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חפזון m. a hasty flight, Ex. 12:11; Deu. 16:3.

חפיים ("coverings"), [*Huppim*], pr. n. m.—(1) Gen. 46:21, otherwise called חפיים.—(2) 1 Chr. 7:12, 15.

חפ an unused root. Arab. حَفَى to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative)—

חפ, only in dual חפיים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. حَفَى, Arab. حَفَى. Hence by transposition πύγμα, fist).

חפני (perhaps "pugilist," "fighter"), [*Hoph-ni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חפר** i. q. חפר TO COVER, followed by על (compare חפר), hence TO PROTECT, Deut. 33:12.

(Arab. حَفَى to cover with a garment. The signification of covering is founded in the syllable חפ, as also in the cognates חב, כפ, עפ, compare besides חפר and חפר the roots חבא and חבה to hide; חפר, חפר, חפר and חפר to cover, עפ, Isaiah 31:5, חפר, חפר etc., also חפר, חפר, in which Nun and Lamed are inserted in the primary syllable, as in חפר, חפר etc.)

Derivatives, חפר, חפר.

II. **חפר** an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. حَفَى to rub off.) (2) to wash off, to wash.

Derivatives, חפר, חפר.

חפר fut. יִחְפֹּר and יִחְפֹּר—(1) i. q. Arabic حَفَز to bend, to curve. Job 40:17, יִחְפֹּר "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חפתי צדקתי "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by א Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפ m. (with Tzere impure), ["pl. constr. חפ, Ps. 35:27; 40:15; but חפ, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e. g. 1 Ki. 21:6, חפ אתה "if thou art willing," if it please thee. Mal. 3:1, חפ חפ "you wish for," delight in. חפ חפ a willing mind, 1 Ch. 28:9.

חפ m. with suff. חפ [pl. חפיים]—(1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, חפ "every thing in which she delighted." חפ pleasant, acceptable words. Ecc. 12:10; 5:3, חפ " (God) has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חפר). חפ precious stones, Isa. 54:12; plural חפיים precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πᾶγμα. Ecc. 3:1, חפ "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, חפ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חפ יהוה "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفَى a thing, an affair, from חפ i. q. חפ to will, desire.)

חפ ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חפר** fut. יִחְפֹּר, Arabic حَفَرَ—(1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, חפר "they dig in the valley." Virg. Georg. 3:87, 88, "cavat tellurem." (In the Western languages this power is found in the same letters transposed in the roots חפר, חפר, as חפר, חפר; χαλῶ, χαλῶ; χαλῶ, χαλῶ; sCrIBo, sCaLPo, sCaLPo,

gabta.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חפר.

II. חפר fut. יחפר once in plur. יחפרו, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פני Ps. 34:6; Job 11:18, וְחִפְרָה לְבָשְׁתָּ תִשְׁכַּב " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בוש).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr. n. —

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men — (a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2. — (b) of one of David's captains, 1 Ch. 11:36. — (3) 1 Ch. 4:6. Patron. No. 1. חפר Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr. n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρις).

חפרפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵי מִינֵה i. e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵי הַמִּינֵה to the mice, or rats, or moles. Compare חפר.

חפש

TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חפס, id. Kindred perhaps to חפר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e. g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְפְּשׁוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְפְּשׂ רִיחִי "and my spirit made diligent search."

PUAL — (1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וְיִחְפְּשׂ עַל-עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, תִּרְבֵּחַ יִחְפְּשׂ לְבוּשִׁי "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חפש m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש

pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence — (1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חפש). Arabic خفش Med. E.). Hence חפשית, חפשית.

(3) to set free, to liberate (a slave). Arab. حفس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words —

חפש m. a spreading out, once Ezek. 27:20, בְּגָדֵיךָ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִתֵּי חֶפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חפשית in verse 5, also the root No. 2, and חפשית."]

חפשה f. liberty, freedom, Lev. 19:20; see the verb No. 3.

הפשות & חפשות *f. infirmity, disease*, whence **החפשות** *n. nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חפשי *adj.* (pr. from the subst. **חפש** = **חפשה** with the *adj.* termination **י**) *pl.* **חפשים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חפש**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חפשי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חפשי** *id.* Ex. 21:26, 27, **חפשי**, **חפשי** *to be set free* (see **חפשי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חץ *m.* with suff. **חצי** *pl.* **חצים**.

(1) *an arrow*, from the root **חצץ**. **חצי-חצים** *archers*, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חצי** *“he will dash his arrows (into blood), comp.* Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) **חץ הנהיט** 1 Sa. 17:7 (כחיב) *is the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חץ** can have the same meaning, and denote the wooden part of a spear.

החצב & החצב *fut.* **יחצב**—(1) *TO CUT, TO HEW OUT*, especially stones (compare **הקטב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **החצב** *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire,” i.e. sends out divided flames of fire.

(2) *figuratively, to destroy, to slay*. Hos. 6:5, **החצבתי בנביאים** “I have hewed (them) by the prophets,” i.e. I have declared to them death and destruction. In the other member there is **הרנהים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i.e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חצוב**.

חצה *i. q.* **חצי** (which see) *TO DIVIDE*, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חצה ימיהם** “let them not halve (or divide) their days (the days of their lives), i.e. let them not reach to half of their length of life. Followed by—

יגזל...גזל *to divide and distribute between...and between*, Nu. 31:27, 42. Isa. 30:28, **יחצה** “(the river) shall divide (a man) unto the neck,” i.e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חצי**, **חצות**, **חצצה**, **מחצית** and the pr. n. **יחצאל**, **יחצאל**.

חצור (“village,” “hamlet” [“fence, castle, i. q. Arab. حصار.”]), [**Hazor**], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Nch. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חצור הדתה**] (“new castle”), [**Hazor Haddattah**], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

חצוצרה see **חצוצרה** *a trumpet*.

חצות [“Inf. used as a noun.”] only in constr. **חצות** *f. sing. middle*, from the root **חצה** *to divide, to halve*, Job 34:20; Ps. 119:62; Ex. 11:4.

חצי & חצי *constr.* **חצי**, with suff. **חצי** *m.*

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חצינו** our half, i.e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חץ** *an arrow*, from **חצה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חצי המנחות (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חצי המנחות** verse 54.

I. **חציר** *i. q.* **חצר** *prop. a fence*; hence poetically *a habitation, dwelling*, i. q. **בית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חצר** No. I.

II. **חציר** *m.*—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חצר** No. II.

[“**חצץ** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. **حصن** to be strong, to be fortified.”]

חצץ Psalm 129:7, and **חצץ** Isai. 49:2, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَن, Æth. ለፀነ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חֲצִין arm, forearm; so called from strength (root חֲצַן); — חֲצִין id., also bosom where any thing is carried.]

חֲצִין Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. to urge, to hasten.

Part. Aphel מְחַצֵּץ severe or hasty (spoken of the king's edict), Dan. 2:15; 3:22.

חֲצִץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَصَّ Conj. III. to divide one's share with another, حَصَّة a part, a portion. Talmud. to cut up, to cut in pieces (whence חֲצִיצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַב, חָצַב, Chald. חֲצַץ. The primary syllable חֲ has the power of cutting, dividing, or sharpening, in common with the cognates חָ (see חָוּן), חָר (see חָרֵץ), also חָצַץ, חָצַץ, חָצַץ (see the roots חָרַץ, חָרַץ, חָרַץ), also חָצַץ, חָצַץ, חָצַץ (see the roots חָרַץ, חָרַץ, חָרַץ). Pro. 30:27, "the locusts have no king, וְלֹא חָצַץ בָּלֵן and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּץ Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, to be cut off, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָץ and the following words.

חָץ m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. حَصِي, Arab. حَصِي.)

(2) i. q. חָץ an arrow, poetically for lightning, Ps. 77:18.

חֲצִין-תָּמַר, חֲצִין-תָּמַר ("pruning of the palm"), [Hazon-tamar, Hazezon-tamar], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חֲצִין. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חֲצִין & חֲצִין f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the שֹׁפָר *buccina* or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form חֲצִין was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חֲצִין a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חֲצִין from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *tarañtara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَرَة *hadâdera*. From this noun is derived the verb —

חָצַר to blow a trumpet, to trumpet. It occurs in part. מְחַצְרִים (מְחַצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28; כְּחִיב; where in קרי one צ being rejected, it becomes מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptional error.

I. חָצַר an unused root. Arabic حَضَرَ, Æthiop. ለፀነ: to surround to enclose with a wall, whence חָצַר an enclosure, defence, castle. Kindred roots are חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצַר.

II. חָצַר an unused root, i. q. حَضَرَ to be green, whence חָצַר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρος, which, like חָצַר, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָצַר (ק) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָצַר and חָצַר.]

חָצַר constr. חָצַר with suff. חָצַר, pl. חָצַר constr. חָצַר and חָצַר constr. חָצַר comm. an enclosure, a place surrounded by a fence, specially —

(1) *a court, an enclosure before a building*, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. *הַחֲצֵר הַפְּנִימִית* the inner court, or court of the priests. 1 Ki. 6:36, *הַחֲצֵר הַגְּדוֹלָה* the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called *קְבוּצוֹת הָעֵיָר*, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) *הַחֲצֵר אֲדָר* ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called *אֲדָר*, Josh. 15:3.

(2) *הַחֲצֵר גִּדָּה* ("village of good fortune"), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27."

(3) *הַחֲצֵר סוּסִים*, Josh. 19:5, and *הַחֲצֵר סוּסִים* ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(4) *הַחֲצֵר עֵינָן* Eze. 47:17, and *הַחֲצֵר עֵינָן* ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) *הַחֲצֵר שְׁעָל* ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) *הַחֲצֵר הַחִיכֹן* ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(7) plur. *הַחֲצֵרוֹת* [*Hazeroth*], a station of the Israelites in Arabia Petraea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

הַחֲצֵרִי see *הַחֲצֵרִי*.

הַחֲצֵרֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. *Ἑσρώμ*, Mat. i. 3. Patron. is *הַחֲצֵרִי* Nu. 26:6. [(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

הַחֲצֵרִי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In Ch. 11:37, *הַחֲצֵרִי*.

[*הַחֲצֵרִים* *Hazerim*, pr. n. Deu. 2:23.]

הַחֲצֵר מָוֶת ("the court of death"), [*Hazar-maveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs *حضر موت*, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[*הַחֲצֵר* (כ) Piel part. 2 Ch. 5:12; see *הַחֲצֵר*.]

חָק see *חָק*.

חָק m. followed by Makk. *חָק*, with suff. *חָקִי*, ba *חָקִי* Lev. 10:13; *חָקִים* Ex. 5:14; plur. *חָקִים*, constr. *חָקִי* and *חָקִי* Ezek. 20:18, properly *that which is established or definite* (from the root *חָקַק* No. 3), e.g. *חָקִי* that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion of labour, a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. *חָק לֹא חָק* without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 28:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree of God*, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God]

חָקַק unused in Kal, i. q. *חָקַק* pr. TO CUT INTO (*haben, hauen*), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see *חָקַק*, No. 2); also, *to hack up the ground* (*aufhacken*); see Hithpael.

Pual part. *חָקֻקָה*—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up the ground*, *aufhacken, einen Graben aufwerfen*. I would thus, from the primary signification, explain Job 13:27, *חָקַקְתָּ אֶרְצִי* "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חָקָה f. from *חָק*, *that which is established or defined* ["Sing. spoken always of a single law or ordinance; e.g. *חָקַת הַמִּסָּחָה* "law, ordinance of the passover"]; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, *חָקַת עוֹלָם* "an everlasting law."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חִקּוּפָּא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2: 51; Neh. 7:53, from the unused root —

חֲקַף = حَفَفَ TO BEND ONE'S SELF.

הִקֵּן prop. TO CUT, TO CUT INTO, TO HACK, *hauen, einhauen*; compare the kindred roots, all of which are onomatopoeitic, הִקֵּה, הִקֵּה, הִקֵּה to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חִכֵּק and חִכֵּק id.; *haden, to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לִקֵּק *licken* [to lick], תִּפֵּף, תִּפֵּף, *tappen*, תִּלֵּל *ballen*, תִּלֵּל *tinnio*, תִּשֵּׁל *schallen*, תִּבֵּב to beat, to beat to powder, etc.; and in the geminate forms, תִּגְרִיז *gargarizavit*, תִּפִּיב *pipivit*, תִּלִּל *tintinnum edidit*, etc. Specially—

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 40:8; Eze. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49: 16; Eze. 23: 14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. ppn poet. for *ὄντων* a judge, Jud. 5:9.

PUAL part. מִחֲקֶה *what is decreed*, Pro. 31:5.

HOPHAL, fut. הִפִּיל for הִפִּיל (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part.
 POEL—(1) *a law giver*, Deut. 33:21; Isa. 33:22;
a leader, Jud. 5:14.—(2) *a sceptre*, Num. 21:18;
 Ps. 60:9; Gen. 49:10.

Hence ρh , $\eta \rho h$, $[\rho h]$, and—

חֲקֵן m. only in pl. const. חֲקֵנִי *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חֲקֵר, verse 16).

["חֻקֹּק *Hukkok*, pr.n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חֻקֹּק Ch. 6:60."]

חָקַר fut. יַחְקֹר (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַר, חָקַר, see חָקַר Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of perscr or thing, *to explore, search out*, as a country, Jud 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Psa. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, *ידל מבין* but a poor man who has understanding searches him." LXX. *καταγνώσκει*. Aqu. Theod. *ἐκγινώσκει*.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לא נִחְקַר מִשְׁקַל הַנְּחֹשֶׁת "the weight of the brass could not be searched out," comp. אִין חִקֵּר.

Hence \mathfrak{M}_1 and—

חָקַר (1) *searching, investigation*, Job 34:24;
 חֵץ אֵל that which cannot be sought out, Prov. 25:3;
 hence used of any thing that is innumerable, Job
 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret.* Job 38:16, חֶקֶר תְּהוֹם “the most secret recesses of the sea.” Metaph. חֶקֶר אֱלֹהִים Job 11:7, i. q. τὰ βῆθεα τοῦ Θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חַר m. only in plur. חָרִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חֹרִים Ecc. 10:17. Root חָרַר No. 2.

חור *a hole*, see חור.

חר see חור.

[גדגד see חר הגדגד]

חָרַא or **חֲרַא** an unused root. Arabic **حَرَا**

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See מְרַאיתִים for הַיְיֹונִים, and—

הַרְאִים m. plur. *dung, excrements*, Isa. 36:12. In the margin the more decent word צִוָּה is found [as the קרי]; the vowels of which are subjoined to this.

חָרַב whence imp. חָרַב, and future יִחָרַב — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from יָבֵשׁ to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וַיִּהְיֶה יִחָרַב הָאֲרֶז. Compare Reimarus, De Differentia Vocc. Hebr. p. 64. (From the same stock is Gr. κάψω to become dry, κάμψος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרֶב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. خرب *to be laid waste*, Conj. II. *to lay waste, to destroy*; cognate to which is حرب I. II. IV. *to wage war*.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Eze. 4:15.

חֶרֶב adj. fem. חֶרֶבָה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרֶבִי, pl. חֶרֶבוֹת, const. חֶרֶבוֹת, f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶף, to be sharp, acrid, whence חֶרֶף edge of a sword"]. (Arab. حَرْب, Syr. سَحَاب, whence Greek ἀρρη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword; to kill with the sword*, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חֶרֶב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. חֶרֶב towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרֶבָה plur. חֶרֶבוֹת, with art. חֶרֶבוֹת const. חֶרֶבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, חֶרֶבָה אֶחָדָה לְפָנֶיךָ "I will lay your cities waste." חֶרֶבוֹת לְבָנֵי חֶרֶבָה *to build up ruins or places laid waste*. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth חֶרֶבוֹת לְפָנֶיךָ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhäufen aufbauen. Synonymous with this is חֶרֶבוֹת הַקִּיָּם Isaiah 44:26. חֶרֶבוֹת הַקִּיָּם the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרֶבָה (for חֶרֶבָה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרֶבוֹן plur. constr. חֶרֶבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἀπαξ λεγόμεν. Psalm 18:46, *to SHAKE, to TREMBLE*. Ch. חֶרַג fear, trembling. (The primary syllable is רג, which equally with רע denotes tremulous movements, see רָגַע, רָגַז). Loc. cit. חֶרַגוֹתֵיהֶם *"and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;"* comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج *to go out, translate shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרַגוֹתֵיהֶם.

חֶרֶגָל an unused quadril. i. q. Arab. حرجل *to leap, to gallop as a horse, to spring as a locust*. It is formed from the trilateral חֶרַג *to tremble*, which is applied to leaping (see חָלַל). By the omission of ר from this root another trilateral is formed, חָגַל. Hence—

חרגל m. a locust, so called from its leaping (see the root, comp. *ἀρράκος*, *ἀρράλαβος*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة*, a troop of horses, also of locusts, *حرجوان*, l and a being interchanged, a kind of locust without wings).

חרד fut. *יִחַד*.—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused *חָרַד* prob. had the signification of terrifying, compare *פָּחַד*, *ἀπάσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיִּחַדּוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by *אֶחָד* to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare *חָפַז* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִפְנֵי* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חָרִיד*.

חָרִיד adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, *הַחֹדִים בְּמִצְוַת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, *חָרַד עַל דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרָדָה f. constr. *חֲרָדָה* plur. *חֲרָדוֹת*, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared *חֲרָדָה* a great fear." A genitive after this word sometimes refers to the person who is feared, as, *חֲרָדָה* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *חֲרָדָה* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרַב fut. *יִחַר*, apoc. *יִחַר*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַד*. Always spoken of anger, concerning which these expressions are used—(a) *חָרַב אָפוֹ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 49:7; less often followed by *אֶל* Nu. 24:10; *עַל* Zec. 10:3—(b) without *אָפוֹ*, *חָרַב לוֹ*, "anger was kindled

to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) *חָרַב בְּעֵינָיו* "anger was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote scrow than anger; and hence they are rendered by the LXX. by the verb *λυπώμαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *עָצַב* NIPHAL, and *עָצַב* HITHPAEL.

(2) to be angry, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַד*]). part. *נִחַרִים* pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַד*].

HIPHAL fut. *יִחַר*.—(1) to make to burn, to kindle anger, Job 19:11; followed by *עַל*.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, *אֶחָדֵינוּ יִחַר אַחֲרָיו* "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *יִחַרְהוּ* (of the form *תִּפְסֵל*) to emulate, to rival, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, *חָרִיד*, *חָרִי*, *חֲרָה*.

[*חֲרָהִיָּה* (*Harhaiah*), according to other copies *חֲרָהִיָּה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חָרוֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. *עֵין חָרוֹד* Jud. 7:1. Hence Gentil. *חָרִיד* 2 Sa. 23:25.

חֲרוֹמִים m. pl. strings of pearls, or other gems, or coral; Cant. 1:10; from the root *חָרַב* which see. Syr. *ܚܪܝܡܐ* and Arab. *خَرَز* a necklace composed of gems or pearls.

חָרוֹל m., Job 30:7; Zeph. 2:9; pl. *חָרוֹלִים* Prov. 24:31, the nettle, so called from its burning, from the root *חָרַב* = *חָרַב*. Comp. *Ἀῆλη*: to singe, for *Ἀῆλη*. See Celsii Hierobot. t. ii. p. 165.

[*חָרוֹמָפִּי* (contracted from *חָרוֹמִים* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חָרוֹן m. (from the root *חָרַב*) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase *חָרוֹן אָף* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חָרוֹן* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חָרוֹנִים* angers, Ps. 88:17.

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חֲרִי יוֹגִים (from the root **חָרַם**), *doves' dung*, 2 Ki. 6:25 כתיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرو الصافر), and in the shops of the (hymnists [in Germany] *assa foetida* is called *Zeufelsbrot*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **דְּבִיּוֹגִים**, which see.

חָרִים m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חֲרִיף (Arabic خريف "autumnal showers," from חֲרִי autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יִרְחָה (also signifying autumnal showers).

חֲרִיץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*; τμήμα. 1 Sam. 17:18, עֲצֵצוֹת חֲרִיצֵי הַחֶלֶב, "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τυφελίδες, i. e. according to Hesychius, τμήματα τοῦ ἀπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Arab. كريس (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חָרַץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חֲרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀπορός, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to **BURN**, to **SINGE** (like Chald. **חָרַךְ** and Arab. حرق), hence to **roast flesh**. Prov. loc. cit., לֹא יִחָרֵךְ בְּסִיָּה צִידוֹ.

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. חֲרִיָּה for רָמָה. LXX. οὐκ ἐκτρέφεται θήραν, pursues not prey. Chald. and Syr. יִקְחֵם וְיִשְׁקָחֵם will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַם**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַם** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق.

ITHPAEL, אִתְּחַרְךָ *to be singed*, Dan. 3:27.

חָרָם m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. δίκτυα. (Chaldee **חָרָם** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to **SHUT UP** (comp. **חָרַם** a net, No. 1.)—

(1) *specially to shut in, to contract the nose* (comp. **חָרַם**). Hence part. **חָרִים** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **خَرَمَ** and **خَرَمَ** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit to common use; to consecrate to God* (opp. to **חָלַל**). Arabic **حَرَمَ** to prohibit, especially to common use. II. to render sacred. IV. to devote. **حَرَم** a sacred place, adytum, also women's apartment [*Haram*]. Æth. ስረዓ: to account unlawful, ስረዓ: to forbid, to prohibit. See **חָרַם**.

חָרַם — (1) *to consecrate, to devote* (Æth. ስረዓ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַם** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם אֶחָדִים** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **חָרַם** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה לְשׂוֹן** **וְהָיָה יְהוָה לְשׂוֹן** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

חֹרֵם **חֹרֵם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 12:19; Lev. 27:29.

חֹרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חֹרֵם for **חָרִים** (i. q. **חָרִים** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חָרִם, once **חָרִם** (Zec. 14:11), with suffix **חָרִי**, **חָרִים** pl. **חָרִים**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרִי** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חֹרְמָה ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפְתָּ** Jud. 1:17.

חֹרְמָה (i. q. **חֹרְמָה** prominent summit of a mountain; properly it seems the nose of a mountain; compare **חֹרְמָה**), *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called *Jebel esh-Sheikh* (**جبل الشيخ**) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **חֹרְמָה** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **חֹרְמָה**, by the Sidonians **חֹרְמָה**; and they were also sometimes called **חֹרְמָה**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חֹרְמָה quadril. prob. compounded of **חֹרְמָה** to cut off, and **חֹרְמָה** to cut into. Hence—

חֹרְמָה m. a sickle, reaping hook, Deut. 16:9; 23:26.

חֹרְמָה (i. q. Arab. **حَرَم**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Kārrai*, *Carrae*, Arab. and Syr. **حَران**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfeg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרְנַיִם ("two caverns," dual from **חֹרֶן** = *חור* [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חֹרֶן** Neh. 2:10, 19 **חֹרֶן** page cxvii, B, is altogether a different place

חֹרְנָפֶר (perhaps for **חֹרְנָפֶר** from **חֹרְנָפֶר** to snore, and **חֹרְנָפֶר** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרַשׁ an unused root.

(1) i. q. **חָרַשׁ** and **חָרַשׁ** to scrape, to scratch and intrans. to be rough; **חָרַשׁ** a potsherd, so called from its being scratching, rough. Hence **חָרַשׁ** a sherd, and **חָרַשׁ**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חָרַשׁ**. Hence **חָרַשׁ** the sun.

חָרַשׁ m. [in pause **חָרַשׁ**, root **חָרַשׁ**].—(1) the itch, Deut. 28:27; so called from scratching (*κράσσειν von tragen*).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חָרַשׁ** par. Jud. 14:18 (like **חָרַשׁ**, **חָרַשׁ**). It seems properly to signify heat, like **חָרַשׁ**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חָרַשׁ** properly is the orb, or disc of the sun, *die Sonnen-scheibe*, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—**חָרַשׁ**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχέρης*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (**حَرَس**), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere *בית נקש*, what-
ever may be thought of the authenticity of the words,
עיר הנקש יאמר לאחת. [Nothing but *conjecture* can
be opposed to their genuineness.] From the Arabic
usage حرس to defend, to preserve, it may be rendered
"one shall be called a city preserved," i. e. one
of those five cities shall be preserved. Whichever
rendering is preferred, this reading is better than the
other הנקש עיר, concerning which see p. cccxxx, B.

חֲרָסוֹת *f. a pottery, potters' workshop*, ἡδρεῖον,
where earthen vessels are made (from חָרַשׁ). Hence
שַׁעַר הַחֲרָסוֹת the pottery gate, Jer. 19:2, a gate of
Jerusalem near the valley of Hinnom. ["See under
שַׁעַר."] In ירי קרי there is חֲרָסִית.

חָרַע an uncertain root ["Syr. Ethpael to be
cunning"], see פִּתְחָרַע.

חָרַף fut. יִחָרַף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرب. With this accord the Lat. *carpo*, and (with a prefixed
sibilant) German *farp*, *färf*. The primary syllable
חָרַף has also in other roots the signification of plucking
(*rapendi*), as חָרַף, חָרַף, חָרַף, see חָרַף. Hence חָרַף,
חָרַף the time when fruits are plucked, autumn,
and from this—

(2) denom. to pass the autumn (and winter), to
winter, χειμάω. Isa. 18:6, וְכָל-בְּהֵמַת הָאָרֶץ עָלָיו תִּחְרַף,
"and all the beasts of the field shall winter upon it,"
as rightly rendered by Chald., Jerome, Luth. Opp.
to קָרַח to pass the summer (from קָרַח). The Arabic
verb خرب has also many significations derived from
خرب and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach.
Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא-יִחְרַף
לִבִּי, "my heart (my conscience) shall not re-
proach me as to any day of my life;" i. e. I do not
repent of any day.

חָרַף — (1) i. e. Kal No. 3, to reproach, to
scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11;
102:9, etc.; followed by ל (Chr. 32:17; א 2 Sam.
23:9, חָרַף הָרָפָה Ps. 79:12; 89:52.

(2) followed by נָפַשׁ to scorn life, to count one's
life as of little worth, i. e. to expose one's life to
very great danger, especially in battle, παραβάλλε-
σθαι. Jud. 5:18, נָפַשׁוּ לְמוֹתָם הָעָם זְבֻלֹן, "Zebulun,
the people despised their life (and cast it away) unto
death." The Arabs make a similar use of the verbs
أهان, بذل, عرض, see my Comment on Isa. 53:12.
It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of
Him who laid down his life that he might take it
again.]

חָרַף, pass. of Piel No. 2, to be betrothed, speak-
ing of a woman; prop. abandoned, i. e. given up, or
delivered to a husband. Levit. 19:20, "a maid-
servant נְחֻרְפָּה לְאִישׁ who is betrothed to a husband."
So in the Talmud חָרַף is i. q. אֵרוּסָה espoused.
There is a similar use made of the Arabic verbs
رخص, properly to esteem lightly, and then to
deliver a wife to a husband; see Schultensii Opp.
Min., p. 145, seq.

The derived nouns follow, with the exception of
חָרִיף.

חָרַף ("plucking"), [Hareph], pr. n. m., 1 Chr.
2:51.

חָרַף m. autumn, the season in which fruits are
gathered (see the root No. 1). Arabic خريف, see

Schultens on Job 29:4. It commonly includes also
the winter, and thus חָרַף and חָרַף summer and autumn
make up the whole year, Gen. 8:22; Ps. 74:17; Zec.
14:8, בֵּית חָרַף a winter house, Am. 3:15. Metaph.
used of mature age, manhood; compare Gr. ὑπέρμα
Pind. Isthm. ii. 8; Nem. v. 11; ὥρα, Plato. Legg. viii.
p. 415: auctumnus; Ovid. Met., xv. 200. Job 29:4,
בְּיָמֵי חָרַפִּי "in the days of my maturity," i. e. of my
manly vigour; ἡ δὲ ἀμυγή μου, the flower of my age.

[It may, I think, be questioned, whether חָרַף
really means winter as well as autumn; the phrase
חָרַף will not prove it by any means; see Genesis
8:22. As to Pro. 20:4, it may signify "he will not
plow by reason of the autumn," i. e. the abundance
of autumn fruits. In Job 29:4, the metaphorical
use appears to arise from the autumn having been
regarded as the beginning, the prime of the year,
see Thes.]

חָרַף *f.* — (1) reproach, scorn, contempt—
(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12,
pass. Mic. 6:16, חָרַפְתָּ עָמִי "the reproach of my
people," i. e. the reproach which the people cast upon
me—(b) which rests upon any one. Isa. 54:4, "the
reproach of widowhood," i. e. which rests on widows.
Joel. 5:9, "the reproach of Egypt," i. e. the stigma
resting on Israel from the time of their departure out
of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is
despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 18,
Plural חָרַפּוֹת Ps. 69:10; Dan. 12:2.

(3) pudenda, Isa. 47:3.

with anger, Cant. 1:6, נְחִירָדִי. See Thes. In Man. from חָרָה.]

PILPEL inf חָרַר to kindle (contention), Proverbs 26:21.

Derived nouns [חָרָר, חָרָר, חָרָר and—

חָרָרִים m. pl. parched, or sunburnt places, Jer. 17:6

חָרַשׁ i. q. חָרַס which see. Hence—

חָרַשׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרַשׁ קֵלִי a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרַשׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. חָרַשׁ and חָרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַץ, חָרַץ, חָרַץ, which see. Syr. حَرْش is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרַשׁ); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; καὶ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. חָרַשׁ to plow (Arab. حَرَث Eth. ለረሰ id., مَجْرَات a plowman, a husbandman, حَارِث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3; עַל חָרַשׁ חָרַשׁ "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil rinadern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. חָרַשׁ to be deaf (compare חָרַשׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْش, Med. E., Arab. خرس id., خرس dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַשׁ properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, רָאִיתָ יְיָ אֱלֹהֵי חָרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַשׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לְ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (εἶναι σιωπῆς), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּחְרְשׁוּ and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרִישׁ [חָרִישׁ, חָרִישָׁה, חָרִישָׁה.

חָרַשׁ (of a form which takes dagesh, for חָרַשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare חָרַשׁ constr. חָרַשׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בַּחֲבֵרֶיךָ an artificer of iron. Isa. 44:12, חָרַשׁ עֵצִים an artificer of wood, ih.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרש משהו artificer of destruction, Eze. 21:36.

חרש (of the form חרש adj. pl. חרשים deaf (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence יְחִישׁ the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3; חרשים "oneskilled in artifices," i.e. in magic: there follows חרש a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

(4) [*Heresh*], pr. n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, חרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש a wood, חרש חרש a thicket of trees, compare Sam. 17:22, חרש a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) *the working of wood*, or stones, Ex. 31:5; 35:33.

(2) [*Harosheth of the Gentiles*], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare *χαράσσω, χαράττω*. It occurs once, Exod. 32:16. (Chald. *ܚܪܬ* id.). [Hence in Thes.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חרש (made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חרש m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חרש LXX. *δύο ποίμνια αἰγῶν*. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well *قطيعان*, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare *حسب* to drive a flock." This word is only found defectively *حش*.]

חרש fut. יחרש —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܚܪܫܐ* id. A kindred root is *ܚܪܫܐ*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חרש שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), חרש keep not back (thy throat or mouth)." Followed by *מן* to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by *מן* of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without *מן* of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *monen*). Isa. 14:6; 2 Ki. 5:20. Followed by *ל* to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חרש fut. יחרש a kindred root to חרש (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab *حسف* and *سحف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חרש שקל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חרש "with the buttocks uncovered." *To make a tree bare*, i. q. *to strip off its leaves*, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abfchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic حَسْب is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَب to let down]).

Derivatives, חֶשֶׁב, חֶשֶׁב and pr. n. חֶשֶׁב.

[חֶשֶׁב s. חֶשֶׁב.]

חֶשֶׁב fut. (חֶשֶׁב but חֶשֶׁב Ps. 40:18; חֶשֶׁב Ps. 35:50)—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Æth. ሐሰበ and ሐሰበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and حَسَب, whence חֶשֶׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חֶשֶׁבֶן), Ex. 31:4; whence חֶשֶׁב an artificer, 2 Chron. 26:15; especially *polymiliarius*, a weaver of damask adorned with figures (different from חֶשֶׁב) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, to plot, as חֶשֶׁב אֱנִי Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֶשֶׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חֶשֶׁב מְחַשְׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to think, to purpose to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added אֶל of the person).

(2) *to think, to take to be so and so*, followed by acc. and dat. (λογίζεσθαι τινα εἶς τι). Gen. 38:15, חֶשֶׁבְתָּ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and אֶל Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, חֶשֶׁבֶת לֹא יִחְשְׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute something to some one*; followed by אֶל of pers. and acc. of the thing; e.g. sin, Psalm 2:8; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by אֶל, Josh. 13:3; אֶל 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב חֶשֶׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by אֶל *to be reckoned equal to some one*, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by אֶל id. 1 Ki. 10:21; Lam. 4:2. אֶל Isa. 2:22, בְּמָה יִחְשַׁב הוּא "to what shall he be made equal," i.e. at how much is he to be estimated? followed by עַם Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed to some one*, followed by אֶל Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrg. p. 242); with acc. (etwas berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, חֶשֶׁב (חֶשֶׁב) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (beachten), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by אֶל of pers. חֶשֶׁב מְחַשְׁבוֹת עַל Dan. 11:24; אֶל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. חֶשֶׁב, חֶשֶׁב.

חֶשֶׁב Ch. i. q. Heb. No. 2, *to reckon, to take for any thing*, followed by אֶל Dan. 4:32.

חֶשֶׁב m. the girdle of the high priest, with which his אֶפֶסֶת was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֶשֶׁב הָאֶפֶסֶת Ex. 28:27, 28; 39:20, 21; חֶשֶׁב אֶפֶסֶתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשֶׁבֶת (for חֶשֶׁב בְּדָנָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for חֶשֶׁב with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:9). The *Esdonites* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syria, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֶשְׁבֹן plur. חֶשְׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֶשְׁבִּיהוּ חֶשְׁבִּיהוּ ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֶשְׁבָּה (i. q. the preceding, from which this seems to have originated, being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֶשְׁבִּנִיָּה (id.) [*Hashabniak*], pr. n. m.—(1) Neh. 3:10.—(2) Neh. 9:5.

חֶשֶׁה fut. יִחְשֶׂה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָקָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by כִּן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

Hiphil הִחְשִׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִחְרִישׁ, הִחְשִׁים), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶשֶׁשׁ [from חֶשֶׁשׁ] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֶשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֶשְׁכִּים see חֶשְׁכִּים.

חֶשֶׁךְ Chald.—(1) *to be needful*. (Syr. *ܚܫܝܬܐ* to be fit, needful.) Ezra 6:9; חֶשְׁכֵּי הַחַיִּים "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֶשְׁכֹת f. *need*, what is needful, Est. 7:20.

חֶשְׁכָה see חֶשְׁכָה.

חֶשְׁכִים see חֶשְׁכִים.

חֶשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. *ܚܫܝܬܐ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

Hiphil—(1) *to darken, to make dark*. Amos 5:8; יוֹם לִיְהוָה חֶשֶׁךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2; יְהוָה חֶשֶׁךְ עֵצָה וְנֹוֹר "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֶשֶׁךְ and the following words.]

חֶשֶׁךְ pl. חֶשְׁכִים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldees חֶשְׁכָּה id.

חֶשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֶשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; לֹא יִחְשֶׁךְ שׁוֹב כִּי חֶשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵוֶר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—[("d) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֶשְׁכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֶשְׁכָה Ps. 139:12. Plur. חֶשְׁכִים Isa. 50:10.

חֶשְׁכָה or חֶשְׁכָה (with Tzere pure), constr. חֶשְׁכָת (without dagesh lene), Ps. 18:12.

חֶשְׁכָה f. id. *darkness*. Mic. 3:6; לְכֶם חֶשְׁכָה "and darkness shall surround you, so that ye shall not divine." Some copies have חֶשְׁכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִיְהוָה in the other clause

חָשַׁל unused in Kal i. q. **חָשַׁל** to prostrate, to
or saken.

NIPHAL, part. **דָּלִי** *the weakened, the wearied,*
Deu. 25:18.

כָּרַס Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. כָּרַס, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, כָּרַס *crushed barley*. Syr. **ܕܪܫ** *to hammer out*.)

חָשַׁם an unused root. Arab. **حشم** — (1) *to be fat*, transposed **חָשַׁם**. — (2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשֻׁמוֹן**, **חֲשֻׁמוֹנִי**, and —

חֲשִׁימִי ("rich," "wealthy." Arab. حاشيم having many servants), [*Hashumi*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֲשֹׁם see **חֲשֹׁם**.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

ܠܚܫܢ m. *brass made smooth*, i.e. *polished*,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii.
 page 877, seq.) to be compounded of ܫܢܐ for ܢܫܢܐ
 brass, and Chald. ܢܠܕܐ gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word ܢܠܕܐ seems to be of very
 uncertain authority. As in chap. 1:7, there occurs
 in the same connection ܠܚܫܢ *smooth brass*, ܠܚܫܢ
 must, I think, be explained as having the same sense;
 and be taken as from ܫܢܐ (ܢ being rejected by aphæ-
 resis), and ܠܐ, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and brightness, by many roots which com-
 mence with it, as ܠܡܪ, ܠܡܪ, علس, ملق, μαλάσσω,
mulseo, mollis, and with a guttural prefixed ܠܡܪ (see
 ܠܡܪ). LXX. translate it *ἤλεκτρον*. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs *χαλκοὶ λαπαρόν*, which I would ex-
 plain *χαλκὸν λαπαρόν* = ܠܚܫܢ.

דִּשְׁוֹן m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, מְנַשִּׁים נְדוּלִים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خَشَم the nose, which may be applied to a prince, like أَنْف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خَشَم signifying nose, although حَشَام is a large-nosed man, خَشَم to break the cartilages of the nose. Compare under תַּרְבֵּם.

חָשַׁן an unused root, i. q. Arab. **حَسَنَ** *to be fair*, Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan*, Germ. *schäner*, whence *ston*, *schön*). Hence—

צִפְּתָן *m. ornament*, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully **צִפְּתָן חֲזָקִים** Exod. 28:16, seq.; 39:8, seq.; Levit. 8:8. Comp. **צִפְּתָן** LXX. *λογεῖον*, Philo *λόγιον*, *λογεῖον κρισεως*, Sir. 45:10.

חָשַׁן—(1) properly to JOIN TOGETHER (comp. **חָשַׁן** No. 1, 2), and intrans. (for **חָשַׁן**) to be joined together, to adhere, see **PIEL**. In **Kal** always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق *to cleave* to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְהִשְׁתָּה נַפְשִׁי מִשְׁחַת בָּלִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something,
1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod. 38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֵשֶׁק suff. חֵשֶׁק m. *desire, delight*, 1 Ki. 9:1, 19.
Isa. 31:4, לַיְלַת חֵשֶׁק "the night of my pleasure."

חֲשִׁקִים *m. plur. joinings, i. e. poles or rods*, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, **Ex. 27:10, 11; 38:10. seq.**

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic **حشر** to gather together. Hence—

חֲשָׁרָה or **חֲשָׁרָה** constr. **חֲשָׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is **חֲשָׁרָה**.

חֲשָׁרִים masc. plur. *nave of a wheel* (*Nabe des Rades*), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. **حش** is to give hay for fodder, but this is a denominative from **حشيش** hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. **חֲשֵׁשׁ**). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, **חֲשֵׁשׁ לֶהֱבֶה**, “dry grass of flame,” i.e. burning Isa. 33:11.

חֶתֶת (from **חֶתֶת**) with suff. **חֶתֶתְךָ** (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חֶתֶת (“fear,” “terror”) [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called **חֶת** גְּזִי Gen. 23:3, seq.; 25:10 **בְּנוֹת חֶת** (27:46); sometimes **חֶתִּי** plur. **חֶתִּים**, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. **מֶלֶךְ הַחֶתִּים** 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[“Fem. **חֶתִּית** Eze. 16:3, plur. **חֶתִּיּוֹת** 1 Ki. 11:1, also **בְּנוֹת חֶת** Gen. 27:46.”]

חָתַח fut. **יִחְתֹּחַ** TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to **חָתַח**, whence by softening the third radical might be formed **חָתַח** and **חָתַח**). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, **לְחַתּוֹת**, “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. **עַל-חֶתֶת** “for thou wilt take coals of fire (and heap them) on his head.” See under the word **חָתַח**.—Hence **מִחְתָּה** fire-pan, censer [and **מִחְתָּה**].

חֶתֶת (from **חֶתֶת**) f. *terror, fear*, Gen. 35:5.

חֶתֶל (from **חֶתֶל**) m. *a bandage for binding up a wound*, Eze. 30:21.

חֶתֶת plur. **חֶתֶתִּים** adj. *timid, fearful*, Eze. 12:5. Root **חֶתֶת**

חֶתֶתִּי see **חֶת**.

חֶתֶתִּי (from **חֶתֶת**) f. *terror, alarm*, Eze. 32:23 26. With suff. **חֶתֶתִּיָּם** their alarm, i.e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with **קָץ**, **קָץ**, **קָץ**), hence TO DECREE, TO DETERMINE.

NIPHAL pass. Dan. 9:24, “seventy weeks **עַל-חֶתֶתְךָ** are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. *συνεμύθησαν τέμνηται*. LXX. *ἐπιθήσαν*.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. **ختل**, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, **חֶתֶל** [and the following words]—

חֶתֶלָּה f. *a bandage, a swaddling band*, Job 38:9.

חֶתֶלֹן (“a hiding-place,” “a place wrapped up”), [*Hethlon*], pr. n. of a town situated in Syria or Damascus, Eze. 47:15; 48:1.

חָתַם fut. **יִחְתֹּם**—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as **חָסַם**, **חָסַם**, **חָסַם**. Arab. **ختم** id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root **ተተ**: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by **בְּ** of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, **חָתַם תּוֹרָה** “seal up the oracle” [rather, the law]; also **בְּעֵר** Job 9:7 (compare **בְּעֵר** No. 3), and **בְּ** Job 37:7, **יִחְתֹּם בְּכָל-אָדָם** “he seals up the hand of every man,” i.e. restrains them from labour, hinders them from using their hands. Job 33:16, **יִחְתֹּם בְּמִסְכָּרָם** properly “he seals up their instruction,” i.e. instructs them privately. (In this sense it answers to the Arab. **حتم** followed by **ب** to reveal to some one; see Schult. ad h. l.) Part. pass. **חָתוּם** sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. ختم *to mark with a sign of conclusion, finish, to finish*). Daniel 9:24, לחתם היום ויגביא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, *to put a barrier, to set a lock on something*. Job 24:16, יומם הִסְתִּימוּ לָם "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, אֹהֶל הַחַיִּים וְצִדְדוֹ מִצְדָּה "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חֹתֵם, חֹתֶמֶת.

חֹתֵם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֹתֵם see חֹתֵם *a seal*.

חֹתֶמֶת f. id. Gen. 38:25.

חָתָן (1) *TO GIVE ONE'S DAUGHTER IN MARRIAGE* (αὐτογατρῆν). Hence part. Kal חָתָן *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חָתָן the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חָתָנָה *a mother-in-law, wife's mother*. Deu. 27:23.

(2) *to take in marriage*, αὐτογατρῆν. Hence חָתָן, חָתָנָה.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by אִם, with any one, Gen. 34:9; 1 Ki. 3:1; 3 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. ختن Conj. III. id., ختن *a son-in-law, connection by marriage* ["father-in-law"].) ["Further this root signifies, Conj. I. *to circumcise an infant*; ختان *circumcision, place of circumcision*

خَتْنٌ *a circumcised infant*. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חָתָן) but also by ختن Conj. I. *to provide a nuptial feast, or a feast at the circumcision of an infant*, ختن *a feast at a circumcision*. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in ختن *to diminish, to cut* (comp. the roots חָתַם, חָתַם, and others which begin with the syllable *kat*); and then the word used for

the festival of circumcision was applied to that of a marriage." The.]

חָתָן m. he who takes any one's daughter in marriage, Gr. γαμβρός, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother חָתָן *bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb ختن *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52.

Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חָתָנָה f. *marriage, nuptials*, Cant. 3:11.

חָתַף i. q. חָטַף *TO SEIZE, TO RAVIN, as a lion*, Job 9:12. Hence—

חָתָף m. *prey*, used poet. for חָתָף *a robber* (like חָתָף for חָתָף 2 Sa. 12:4), Pro. 23:28.

חָתַר fut. יִחְתֹּר *TO BREAK OR DIG THROUGH* a wall, followed by 3 Eze. 8:8; 12:5, 7; with an acc. חָתַר חָתָר (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יִחְתְּרוּ בְּשָׁאֵל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, חֲתָרָה.

חָתַת—(1) prop. *TO BREAK* (kindred to other onomatopoetic roots, בָּתַת, פָּתַת, בָּתַשׁ, פָּתַשׁ, חָדַד, see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as יָצַר Job

41:16; Arab. كسر, فرق Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were broken, (he brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb **שבר**.

NIPHAL **נִפְחַל** (which is identical in form with Piel and Niphal of the verb **נָחַל**), fut. **נִפְחַל**, pl. **נִפְחָלוּ**—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym **נִרְאָה**, as Deut. 31:8, **לֹא תִירָא**, **לֹא תִפְחַל** "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by **בְּפָנָיו** before the person, Jer. 1:17; Eze. 2:6; 3:9; **בְּכֵן** before the thing, for fear of which one flies (compare **פָּן** No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

וַיִּפְחַל יִשְׁכֵּי נִחַת הוּא "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14. **HIPHAL** **הִפְחַח**, fut. **הִפְחִיחַ**, with suff. **הִפְחִיחֵנִי**, once **הִפְחִיחֵנִי**, Hab. 2:17, for **הִפְחִיחֵנִי** (see Lehrs. p. 369), rarely like regular verbs **הִפְחִיחֵנִי** Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37; Job 31:34. (Arab. **أخبت** to be terrified, put to shame.)

Derivatives, **חֹתָם**, **חֹתָהּ**, **חֹתָתִי**, **חֹתָתֶיךָ**, pr. n. **חֹתָתִי**, and—

חֹתָתִי m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. **תֵּת**, **טֵת**], the ninth letter of the alphabet; as a numeral, nine; whence **טו** 9+6 is written instead of **יד** 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. **طيط** a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it something rolled or twisted together, **טֵת** from the root **טָוַן**, Arab. **طَوَّنَ**, so Lee; or perhaps it is Egypt. **τῑτ**, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, **ט** is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from **ת** whether aspirated (th, θ) or smooth (t, τ): in the same manner as **כ**, *k'* uttered at the back part of the palate towards the throat, differs in sound from **כ**, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds **ט** to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (**טֵת**, *θητα*) and its place in the alphabet agrees with **ט**, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (**η**=*E*; **η**=*H*; **υ**=*O*; **α**=*A*).

(2) Ewald refers to the **ט**, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render **ט** by **τ**: **טָוַן** *Saravān*, **טָוַן** *Tawβac*, **טָוַן** *Tarphalaioi*; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek **τ** is always found **ט**, and for θ, **ל**, as **Τιμόθεος** **טֵמֹת**, **Τίτος** **טֵיט**.

To this letter there correspond in the Arabic alphabet **ط** and **ث**, but more often the former; the latter, which is almost a *silent*, commonly answering to the Hebrew **צ**. Compare the roots **טָוַן**, **טָוַן**, **טָוַן** to kill, **טָוַן**, **טָוַן** to err.—(c) with **ת**, which see, page CLXXX, A.

טָוַן Ch. TO BE GLAD, followed by **טָוַן** Dan. 6

24. Syr. **טָוַן** id. See **טָוַן** No. 3.

[**טָוַן** see **טָוַן** and also **טָוַן**.]

טָוַן Chald. good, i. q. Hebr. **טָוַן**. Dan. 2:32; Est. 5:17, **טָוַן** **טָוַן** "if it seem good to the king," i. e. if pleasing. Compare **טָוַן** Est. 1:19; 3:9.

טבאל in pause **קבאל** ("the goodness of God," or, "God is good." Syriac form for **טובאל** comp. **טוביה**, **טברפון**, [Tabeal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

טבב an unused root. Syriac **ܬܒܒ** Aph. i. q. Hebr. **דבב** No. 2, also, in a good sense, to spread a good report. Hence **טבבת**.

טבולים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طبل** to die. I prefer taking it from Æthiop. **ጠጠረ**: to twist round, to twist round with bands.

טבור m. *lofty place, summit*, from the root **קבר** i. q. **צבר**. Jud. 9:37; **הָאֲנָרִים מֵעַם טְבוֹר הָאֲנָרִים** (verse 36, **וְהָאֲנָרִים הָרְחִיבִים**) "they come down from the height of the land." Eze. 38:12; **יֹשְׁבֵי עַל-טְבוֹר הָאָרֶץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **הָרִי יִשְׂרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ṢṢṢ** Æth. **ጸብር**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טִיבֵיר** the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זָבַח** is used, which see. (Æth. **ጠጠረ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אֲבָטִיחִים**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טבחת** and the following words—

טבח m. a slayer, hence—

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **וְרִבְרִיטָחִים** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **שַׂר הַטְּבָחִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טבח Chald. i. q. Heor. No. 2, an executioner hence one of the king's guard, Dan. 2:14.

טבח m. suff. **טבחיה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זָבַח** No. 1.

(3) [Tebah], pr.n. of a son of Nahor, Genesis 22:24.

טבחה f. a cook, 1 Sa. 8:13.

טבחה f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טבחת [Tibhath], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טִיחַ**; see this latter word.

טבל fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **א** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **בַּיַּרְדֵּן שִׁבְעַת פְּעָמִים** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طبل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

טבליהו ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr.n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבעת** a seal.

(Kindred is **צָבַע**, **صبغ** to dip into, to immerse, Æth.

ጠጠረ: id., also **טבל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *drup*, Germ. *deep*, *tief*; also boufan, taufen, stippen, Ital. *tuffare*. In Gr. *δύρω*, and by a softening of the labial, *δύω*, besides, with the letters transposed, *βαθύς*, *βυθύς*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **א**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9; **בָּאֵר שְׁעָרֶיהָ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַיִּטְבַּע הָאֶבֶן בְּמִצְחֵי "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טָבַעַת plur. טָבַעוֹת constr. טָבַעַת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טָבַעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 1:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טָבַרְמוֹן (for לְרִמְמוֹן, "who pleases Rimmon" ["for רִמְמוֹן טָבַר Rimmon is good"], as to רִמְמוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טָבַת (perhaps i. q. حَبَّاتٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טָבַת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Túbē (in la Croze Túbē; in Cod. Vienn. Túbē. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהָר Job 17:9; Prov. 22:11 [separated in Thes., see טָהָר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, טָהוֹר, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהָר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots טָהַר, צָהַר. ["Syr. טָהַר noon, (ח. טָהַר id."] Hence טָהָר No. 1, טָהָר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. طهر to be manifest, to be conspicuous. Ethiop. ለጥህረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר.—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24. HITHPAEL הִטְהַר and הִטְהָרָה to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהָר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) constr. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, ק."]]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּת מְאֹהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבַּת with מֶן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מְטָהָר, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that מְטָהָר or מְטָהָר (as it is found in some copies) would be for מְטָהָר, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָר fem.—(1) purity of heart, 2 Ch. 30:19. (2) purification, cleansing, Lev. 13:35; 14:9. דְּמֵי טָהָר "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוּא or **טוּא** an unused root; prob. *to be miry, clayey*; whence Arabic **ط**⁵**ل** clay. [This root is rejected in 'Thes., see **טוּט**.] Hence —

PILPEL **פִּלְפֵּל** *to take away clay* (compare **פָּלַץ** *to take away ashes*, from **פָּלַץ**), as in the Talmud **פִּלְפֵּל** and **פִּלְפֵּל**, which latter may also be derived from **פִּלַּץ** Isa. 14: 23, **בְּסִמְלֵךְ אֶת־בָּבֶלְטָא** "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21: 23. From this quadriliteral form, which may be called a secondary root, is derived the noun found in the same passage, **פִּלְפֵּל**.

טוב pret. טבו; (for the future, the form יִטב, from יָטַב is used.)

(1) TO BE GOOD (Arab. طَاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell [" Ch. Syr. id."], compare טַבַּח, טַבַּחַת). Only used impersonally in the following phrases—(a) טוֹב לִי *it is good for me*, it goes well with me, Deut. 5: 30; 15: 16; 19: 13; Nu. 11: 18; also, to be well, to be in good health, 1 Sa. 16: 16. Followed by אֵל id. 1 Sa. 20: 12. Job 13: 9, הַטּוֹב לִי *it is well for you that*.—As to the passage Job 10: 3, see letter *b*.—(b) טוֹב בְּעֵינַי *it is good in my eyes*, i. e. "it pleases me," Nu. 24: 1. In the later books it is followed by עַל 1 Chr. 13: 2. Est. 1: 19, טוֹב לְהַמְלִיךָ *"if it please the king."* Est. 3: 9; 5: 4, 8; 7: 3; Neh. 2: 5; compare Ezr. 5: 17; once followed by לְ Job 10: 3, הַטּוֹב לְךָ *"does it please thee?"* So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHIL הִפְעִיל—(1) *to do well, to do something rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good* to some one, *to confer benefits*,
Eze. 36: 11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. הֵיטִיב, from יָטַב, is more commonly used.

[Derivatives, the following words, and pr. n. **טְבִּיל**,
and **טְבִּילִין**.]

טוב f. טובה adj.—(1) *good*, in various senses—
(a) *physically*, as a *good* (i. e. fertile) *land*, Exod.
3:8; a *good tree*, 2 Ki. 3:19; *good gold*, i. e. pure,
Gen. 2:12.

(b) *ἡθικῶς*, *good, kind, upright*, Isa. 5:20; and

neutr. goodness, uprightness, kindness. עֵשָׂה טוב acted well, he lived honestly, Ps. 34:15; 37:3; Eccl. 7:20. עֵשָׂה טוב עם to shew kindness to some one, Gen. 26:29. טוב ל to be kind towards some one. Lam. 3:25. טוב עֵינַי a man of a kind eye, i. e. merciful, opp. to עֵינַי רע, Pro. 22:9, where see LXX. Vulg. טוב ל by *λυτός*, wicked, evil, Prov. 18:5; 20:23. — Often used — (*qa*) of a good, i. e. a happy lot, compare No. 4. הֵיחַ טוב לִי "it is well with me," Eccl. 8:12, 13. לָהֶם לטוב לנו that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for ל להיחַ טוב, as in לִי בָצַר לִי [לְדַע לָהֶם, בָּצַר לִי, as in]). טוב לִי well for me! Psa. 119:71; Lam. 3:27. לטוב in a good sense, for welfare (compare טובה), often in medial phrases, Psal. 119:122; Deut. 30:9. — (*bb*) טוב בעיני מי good in the eyes of some one, *what pleases* some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, עֲשִׂי-לָהּ הטוב בעיניה "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by לִפְנֵי Ecc. 2:26; and ל Job 10:3 [but see verb]; Deu. 23:17. — Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as בְּרִכַּת טוב a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of מְאֹדָּה Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, שֶׁמֶן הַטֹּב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. קֶנָה הַטֹּב sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, טוֹב־לֵב "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ܡܚܒܪܐ O the blessings of.—Often used for Heb. מְשֻׁבָּח, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling.* Ps. 69: 17, *פִּי טוֹב חֲסֵדְךָ* "for great is thy loving-kindness."

Ps. 100:21 (comp. Ru. 3:10). Syr. ܕܐܕܡܐ⁹ adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; **טוב בלב** with a merry heart. Ecc. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud 11:3; 2 Sam. 10:6; apparently, i. q. *Τούβιον*, LXX Vat. *Τώβιον*, 1 Macc. 5:13.

טוב אַדֹנִיָּהּ [Tob-adonijah], pr. n. m. 2 Chr
17:8.

חַיִּיב m.—(1) *goodness*. Ps. 119:66, חַיִּיב טָעַם, “goodness of intelligence,” good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19; יִגְדֵּל אֶת־כְּבוֹדִי. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוביהו & טוביהו (i. q. טוב ליהוה "pleasing to Jehovah"), pr. n. Tobiah, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה (1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טוה, טוה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, *ténger, tingo*, tünchen.) Isaiah loc. cit. the pret. is טח for טח (as if from טח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טוה, טוה.

טוה an unused root, see טיט. ["Arab. نوط to collect." To this root in Thes. are referred טיט, טיט, and טיט.]

טוהות pl. f. *bands, fillets*, especially those worn by the Jews at prayers (פסילין, *phylacteria*, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוהות, טוהות a bracelet, a frontlet. This word is for טוהות, like טוהות for טוהות, נזלת, נזלת, Syr. ܢܙܠܬܐ, Lehrs. p. 869 Root טוה, which see; and not טוה, to which the signification of binding has been hastily attributed.)

טוה unused in Kal. Arab. طال Med. Waw, TU BE LONG.

HIPHAL הטיח *to throw down at length, to prostrate* (der Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth a wind*, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast as a lot*, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טליל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טליל.

טוה an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוהות bands, as if girdles.

טוה an unused root, like the kindred roots טוה, טוה *to surround* (see Hartmann's Linguist. Einlei. p. 82). Hence טוה [טוה, טוה].

טוה m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (طوار a boundary, طوار a fence.)

(2) *a row, as of precious stones*. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things."]

טוה Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܥܘܪ id. ["Arab. حور"]

טוה TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

Stoßen, a word appropriated to birds of prey, whence *Stoßer*, *Stoßvogel*, the English word *to toss*. Job 9: 26, *פָּנֵךְ יִטֹּשׁ עָלַי אֶקֶל* (With this corresponds Syr.

ḥaf used of the flying of an eagle or vulture, for Hebrew *רָאָה* Jer. 48:40; 49:29; Pael, Deut. 32:11; Job 39:13; *חָפַּח* a lofty or vehement flight.)

פָּנָה Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root *פָּנָה* i. q. Heb. *פָּנָה* No. 2, to fast, to abstain from food, which see. ["The form is like *פָּנָה* from *פָּנָה*."]]

פָּתַח unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. *طاحا* to spread out.

PIEL part. *פֹּתְחֵי קֶשֶׁת* those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. *פָּתַח*, Hithp. *הִשְׁתַּחֲוֶה*.

מֹחֶלֶת masc. *a mill*, worked by hand, Lam. 5:13; Root *פָּתַח*.

פִּחְוִיִּים m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see *פָּתַח*), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in *כְּרִי* for *כְּרִיב* *עֲשִׂים* which seems to have been thought a less decent word. Hence Syriac *ܦܝܚܝܐ* to suffer from tenesmus, *ܦܝܚܝܐ* *ܦܝܚܝܐ* tenesmus with flow of blood, Arabic *زحير*.

פָּחֹת pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root *פָּחַח*, II. to cover over with fat. Compare *פָּחַח* No. 2. Used equally with *פָּחַח* and *פָּחַח* as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is *פָּחַח* the mind. Whatever be the meaning ascribed to this passage, the word *פָּחֹת* must have the same meaning as in Ps. loc. cit.

פָּחַח (Pach Isa. 44:18), see *פָּחַח*.

פָּחַח TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. *طاحن*, Aram. *ܦܚܝܐ* id.) *פָּחַח* "to grind the face ["*person not face*." The.] of the poor," i. e. to oppress him; Isa. 3:15. Compare *פָּחַח* Job 31:10, *פָּחַח* *אִשְׁתִּי* "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek *μύλλειν*, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence *פָּחַח* and the two following words.

מֹחֶלֶת f. *a mill* worked by hand, Ecc. 12:4

מֹחֶלֶת pl. f. *those that grind, the grinders*, or *molar teeth*. Arab. *طاحنة*, Ecc. 12:3.

פָּחַח an unused root, which I suppose to have had the same meaning as *פָּחַח* (ה being changed into the harsher letter ח), *פָּחַח* to be, or become conspicuous, *to shine forth*, *heroor*, *zum Vordchein kommen*. [In Thea. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. *ܦܝܚܝܐ* to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. *طاحر* id.]

Hence *פָּחַח* which see.

פָּחַח m. *covering over, plaister*, *ḫúndeh*, Eze 13:12. Root *פָּחַח*.

פָּחַח masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic *ḫāḫ*; clay, Arab. *ضويطة* clay collected in the bottom of a pond, from *ضوط* to gather.)

פָּחַח Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, *ܦܚܝܐ* "earthenware." (Syriac and Arab. *طين*, id., whence the denominative verb *طان* Med. Ye to daub with clay, to form out of clay.)

פָּחַח fem. — (1) *a wall, a fence*, round about, *Stingmauer*, i. q. *פָּחַח* No. 1, from the root *פָּחַח* to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

פָּחַח in pause *פָּחַח*, suff. *פָּחַח* m. *deu*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 39:2; Isaiah 26:19; Zec

8:12. (Arabic طل light rain, Æthiop. ጠል: dew.)
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)
Joshua 9:5, נָקְטוּ מְטָאֹת "patched up shoes."
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. slide, whence fliden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. טל to be fresh, comp. Gr. θάλλω.

Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.

(Arab. طال a young animal of any sort, especially a new born gazelle. Æth. ጠል: a kid, Syr. طال a boy, طلة a girl; [ταλιθα κουμι. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root טל Pilp

טל i. q. טל, only in plur. masc. טל for טל (compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. طل, Æth. ጠልል: to moisten gently, as the earth with dew or showers.

Hence טל dew.

II. טל i. q. טל No. III. Arab. طل II. TO OVERSHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks (elsewhere קר), Neh. 3:15. Compare Gen. 19:8, צל קורה.

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم, Æth. ጠለፍ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טל (young lambs). [(2) pr. n. m. Eze. 10:24.]

טל ("oppressed"), [Talmon], pr. n. m. Eze. 2:42; Neh. 7:45.

טל inf. טל (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. طل, which follows the analogy of guttural verbs, טל pollute, طل polluted, comp. Lat. contaminare, attaminare, intaminare). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טל. Lev. 11:24, seq. Followed by טל to be unclean by any thing. Levit. 15:32; 18:20, 23. ["Also to defile oneself, followed by טל with any thing, Ps. 106:39; Eze. 22:4."]

NIPHAL טל part. plur. טל Eze. 20:30, 31, pass. of Piel, to pollute one's self, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by טל of the thing with which any one is defiled, as with idols, Eze. 20:43; 23:7, 30.

PIEL טל—(1) to pollute, to defile, Lev. 15:31, hence—(a) to profane a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (טל) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טל i. q. Niph. to pollute one's self, followed by טל (Lev. 11:43; 18:30) and ? (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL טל id. Deu. 24:4.

[Derivatives the following words.]

טל f. טל adj. impure, unclean—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טל polluted of name, infamous, Eze. 22:5.

טל f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טל f. uncleanness, pollution, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טל Lev. 16:19. [Used in Levitical and moral senses like the verb].

מָטָה i. q. **מָטָה**; at least some of the forms of this verb follow the analogy of verbs **מָטָה**. So—

NIPHAL **מָטָה** Lev. 11:43, and Job 18:3, **מָטָה** **מָטָה** "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take **מָטָה** to be the same as **מָטָה**, **מָטָה** to be stopped up, i. e. to be stupid. Vulg. *sorduius*.

מָטָה (cogn. to **מָטָה**) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, to bury, Gen. 35:4; Ex. 3:12; Josh. 7:21, 22; Jer. 43:10. **מָטָה** **מָטָה** Psalm 140:6; 142:4; **מָטָה** **מָטָה** Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. **מָטָה** **מָטָה** a hidden abortion, Job 3:16. Followed by **מָטָה** to hide for some one, to reserve for him. Job 20:26, **מָטָה** **מָטָה** **מָטָה** "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words **מָטָה** and **מָטָה**. Similar is Deut. 33:19, **מָטָה** **מָטָה** "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, **מָטָה** **מָטָה** "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, to hide one's self underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables **מָטָה**, **מָטָה**.]

Derivative **מָטָה**.

מָטָה an unused root, perhaps i. q. Arab. **مَضَى**

to twine, to weave, as a basket, whence **مِصْنَة** a basket. Hence **מָטָה**. [In Thes. this root is rejected, and the noun stands as a primitive.]

מָטָה [const. **מָטָה**] m. a basket. Deut. 26:2, 4. (Ch. **מָטָה** id.)

מָטָה unused in Kal. Aram. **מָטָה** to be soiled, to be dirtied.

PIEL, to dirty, to soil, Cant. 5:3.

מָטָה i. q. **מָטָה** TO GO ASTRAY, Aram. **מָטָה** and Arab. **مَطَى**.

HIPHAL, to lead astray, Eze. 13:10.

מָטָה—(1) TO TASTE (as in all the cognate languages)—(a) to try the flavour, Job 12:11.—

(b) to taste, to eat a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(c) to perceive by the taste or flavour, 2 Sa. 19:36. Metaph.

(2) to perceive mentally [or spiritually], Prov. 31:18. Psalm 34:9, **מָטָה** **מָטָה** "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and **מָטָה**.

מָטָה Ch. id.

PAEL, to give to taste, i. e. to eat, Daniel 4:22; 5:21.

מָטָה m.—(1) taste, flavour of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. taste for judgment, discernment, reason (as in Lat. *sapere*, *sapiens*, *sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. **מָטָה** **מָטָה** "a woman without discernment," Prov. 11:22. **מָטָה** **מָטָה** to change one's reason, i. e. to feign one's self mad, Psalm 34:1. **מָטָה** **מָטָה** who give an answer intelligently. Prov. 26:16.

(3) the sentence of a king; hence a royal decree, Jon. 3:7. See Chald.

מָטָה m. Ch. i. q. Heb. No. 3, a decree, mandate, Ezr. 6:14. More frequently used is—

מָטָה m. Chald.—(1) taste, flavour; specially, pleasant. Dan. 5:2, **מָטָה** **מָטָה** "in the taste of wine," i. e. in his cups, whilst drinking.

(2) intelligence, reason, Dan. 2:14. **מָטָה** **מָטָה** to give account, Dan. 6:3. **מָטָה** **מָטָה** to regard any thing, make account of it, Dan. 3:12.

(3) sentence, royal edict, Dan. 3:10, 12, 29. **מָטָה** **מָטָה** to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. **מָטָה** **מָטָה** holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

מָטָה TO PIERCE THROUGH with a sword. (Arab. **مَطَى** id., **مَطَى** pierced through, **مَطَى** stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

מָטָה TO LOAD beasts of burden, Gen. 45:17. (Aram. **מָטָה**, **מָטָה** to be laden. Arab. **مَطَى** VIII. to sit on a camel, **مَطَى** a loaded camel, **مَطَى** a camel's saddle. Compare **מָטָה**.)

מָטָה m. with suffix **מָטָה** collect. little children, boys and girls, so called from their brisk and trip-

ping gait (from the root טפח, compare עלל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, וְגִבֹּרֵיהֶם וְנָשֵׁיהֶם וְיָלְדֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Syr. طَحِب to spread out. Cogn. טפח.

PIEL טפח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, טפחות, and the words immediately following.

טפח m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, יָמִי הָיָה טַפְחוֹת נְחֹתָה יָמִי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Fragsteine), 1 Ki. 7:9. LXX. τὰ γείσα.

טפח m. i. q. טפח No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפחים m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον βάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתַטֵּל עַל־עֲוֹנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. שָׁקַר אֵלֶי שְׂקָרָא "ye devise (and would add) upon him words of falsehood." (Arabic طفل to frame speech artfully, compare Gr. βάπτειν ἐπη, whence παψευδός.)

טפסר m. Jer. 51:27, plur. טפסרים Nah. 3:17, a foreign word, a *satrap*, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorebach and Bohlen (Syr. p. 90), تا پسر, a military leader, and

this is better than what Ewald supposes (Heb. Gram. page 520), تا پسر prince of height, from تاب and سر [Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפף, Arabic طَفَّ and نَفَّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טפף), also of women loving display. It once occurs Isa. 3:16, וְהָלְכוּ וְטַפְפוּ בַּלְלָבָנָה, where Luther follows the sense happily enough: sie treten einher und schwänzen, i. e. to wag, to waddle, like Saad. تططن.

Ch. טפפון. (Arab. طَفَّ and نَفَّ to be quick, as a horse, to amble; see Schroeder, De Vest. Mulier. page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, טף.]

טפר Ch. pl. טפרין m. i. q. Hebr. צפרן—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare παχύς, Lat. *pinguis*. Ps. 119:70. (More frequently used in Chaldee.)

טפת ("a drop"=נִטְפָה, root טפה, [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, וְלִקְחֵה נֶטֶר "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طرد to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טרד i. q. Conj. I.)

Hence pr. n. טרדר.

טרד Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

טרה an unused root, i. q. טלה to be fresh. Arab طَرَى id.; Æth. ጥረዖ: raw, undrest. The primary idea is perhaps that of plucking off, so that טרה (טרו, טרב), may be i. q. טרי, which see, No. 1, 2. Hence טרי.

כתיב טרום (טרום) i. q. טרום not yet, Ru. 3:14.

מרה unused in Kal. Arab. طرح Conj. I. IV.
 III. TO CAST DOWN, TO THROW.

HIPHAL, Job 37:11, מְרַחֵם אֶת הַעֲנָן "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Boltenbrud). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare מַח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσκει.

מרה m. burthen, trouble, Deu. 1:12; Isa. 1:14. (Chald. מְרַחֵם labour, weariness, מְרַחֵם to be wearied; Æth. ሰርሐ: id.)

מרה adj. f. מְרֻחָה fresh, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root מרה.

מרה an unused root, prob. i. q. מְרַחֵם to pluck off; compare مرقع to cut off. Hence—

מרה pr. a cutting off, a part cut off (ber Abchnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence beginning ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) מְרַחֵם prop. in the beginning, before the beginning, i. e. before that, previously, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, מְרַחֵם אֶלַּי "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לְרַחֵם. Ibid. twice pleonast. לֹא מְרַחֵם, comp. the Germ. ete er nicht kommt. (The usage is similar of the particles מְרַחֵם and לֹא not yet, and מְרַחֵם then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) מְרַחֵם i. q. מְרַחֵם properly from the beginning,

for before the beginning, Hag. 2:15. Compare מְרַחֵם in the phrase מְרַחֵם מְרַחֵם Isa. 46:10.

(3) מְרַחֵם (in acc.)—(a) not yet, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. מְרַחֵם before that, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

מרה fut. מְרַחֵם, once מְרַחֵם Gen. 49:27.—(1) TO PLUCK OFF (kindred to מְרַחֵם, מְרַחֵם, comp. Gr. θρύπτω), hence Arab. طرب to be fresh (frisch abgetrocknen), Heb. מְרַחֵם, מְרַחֵם No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, מְרַחֵם "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHAL, to tear up food, i. e. to make one eat, to feed, Prov. 30:8. Hence the following words—

מרה adj. fresh, newly plucked, of a leaf. Gen. 8:11; see the root No. 1.

מרה m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. מְרַחֵם, Syr. مَرْحَم id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. מְרַחֵם "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

מרה f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

מרה Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαίοι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting ten. There can be no doubt that the name of this letter י' as well as the Heb. י' signifies hand (comp. י' pl. יָמִים from the unused י); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of Yaman (i. e. right hand).

A large portion of the roots whose first radical is Yod (י'), are in Arab. and Æth. י', as grammarians have shown (see Lehrs. § 105, A), as ילד, ילד, ילד:

etc. As to the relation of verbs פ with other roots, especially verbs ו and ו, see Lehrs. § 112, 2.

יָאָה TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܐܬܝܠܝܬ and the quadrilateral ܐܬܝܠܝܬ id. Kindred roots are אָה, אָה).

יָאָה TO BE SEEMLY, BECOMING, i. q. אָה, אָה (Ps. 33:1; Prov. 17:7). Impers. followed by ל to become some one. Jer. 10:7, יָאָה, קִי "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρέπει. (Syr. ܐܬܝܠܝܬ, suitable, seemly, followed by ܕ becoming, ܐܬܝܠܝܬ.)

יָאָה see אָה a river.

יָאָה ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

יָאָה (id.)—(1) 2 Ki. 25:23; contr. יָאָה Jer. 40:8; יָאָה Jer. 42:1.—(2) Eze. 8:11.

יָאָה ("whom he (sc. God) enlightens" from אָה, [Jair], pr. n. (Gr. Ιάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יָאָה 2 Sa. 20:26; from No. 2.

I. **יָאָה** prop. אָה unused in Kal, TO BE FOOLISH, i. q. אָה which see. ["The primary idea appears to be that of perverseness, i. q. אָה."] NIPHAL אָה to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אָה הָרִבּוּ הָאֵלֹהִים "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הָאֵלֹהִים Job 12:17; Isa. 44:25).

II. **יָאָה** unused in Kal, kindred to אָה, אָה, Arab.

יָאָה TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL אָה to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, אָה לְשָׁכֶת, וְיָאָה הַכְּנַעֲנִים "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, אָה לְנָא "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσπυδεως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

יָאָה & **יָאָה** masc. A RIVER, an Egyptian word, in the Memphitic dialect אָה, in the Sahidic אָה (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural אָה rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence אָה, אָה, אָה Isa. 7:18; 19:6; 37:25.

יָאָה unused in Kal. Arabic يأس and transp. ⁵أيس to despair, to be cast down in spirit.

NIPHAL id., followed by מִן to desist from any person or thing. 1 Sa. 27:1, וְיָאָה מִמֶּנִּי אָה לְבָשִׁי, "Saul will desist from me to seek me any more." Part. אָה void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. אָה, followed by לְבִי to give over to despair Ecc. 2:20.

יָאָה (see the following word), [Josiah], pr. n. m., Zec. 6:10.

יָאָה pr. n. ("whom Jehovah heals," from the root אָה = אָה to heal, and אָה), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Iwsiac.

יָאָה [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אָה.

יָב unused in Kal.

PIEL, to exclaim, to cry out, Jud 5:28. (Aran. id.; specially used of joyful exclamations; found in the Targums for Hebr. הָרָא, רָא, Syr. also to blow

trumpet, שֹׁחֵב the sound of a trumpet. Arabic **أَب** id.; especially of a battle-cry or shout; comp. **יֹאבֵל**.

Hence **יֹאבֵל** pr. n.

יָבֹל, m. *produce* of the earth, from the root **יָבַל**, like **יָבוֹאֵה** produce, from **בָּוֵא**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, **יָבֹל בְּיָתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוֹם (a place trodden down, as a threshing floor, from the root **בָּוֵם**), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוֹסִי**, *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **עִיר הַיְבוֹסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כְּשָׁדִים** for Chaldeæ).

יְבָרַךְ ("whom He (sc. God) chooses"), [*Ib-kar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יָבִין ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1. —(2) Jud. 4:2; Ps. 83:10.

יָבֵשׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل**, a shower. Answering to this, is German *wallen*, whence *Belle*.) Hence **יָבֹל**, **יָבֹל**, **יָבֹל** a river, **בָּוֵל** for **יָבֹל** shower, **קָבֹל** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבֹל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הֹבִיל (Syriac **ܠܗܝܒܐ**), causat. of No. 3, poetically for **הָבִיא**—

(1) to lead, to bring, e.g. persons, Psa. 68:11, 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יָבֹל**, **יָבֹל** produce, **יָבֹל** fertile or inhabited earth.

HOPHAL הֵיבֵל—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

[**יָבַל** to rejoice, an onomatopoeic root, unused; hence **יָבֵל**, **יָבֵל** II.]

יָבַל Chald. i. q. Hebr.

APHEL הֵיבֵל to carry, Ezr. 5:14; 6:5.

יָבַל, m.—(1) river, stream. **יָבֹל-יָבֵם** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֹלֶת** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *populas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **يَابِلَة**, *defluxus pilorum*.

יָבֵלֵם (from **יָבַל** and **עָם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יָבֵלֵם**.

יָבֵם, m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יָבֵמָה with suff. **יָבֵמָהּ**, f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. 'Ιαμνία, 1 Macc. 4:15, and 'Ιάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يَبْنَا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יבניה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יבניה (id.), [*Ibnijah*], ibid.

יבץ, an unused root; Arab. بَصَى to shine.

Hence pr. n. יבצא.

יבֶּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادی زرقا *Wady Zūrka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. يبرموك). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving יבֶּק from יבֶּקֶץ to empty, by a Chaldaism, for יבֶּק; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for יבֶּבֶק from the root יבֶּבֶק.

יבֶּרְכֶהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יבֶּשֶׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

יבֶּשׁ i. q. יבֶּשׁ fut. יבֶּשׁ, pl. יבֶּשׁ inf. constr. יבֶּשׁ, יבֶּשׁ, Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יבֶּשׁ כַּחֲרֵט פֶּהי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. يَبَس id.) As to its difference from יָבֵשׁ to be dry, see under that word.

PIEL יבֶּשׁ to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where יבֶּשׁ is for יבֶּשׁ).

HIPHAL הוֹבִישׁ — (1) to dry, to make dry, Josh. 8:10; 4:23.

(2) intransit. to become dry, used of plants, fi vits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12. "joy is dried up (i.e. has perished) from the children of men."

II. יבֶּשׁ HIPHAL הוֹבִישׁ, with a signification taken from that of בֹּשֶׁשׁ — (1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. בֹּשֶׁשׁ in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

יבֶּשׁ adj. fem. יבֶּשָׁה — (1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n. — (a) of a town in Gilead, which also is written יבֶּשׁ 1 Sa. 11:1, 3, 5; Jud. 21:8. — (b) of a man, 2 Ki. 15:10, 13, 14.

יבֶּשׁ (an intensitive form) i. q. יבֶּשׁ, only in fem יבֶּשָׁה that which is dry, das Trockene. יבֶּשָׁה on the dry, dry footed, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θαλάσση), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

יבֶּשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יבֶּשֶׁת Dan. 2:10.

יבֶּעַל ("whom God will avenge"), [*Igeal*], pr. n. m. — (1) Num. 13:7. — (2) 1 Ch. 3:22. — (3) 2 Sam. 23:36.

יבֶּבֶשׁ i. q. נָבַב TO CUT ["spec."], TO FLOW. Part. pl. יוֹבְבִים *plowmen*, husbandmen, 2 Ki. 25:12 קרי Jer. 52:16. Hence —

יבֶּבֶשׁ m. pl. יוֹבְבִים a field, Jer. 39:10.

יבֶּבֶת with ה parag. יוֹבְבֶת ("lofty"), [*Jogbethah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יגְדִלְהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. יגָה unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is יָגַע.

PIEL יגָה to grieve, to make sad. Fut. יגָה Lam. 3:33. Compare יגָה Piel.

HIPHAL הוֹגָה to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נִגָה (for נִגָה), part. afflicted, grieved

sed, Lam. 1:4. Zeph. 3:18, נִגַּץ מִמִּוֶּעֶד, "grieved (and excluded) from the holy convocation."

Derivatives, נִגַּץ, נִגְזָה.

II. נִגַּץ i. q. הִנָּה No. II. to be removed.

HIPHIL הִנָּה to remove, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܠܢܝܢ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

נִגַּץ m. grief, sorrow, Gen. 42:38; 44:31; Ps. 13:3. Root נִגַּץ No. I.

נִגַּר ("lodging," deriv. of the fut. from נִגַּר), [Jagur], pr. n. of a town of the tribe of Judah, Josh. 15:21.

נִגַּץ m. adj. wearied, exhausted, Job 3:17. Root נִגַּץ.

נִגַּץ (from the root נִגַּץ) m.—(1) labour, toil, especially that which is wearisome, and thus grief (Job 39:11). Gen. 31:42, נִגַּץ פִּי: "the labour of my hands."

(2) product of labour, hence work done, Job 10:3; more often riches, wealth. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; מִן הַמִּשְׁכָּחָה that which arises from agriculture, Ps. 78:46; 128:2. נִגַּץ פִּי Hag. 1:11, id.

נִגְזָה [def. נִגְזָה], f. labour, weariness. Ecc. 12:12.

נִגְלָה ("led into exile"), [Jogla], pr. n. m. Nu. 34:22.

נִגַּן an unused root. Arab. وَجَن to beat abroad, to pound, to press.

Hence נִגְנָה (for נִגְנָה, נִגְנָה) a wine-press, like *prelum* (as *premulum*) a *premo*. [This derivative is in Thes. referred to נִגַּן, a preferable arrangement.]

נִגַּע fut. נִגַּע—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَعَ to be pained, compare נִגַּע). Const.—(a) absol. Job 9:29, לָמָּה נִגַּעְתִּי הַקֶּבֶל אֵינִי "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by ִּ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) to be fatigued, wearied out, 2 Sa. 23:10; Isa. 40:31. Followed by ִּ of the thing, Ps. 6:7, נִגַּעְתִּי בְּאִנְיָתִי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with ִּ of the person, Isa. 43:22, נִגַּעְתָּ בִּי בְּיָדְךָ "for thou art wearied of me, O Israel."

PIEL, to weary. Josh. 7:3; Ecc. 10:15.

HIPHIL, הִנָּע to weary some one, to be wearisome to some one, followed by an accus. of the person and ִּ of the thing. Isa. 43:23, לֹא הִנָּעְתִּיךָ בְּלִבְנוֹחַ "I have not wearied thee with incense" (which I might have demanded). Verse 24, הִנָּעְתִּי בְּעֲוֹנוֹתֶיךָ "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, נִיָּעָה, and the words which immediately follow.

נִיָּע m. fruit of labour, what is earned by labour. Job 20:18.

נִיָּע verbal adj. one who is wearied, tired, exhausted. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, נִיָּעִים הַדְּבָרִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[נִיָּעָה] (the form actually occurring) see נִיָּעָה.]

נִגַּר an unused root. [Omitted in Thes. and the deriv. placed under נִגַּר.] Eth. ጠገረ: to cast, to throw, to stone; ጠገረ: a hill, a heap of stones. Kindred to which is the Heb. נִגַּר. Hence—

נִגַּר m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. ܢܓܪ id.)

נִגַּר 2 pers. נִגַּרְתָּ i. q. נִגַּר No. 2, to fear, to be afraid of, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and נִגַּרְתָּ Deu. 9:19; 28:60. (Arab. وَجَرَ id.)

נִגַּר part. or verbal adj. fearing, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָדְךָ, but יָדְכֶם (for יָדְכֶם, יָדְכֶן), dual יָדַי const. יָדַי. Plur. יָדָיו; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܝܕ, Arab. يَد id., Eth. ላደ:). The principal phrases in which the proper signification of hand is retained are the following:—

(a) יָדִי עִם אֶת־בְּ "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּפִי "my hand is upon some one," i. e. against him (Gen. 16:12). I do violence and

(*aa*) קָרַבְתִּי (*a*) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with oneself*. 1 Sa. 14:34. וַיָּבִיאוּ כָל־הָעָם אֶת־שׁוֹרֵי בָרִדּוֹ "and all the people brought each one his ox with him." Jer. 38:10. קַח בְּיָדְךָ מִזֶּה עֲלֵשִׁים אֲנִשִּׁים "take with thee from hence thirty men." Gen. 31:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry with me, hence it is applied to possession, like אָחָז, עַם; Lat. *penes*. Ecc. 5:13, "he begets a בְּרִידוֹ מִיָּדוֹמָה חֵם who has nothing" (comp. Gerr. אָסוּס in der Hand haben, and Hebr. מִיָּדוֹ מִצָּאָה רָבָר the word מִצָּאָה). Chald. Ezr. 7:25, "the wisdom אֵלֵּי אֱלֹהִים (God which is in thy hand," i.e. which thou possessest.—(*β*) "into my hand, i.e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence יָצָא בְרִידוֹ the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2. יִשְׁעִיָּהוּ, קָרַבְתִּי. LXX. πρὸς Ἠσαΐαν, viz. being about to deliver a revelation to him.—(*γ*) *through my hand*, often for *through me, by means of me*, Nu. 15:23, "whatsoever God commanded you מִפִּי בְּיָד through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיָד בְּנֵיהֶוָה." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; con.p. Act. 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χειρὶν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i.e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i.e. *πρόχειρά ἐστι.*) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם in their sight." Job 15:23, "he knows בִּידוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at hand to him."

(bb) בֵּין יָדַי *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. בֵּין עֵינַי on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(cc) בְּיָד according to the hand, in the phrase בְּיָד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i.e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately according to the power of the king; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) מִיָּד out of the hand, i.e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Ps. 49:16; 89:49; the flame, Isa. 47:14.

(ee) עַל יָד, עַל יָדָא—(a) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יָד הַחֶבֶד into the hands of the sword, Ps. 63:11; Jer. 18:21. But in the same sense is also said, תַּחַת יָד, *under any one's hands*, Gen. 16:9; 41:35; Isa. 3:6.—(β) יָד (Ezr. 1:8), more often יָדָא *on or at the hands of any one*, i.e. some one *taking* the matter *in hand*, or *under his guidance* (an der hand jemandes, jemandem zur hand). 1 Chr. 25:3, עַל יָד אֲבִיהֶם "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יָד יְהוֹיָדָה "by the guidance of David;" i.e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began עַל יָד קְלִי דָוִד according to the (musical) instruments of David;" i.e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacre, p. 240. (Arab. عَلَى يَدِهِ, under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) יָד see No. 1, let. g, and No. 5.

Dual יָדַי a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—(a) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. يَد handle, as of a hand-mill, or of an axe; Syriac plur. اَيْدٍ handles, hinges.) Comp. מַחְסֵה.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). יָדָא with force, or power, Isa. 28:2; הָאֵל יָד הַכֹּחַ the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found יָדֵיהֶם their hands," i.e. have found themselves devoid of strength. (Vice versâ Vit. Tim. i. 44, "they found their hand and side," i.e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, יָד אֶזְרוֹתָ "help is departed." (So Arab. يَد الصَّبَا the power of the east wind, لا يد لك thou hast no power in such a thing, Syr. ܝܕܐܝܬܐ the power of the Romans, Pers. دست power. As to the expression *a long or a short hand*, see under the word קָצָר.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, הַלֵּיד עָמַל תִּבְאֵנִי "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַי properly both sides, especially in the phrase יָדַי רְחֹב *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

3:37 (Syr. *ܫܚܐ* shore). With prepositions, *ל*, 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *ב*, 1 Sa. 4:18; *על*, 2 Sa. 14:30; 18:4; Josh. 15:46; 2 Sam. 15:2; 1 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *על*, Num. 34:3; Jud. 11:26;

by the *side of*, *near* (Syr. *ܠܥܝܢܐ* near). 1 Ch. 6:16, *אֲשֶׁר הָעֲמִיד דָּוִיד עַל יְדֵי שִׁיד בְּיַת יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, *er stellte ihn an bey dem Gesange*. See farther as to the particle *על* 1 Ki. 10:1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יְדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יְדֵי הָיִיתָ* "thou didst look thee out a place." Ezek. 31:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדוֹם לָנוּם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשִׁמְתִי הַיָּדוֹת בְּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עָשָׂר יָדוֹת* על כל-הַמְּרַמְּסִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְזֵכֶר* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri *Diatribe de Monumentis Punicis* (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii *ad eadem Animadvers.* p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדְךָ*, *יָדָם*, Ezr. 5:8. Dual *יָדָי* Dan. 2:34, 45, i. q. II. *יָד* *hand*. *יָד* *פָּן* from the *hand*, i. e. the power after a verb of liberating (compare Heb. *מִיָּד*), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *aa*.

יָדָא Ch. i. q. Heb. *יָדָא*.

APHIL, to praise (God). Part. *מְהוֹרָא* Dan. 2:23 contr. *מְהוֹרָא* Dan. 6:11.

יָדָאָה ("that which God has shown," for *יָדָהָה* with a Syriac inflexion from *יָדָה* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָהָה* i. q. Arab. *يَدَّال* and *يَدَّال* to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדָשׁ (perhaps "honied," compare *יָדָשׁ*, [*Idbash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָד* [an unused root], i. q. *יָדָד* to love. Arab.

יָדָד. Hence are *יָדָד* beloved, *יָדָדִיתָ* dearly beloved, and the proper names *יָדָדִיתָ*, *יָדָדִיתָ*, [*יָדָדִיתָ*].

[*יָדָדִיתָ* (the actually occurring form), see *יָדָדִיתָ*.]

יָדָה TO THROW, TO CAST, i. q. *יָדָד* No. I.; kindred is *יָדָהָה*. *APHIL*: id. Imp. *יָדָדוּ* Jer. 50:14.

PIEL, i. q. *Kal*, to throw, as stones. Fut. *יָדָדוּ* for *יָדָדוּ* Lam. 3:53. Inf. *יָדָדוּ* Zec. 2:4.

HIPHI *יָדָדוּ*, fut. *יָדָדוּ*, sometimes *יָדָדוּ* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show or point out* with the hand extended; from the idea of the hand being *cast forth*, i. e. extended (see *Kal*; comp. *יָדָדוּ* and *יָדָה*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *يَدَى*, Conj. X.; Syr. *Aph. id.* Constr. followed by an acc. Pro. 28:12; and followed by *עַל* (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *יָדָדוּ* *יָדָדוּ* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָדוּ* id., Ps. 106:47; 122:4.

HITHPAEL *יָדָדוּ* (*Vav* being taken in the place of *Yod*) i. q. *Hiphil*.

(1) *to confess, prop. to confess concerning one's self, to chew one's self as guilty*. *APHIL*: *אֲחַדְפָּדָד*: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. *vorwerfen*, from the idea of casting; *Urd*: an accusation, *Verwurf*), Dan. 9:4

followed by an acc. of the thing, Levit. 5:5; 16:21; 16:40; לַ of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by לַ 2 Chr. 30:32.

Derived nouns, [יד], מִידוֹת, and the proper names יִדְדוֹת, יִדְדָה, יְהוֹדָה, and those which are secondarily derived from them, יְהוֹד, יְהוֹדִי, יְהוֹדִית, [also perhaps יְהוֹדִית].

יָדוּ (for יָדוֹ, "loving," "given to love"), [Iddo], pr.n. m.—(1) 1 Chr. 27:21.—(2) Ezr. 10:43.

יָדוֹ ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr.n. m. Neh. 3:7.

יָדוּעַ ("known"), [Jaddua], pr.n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יָדוּתָן, יָדוּתָן, & יָדוּתָן, 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יָדוּת, praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination תָן), [Jeduthun], pr.n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יָדָו [Jadau], pr.n. Ezr. 10:43 קרי.

יָדִיד (from the root יָדָה No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יָדִיד יְהוָה, beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת, charms. Psa. 45:1, יְשִׁיר יְדִידוֹת, "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܕܐ beloved.)

יְדִידָה ("beloved"), [Jedidah], pr.n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוֹת, fem. *delight, that which is loved*, Jer. 12:7.

יְדִידִיָּה ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדִידָה ("whom Jehovah has shewn" ["who praises God"]), [Jedaiah], pr.n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִידְעָא ("known by God"), [Jediasel], pr.n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִידָתָן, see יְדִידוֹת.

יְדִידָל ("weeping"), [Jidlaph], pr.n. of a son of Nahor, Gen. 22:22.

יָדַע, fut. יֵדַע, once יִידַע (see Lehg. 389), inf. אֵדַע, constr. יָדַע, obviously corresponding to the (1) εἶδον, οἶδα, to see; and hence, to perceive, to acquire knowledge, to know, to be acquainted. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Beisehyn. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἶδω, οἶδα, δαίω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. to wit]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לֹא יָדְעָה מֶה יֵעָשֶׂה לוֹ to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, יָדְעוּ וְלֹא יֵדְעוּ, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, אֵיךְ יָדְעוּ אֵל שָׁמַיִם (in the same connection elsewhere יָדָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; Esth. 2:11. i. q. יָדָה שָׁלוֹם Gen. 37:14. Sometimes יָדַע, to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תִרְעוּ אִם לֹא תִשְׁמָעוּ, "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יֵדְעוּ, "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand," where יָדַע is applied to the eyes, just as הִשְׁקִיל to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עַם לִבָּב Deut. 8:5. Followed by מִן of the thing through which any thing is understood, Gen. 15:8, מִכָּה אֵדַע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, יֵדַע יִשְׂרָאֵל "Israel shall see." Job 21:13, יֵדַע אֱלֹהֵי יִשְׂרָאֵל " (God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:5, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e.g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse. — (a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and

occidental; see Syr. عرف, Arab. رأى, Æth.

ἴσθαι: Greek γινώσκω, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connaître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.) — (b) of a woman, ידעתי איש "to have lain with man," Genesis 19:8; Jud. 11:39; more fully ידעתי איש למשכב Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. ידע בשם to know by name, Ex. 33:12, 17; ידע פנים אל פנים to know face to face, Deu. 34:10. Part. act. plur. ידעים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. ידוע known, followed by ? Deut. 1:13, "men ידועים לשבטיכם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, ידוע חלי "known to sickness," i. e. bekannt, vertraut mit Krankheit, for the prose expression ידוע לחלי, according to others known by sickness, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. معروف known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like ידע בינה (see ידע), to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. ב (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; אל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sa. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לעשות that they do evil;" like the Germ. sie glauben nicht übel daran אמת; by a finite verb, Job 32:22, ידעתי אמת לא

"I know not how to flatter," 23:3; 1 Sa. 16:16; Neh. 10:29; conj. יי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know עץ מי who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, לא תדע לי אם as in Lat. si nescis, wenn du es nicht weißt; לא is here redundant, as Job 5:27. Specially the phrases are to be noticed — (a) ידע מי "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully ידע מי Est. 4:14, "who knows whether," i. q. Lat. nescio an, haud scio an, for fortasse (comp. אם B. 2). As to Pro. 24:22, see No. 6. — (b) ידע טוב ורע "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence ידע טוב ורע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἷα ἔκαστα, ἐσθλά τε καὶ χέρεα, παρὸς δὲ τὴν νήπιος ἡα.

(6) to foresee, to expect any thing. Ps. 35:8, "let destruction come upon him ידע לא not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לא ידעו (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them ولا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לא ידעתי נפשי עמתי, "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So ידע מי who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. אם תדע.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. nach etwas sehen. Gen. 39:6, לא ידע מאומה "he took care of none of his things;" Prov. 27:23; Job 9:21 (opp. to ידע). Job 34:4, ידעו בינינו קריתוב, "let us see to it amongst ourselves what is good?" i. e. let us attend to it, ידעו investigate. In the other hemistich נדבר. Followed by ב Job 35:15, לא ידע בפש "he does not regard iniquity." Specially used — (a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by ל Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, ידעתי למען אבי, "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6. — (b) of men regarding or worshipping God Hos. 8:2; 13:4; Ps. 36:11; 9:11, ידעו שוקד "those

who know (regard or worship) thy name." Job 18:21; לא ידע אל, "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. ידע i. q. חכמים Job 34:2, Eccles. 9:11. Hence ידע wisdom, or knowledge, which see.

NIPHAL הוּדַע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ? of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא הוּדַע בְּרִיכְאוֹ אֶל־לִבָּבָהּ, "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, יוֹדֵעַ מַעֲשֵׂה דֶרֶכָיו יִנָּדֵן "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִנָּדַעְתִּי "after I was instructed." Well rendered by Luther, nachdem ich gewisigt bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מִדָּע known, with suff. מִדָּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. something known. Isa. 12:5 כְּחִיב.

POEL יוֹדַע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

HIPHAL הוֹדִיעַ (imp. הוֹדִיעַ)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נִדְּעֶיךָ אֶתְכֶם דָּבָר "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, *to teach* any one by punishing, *to punish*. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וִירַע בָּהֶם אֶת אֲנָשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דִּגְשׁ). LXX. Vulg. ἡλόησεν, contrivit, from the Hebrew דָּגַשׁ, which seems to me more suitable to the context than the common reading.

HOPHAL הוּדַע *to be made known*. Lev. 4:23, 28. Part. מוֹדַע Isa. 12:5 קִי

HITHPAEL הִתְנַדַּע *to make one's self known*, Gen 45:1; *to reveal one's self*. Nu. 12:6; followed by אל.

Derivatives יוֹדֵעַ, יָדַע, יָדַעְתִּי, יָדַעְתָּ, מוֹדַע, מוֹדַעְתִּי, מוֹדַעְתָּ, and the pr. n. יוֹדֵעַ, יוֹדַעְתִּי, יוֹדַעְתָּ.

יָדַע Ch. fut. יִדָּע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. מוֹדַע לְמֶלֶךָ be it known to the king. Eze. 4:12, 13.

APHEL הוֹדַע fut. יוֹדַע part. מוֹדַע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16

Derivative מוֹדַע.

יָדַע ("wise"), [Jada], pr. n. m. 1 Ch. 2:28, 32.

יָדַעְתִּי ("for whom Jehovah cares"), [Jedaiah], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדַעְתִּי m. pl. יוֹדַעִים—(1) properly knowing, wise, hence a prophet, a wizard, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. עֹלֵם prop. knowing, a magician, like the Germ. weiser Mann, fluge Frau, used of wizards uttering words to the deluded people.)

(2) a spirit of divination, a spirit of python with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוֹב.

יָה Jah a word abbreviated from יְהוָה Jehovah, or rather from the more ancient pronunciation יְהוֹה or יְהוֹה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יָהוּ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה) then by the omission of the unaccented י, יָה, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלִיָּהוּ, and אֱלִיָּה, יִשְׁעִיָּהוּ and יִשְׁעִיָּה, יִרְמְיָהוּ and יִרְמְיָה, יִשְׁעִיָּהוּ and יִשְׁעִיָּה, the final ה in these compounds being always without Mappik. יָה is principally used in certain customary phrases, as הַלְלֵי יָה "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, הַיָּהּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שִׁמּוֹ "Jah is his name" (comp. 3 let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as ܝܗܘܐ glory to Je'ovah, Assam. Bibl. Orient. ii. 230; iii. 579.)

יָהַב, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהַב, نَصَب, مَوَّن): i. q. יָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הִשְׁלַח עַל-יְהוָה, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for לָךְ יָהַב יְהוָה. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see יָתַן Josh. 15:19; compare Arab. أعطى, ناول, and so هب, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יָהַב in this place as a subst. burden, grief.)

Found besides only in imper. הַב (Prov. 30:15); often with ה parag. הִבֵּי, f. הִבֵּי (Ruth 3:15) pl. הִבְי — (1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, הִבֵּי לָכֶם עֲצָה "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, הִבְי לָכֶם אֲנִשִּׁים "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go*. Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. هب give, grant.) — As to הִבֵּי Hos. 4:18, see Analyt. Ind. Derivative הִבְיָבִים.

יָהַב (Dan. 3:28) imp. הַב Dan. 5:17; part. act. הֹבֵב, pass. הֵיב, pret. הִיבֵב, Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from הִתַּב, comp. Syr. ܝܬܒ, fut. ܝܬܒ from ܝܬܒ = יָתַן. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16. ITHPEAL, הִתְיַב fut. הִתְיַב, part. הִתְיַב to be given, or delivered, Dan. 4:13; 7:25, etc.

יָהַב a secondary verb, denom. from יָהַב.

HITHPAEL, הִתְיַב pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קָשַׁח from קָשָׁה, and from this again is formed قَسَحَ; بَسَمَ from الله; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. هَان to become a Jew, from هَوْد for هُود. Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

יָהַב (for יָהַב, "whom Jehovah directs," from יָהַב), [Jahdai], pr. n. m., 1 Ch. 9:47.

יָהוּ *Jehu*, pr. n. (perhaps i. q. יָהוּהוּא ["for יָהוּהוּא"] "Jehovah is He," like יִשְׁנֵה for יִשְׁנֵה). — (1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844 — 58, B. C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10. — (2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34. — (3) of others of little note.

יָהוֹאָחָז, masc. ("whom Jehovah holds fast"), [Jehoahaz], pr. n. — (1) of a king of Israel 856 — 840 B. C. the son of Jehu, 2 Ki. 13:1 — 9. — (2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31 — 35; 2 Ch. 36:1. This name is also spelled יִיאָחָז. LXX. 'Ιωαχάς.

יָהוֹאָשׁ ("whom Jehovah gave," יָהוּ prob. from אָשׁ, אָשׁ to give), [Jehoash], pr. n. — (1) of a king of Judah 877 — 38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יִיאָשׁ [Joash], ibid.; 11:2; 12:20. — (2) of a king of Israel 840 — 25 B. C. the son of Jehoahaz, 2 Kings 13:10 — 25; also spelled contractedly יִיאָשׁ ibid. verse 9. LXX. 'Ιωάς.

יְהוּדָה, Chald. i. q. יְהוּדָה the land of Judah, *Ju-dæa*. (Arab. يهود collectively the Jews.) Dan. 2:25, יְהוּדָה דִּי יָהוּד "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

[("2) *Jehud*, a town of the Danites, Joshua 19:45."]

יְהוּדָה (verbal from fut. Hoph. 'praised,' comp. Gen. 49:6), pr. n. *Judah*, borne by —

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. יְהוּדָה הַר the mountain district of Judah; see יָהוּ p. cccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֲשִׁרְיָם יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. יְהוּדָה הַעִיר (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. יְהוּדָה 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews) or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(a) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודייה 1 Ch. 4:18.

(2) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים; emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודי adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוה) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nommen tetragrammaton* occurred in the sacred text (יהוה, יהוה), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by *ὁ Κύριος* (יהוה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce יהוה (i. q. יהוה). Where the text has יהוה, in order that *Adonai* should not be twice repeated, the Jews read יהוה, and they write יהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word. the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יהוה,

יהוה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: *ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν.* Macrob. Sat. i. 18. Hesych. v. Ὀξείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: *καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ* [יהוה] *Ἰουδαῖοι δὲ ΙΑΩ*); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהוה and יהוה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהוה and יהוה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see יהוה).

To this origin, allusion is made Exod. 3:14; יהוה יהוה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יהוה זקרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, *ἐγώ εἰμι τὸ γεγονός καὶ ὃν καὶ ἱσόμενον*. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the *θεὸς ἐπιχρῶσις* [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אלהים האלהים (ὁ θεός, ἁλῶς), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נאם יהוה, בזה אומר יהוה, רוח יהוה, עם יהוה, עבד יהוה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אלהים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יהוה האלהים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אלהי ישראל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אלהי אבותינו Deu. 1:21; 6:3; 27:3; יהוה אלהי Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צבאות "Jehovah (the God) of the (heavenly) hosts," see צבא.

(c) יהוה ארני (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase יהוה לפני see לפני, under the word פנים.

יהוזבאד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוזבד].

יהוחנן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 1 Ch. 17:15; 23:1; also of others. Hence the Greek *Iwanncs* and *Iwannys*.

יהוידע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judaea], 2 Ki. 11:4 [also contr. יידע].

יהויכין ("whom Jehovah has established"), [*Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יכין Eze. 1:2; קניה Est. 2:6; Jer. 27:20; 28:4; יכניה (for יהוה) Jer. 24:1 כתיב; and קניה Jer. 22:24, 28; 37:1.

יהויקים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אלקים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהויכין and יחריב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. *Iwapiß*, 1 Mac. 2:1.

יהוכל (verbal of the fut. Hoph. from יכל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יכל 38:1.

יונדב & יונדב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רבב.—(2) 2 Sa. 13:5, seq.

יונתן & יהונתן m. ("whom Jehovah gave," Gr. *Θεωδωρος*), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוסף i. q. יוסף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוסף.

יהועד ("whom Jehovah adorned"), [*Jehoaddah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יעד.

יהואדן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (כתיב) (יהודע); 2 Ch. 25:1.

יהוידק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Bar 3:2, 8; 5:2 [also יודק].

יְהוָה ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֶרָם**.

יְהוֹשָׁבֶעַת ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **אֶלְשֶׁבַע**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשָׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & **יְהוֹשָׁפָט** m. ("whose help [salvation] is Jehovah;" comp. **אֶלְשֶׁבַע**, the German Götthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **נִמְנֵם** Num. 13:16 (see also **יְהוֹשֻׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשֻׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Joshua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִר *lofty, swelling, proud* (root **יָהִר**, which is akin, perhaps, to the noun **יָר** ["Arab. **يَعِير** a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **אֲתִיָּהִר** to be proud; **יְהִירָה**, pride.)

יְהִיבֵל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יָהֵם m. a kind of *hard gem*, so called from the idea of striking (root **יָהֵם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָשָׁף**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהֵם an unused root. Arab. **وهس** to trample, to tread down. Hence—

יָהֵם & **יָהֵם** (i. q. **وهس**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהֵם see **יָהֵם**.

יָהֵם ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יָהֵם ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יָהֵם see **יָהֵם**.

יָהֵם ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יָהֵם**; also the name of others.

יָהֵם [*Joash*], pr. n.—(1) **יָהֵם** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יָהֵם [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יָהֵם** Num. 26:24; 1 Ch. 7:1 קרי.

יָהֵם (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יָהֵם**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαβίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יָהֵם comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet, trumpet signal*, like **יָהֵם**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

לְיָמָיו (יָמָיו): such in the Phœnicio-Shemitic languages are **יָמָיו**, **יָמָיו**, and with the radical Beth **יָמָיו**, **יָמָיו**; in Greek *ἀλαλῶζειν*, *ἀλαλάζειν*, *ιάλεμος*, Lat. *ejulare*, *ululare*, in the German dialects, the Swedish *iolen* (whence the festival of the ancient Scandinavians called *Iulfest*), Dutch *ioelen*, vulg. German *jöbeln*. In all these words the signification of the syllable *jöl*, *jobl*, *jodl*, is that of *jo*, of *crying out*, as in the Germ. *juchten*, *jauchzen*, which is no other than to cry out, *io*, *juch*. Hence—

(1) **יָמָיו** *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. **יָמָיו** Exodus 19:13; pl. **יָמָיו** Josh. 6:6: with art. **יָמָיו** Josh. 6:4, 8, 13, “trumpets of Jubilee” (as to the plur. **יָמָיו** see note), i. e. with which a signal is sounded, *fermtrommeten*, plainly the same as **יָמָיו** Lev. 25:9. Between **יָמָיו** (*fermtrom*) and **יָמָיו** there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — **יָמָיו** Ex. 19:13, and **יָמָיו** Josh. 6:5, “as soon as a signal is sounded,” which is elsewhere **יָמָיו** compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate **יָמָיו** a ram, and **יָמָיו** a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Appar. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in **יָמָיו** trumpets of soundings, where there might have been expected **יָמָיו**, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as **יָמָיו**, pl. **יָמָיו**; (b) the noun governed, or in the genitive is also made pl., as **יָמָיו** 1 Chron. 7:5; **יָמָיו** Ex. 1:11; **יָמָיו** Ps. 29:2, for **יָמָיו**; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in **יָמָיו** paternal houses, for **יָמָיו** (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(2) **יָמָיו** Lev. 25:13, 15, 31, 40, and ellipt. **יָמָיו** Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word **יָמָיו** Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from the sound of the trumpets on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. *ἔτος ἀφίσεως*, *ἀφίσεως*. Luth. (following the Vulgate) *falljahr*.

יָמָיו m.—(I) *a river, a moist country*, Jer. 17:8. Root **יָמָיו** No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the sound and noise of the trumpet and other instruments, *music*, (kindred with **יָמָיו**), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יָמָיו (“whom Jehovah gave”), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22.

יָמָיו (“whom Jehovah has remembered”), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written **יָמָיו** (by a manifest [transcriptional] error).

יָמָיו (perhaps contracted from **יָמָיו** whom Jehovah called back to life, compare **יָמָיו** for **יָמָיו**). [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יָמָיו (“whom Jehovah bestowed”), pr. n. *Johanan*, see **יָמָיו**. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all.

יָמָיו (“whom Jehovah cares for”), [*Jehoiada*, *Joiada*], pr. n.—(1) see **יָמָיו**—(2) Neh. 3:6; 12:10.

יָמָיו see **יָמָיו**.

יָמָיו (“whom Jehovah sets up”), [*Joiakim*], pr. n. m. Neh. 12:10.

יָמָיו [*Joiarib*]—(1) see **יָמָיו**.—(2) Neh. 11:5.

יָמָיו (“whose glory is Jehovah”), [*Jocbed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יָמָיו [*Juchal*], see **יָמָיו**.

“**יָמָיו**” an unused root, apparently signifying *heat*, compare the kindred roots **יָמָיו**, **יָמָיו**, **יָמָיו**; **יָמָיו**; **יָמָיו**.

n being by degrees softened into (ה and י). "Three roots are thus found with the softer letter יום, ימים, ימים. Hence יום, ימים." Thea.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימים m —

(1) *the day*. (Syr. ܕܝܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יל or יל appear to have originated by softening the guttural, from the roots יום to be warm, and יחן Arabic وجن

to glow with anger. Compare Arabic transp. يحمى to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יום Ps. 88:2 (see יום, ימים). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום ibid. 2:11). יום (properly *Tag* an *Tag*, see *q* letter B, No. 1); Neh. 8:18; 1 Sa. 18:10; יום יום 2 Ch. 24:11, *daily*.

The day of any one is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יום "the festival days of idols"; 2:2, יום "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished," 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30.

(Arabic ܕܝܡܐ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום "the day of the defeat of Midian." Comp. "dies Allien-*nia*, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hēmera*, a day. See the phrases יום, יום, יום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) יום *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to *לילה*), Neh. 4:16; Hos. 4:5, i. q. יום; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is *on a certain day, at some time*, i. q. *יום*, the force of the article being neglected).

(b) יום followed by inf. *in the day in which*, as Gen. 2:17, יום "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, יום "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) יום *by day, in the day time*, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(d) יום *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also יום *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) יום i. e. *to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); יום *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when *q* has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) יום *from the time when*—Ex. 10:6; Deu. 9:24.

(g) יום — (a) *in all days*, every day, daily, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. *לכל יום* every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. *לכל יום*). Ps. 32:3; 35:28; 37:26; 38:7, 13. LXX. *ἀεὶ ἡμέραν*.—(γ) *in all time, perpetually* (αἰετῶς, immerbar). Ps. 52:3, *חסד אל כל יום*, "the mercy of God (is exercised) continually." Pro. 21:26, *כל יום* "the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, *אש יקרת כל יום*, "a fire continually burning." There is often added *חסד* Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose *לכל יום* which see; the expression now under consideration is peculiar to poetry.

Dual יומי *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, *כימים יום השלישי*, "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural ימים (as if from the singular יום), in the Chaldee form ימים Dan. 12:13; constr. ימים, poetically ימים Deut. 32:7; Ps. 90:15 (compare Aram. ימים,

שִׁבְעַת יָמִים.—(1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֻדִּים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. ⁶³أياماً some days, some while, Syr. ⁶⁴بعضاً after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁכַּר “and they were for a while in custody.” The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:32, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים “for two days or a month or a greater length of time.” 1 Sa. 29:3, “he has been with me שָׁנִים אוֹ יָמִים אוֹ זֶה שָׁנִים now for several (or many) days, or rather years.” מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִיָּמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמֵי שְׁנֵי חַיָּי, “the time (period) of the years of thy life.” יָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹשָׁה יָמִים 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. أيام في أيام during the reign of king N.N.). Exod.

2:11, “it came to pass בְּיָמֵים הָהֵם at that time.” בְּלֵילֵי יָמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is the *time of life, life time*. בְּיָמֵים אֲדָמָה advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִדְבְּרוּ, “let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i.e. let the old speak. בְּלֵילֵי יָמִים through all the time of life, Gen. 43:9; 44:32. מֵיָּמֶיךָ since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הָאָרֶץ יָמִי to live long, to be long-lived, see אָרֶץ. Metaph. קָלִי יָמִי all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַתֵּי יָמִים two years of time, שְׁנֵי שָׁבָעֵי יָמִים, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwei Wochen Zeit), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה יָמִים 2 Ki. 15:13; 2 Ki. 15:13; Dan. 10:2, 3. See as to this idiom, Lehrg. p. 667. (Similarly in Arab there is added زمان time, and in

Aethiopic ዕዋዕል: days, just as in Hebrew, see Ascensio Jesaie ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a year, as in Syr. and Chaldee ⁶⁵ܝܡܝܢ signifies both *time* and a year; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see ⁶⁶פֻּדָּה). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יָבֵהּ הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה verse 7); 2:19. For שָׁנָה יָמִים Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as שָׁנִים plur. ⁶⁷Seftdter). 2 Ch. 21:19, בָּעֵת צֵאת הַמֶּלֶךְ לְיָמִים שְׁנָיִם “at the end of two years.” The interpretation of Amos 4:4 is doubtful, לְשָׁלֹשׁ יָמִים either “every third year,” or else “every third day;” if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. a day. יוֹם יוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יוֹמִין const. יוֹמִי, emphat. יוֹמִיָּא;—(b) const. יוֹמָת Ezr. 4:19 and—(c) as in Hebrew, const. יוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, מְאֵיָּא יוֹמִיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמָם adv. (from יוֹם and the adverbial termination מָם)—(1) *by day*. יּוֹמָם וּלְלַיְלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(b) it is put in the genit. יּוֹמָם יָצָר daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ⁶⁸ܝܡܝܢ a day, ⁶⁹ܝܡܝܢ daily.)

יִי an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, being in a ferment, whence יִי clay and יִי wine, just like מִיִּר mire, clay, and מִיִּר wine, from מִיִּר to boil up, to ferment. Cognate roots have been given under יוֹם.

יִי [Javan], pr. n.—(1) *Ionian*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504*, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܐܘܪܝܢ, ܐܘܪܝܢ, ܐܘܪܝܢ)

Greece; Arab. ܐܘܪܝܢ a Greek.) The patron. is ܐܘܪܝܢ. Hence ܐܘܪܝܢ ܐܘܪܝܢ sons of the Greeks, *viz* 'Αχαιῶν. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܐܘܪܝܢ ܐܘܪܝܢ *Jawan*, a city of Yemen, Kamûs.

ܐܘܪܝܢ m. const. ܐܘܪܝܢ *mire, clay*. Psalm 69:3; 40:3, ܐܘܪܝܢ ܐܘܪܝܢ *mire of clay*, comp. Dan. 2:41. Root ܐܘܪܝܢ.

ܐܘܪܝܢ see ܐܘܪܝܢ.

ܐܘܪܝܢ f. pl. ܐܘܪܝܢ — (1) *a dove*, Genesis 8:8, seq. ܐܘܪܝܢ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܐܘܪܝܢ ܐܘܪܝܢ "thy eyes (are) doves," i.e. like to doves' eyes. Cant. 4:1. ܐܘܪܝܢ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܐܘܪܝܢ, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another ܐܘܪܝܢ see under ܐܘܪܝܢ.

ܐܘܪܝܢ see ܐܘܪܝܢ No. 1.

ܐܘܪܝܢ m. Isa. 53:2, and ܐܘܪܝܢ f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *uóσxoc*, and *pullulare* is used of plants.

ܐܘܪܝܢ [*Jonathan*], — (1) see ܐܘܪܝܢ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

ܐܘܪܝܢ m. *Joseph*, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) = ܐܘܪܝܢ *he takes away*, and — (b) fut. Hiph. apoc. from ܐܘܪܝܢ *he shall add*, which latter is confirmed by the Chaldaic form ܐܘܪܝܢ Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܐܘܪܝܢ and ܐܘܪܝܢ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܐܘܪܝܢ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܐܘܪܝܢ No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

ܐܘܪܝܢ ("whom Jehovah will increase"), [*Josiphiah*], pr. n. m. Eze. 8:10.

ܐܘܪܝܢ (perhaps for ܐܘܪܝܢ "he helps" ["perhaps for ܐܘܪܝܢ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

ܐܘܪܝܢ ("for whom Jehovah is witness"), [*Joel*], pr. n. m. Neh. 11:7.

ܐܘܪܝܢ ("whose help is Jehovah"), [*Jozer*], pr. n. m. 1 Ch. 12:6.

ܐܘܪܝܢ [*Joash*] (i. q. ܐܘܪܝܢ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܐܘܪܝܢ see ܐܘܪܝܢ.

ܐܘܪܝܢ — (1) *a potter*, see ܐܘܪܝܢ. — (2) Zec. 11:13, ܐܘܪܝܢ (perhaps ܐܘܪܝܢ, i. q. ܐܘܪܝܢ *treasury* of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܐܘܪܝܢ, ܐܘܪܝܢ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܐܘܪܝܢ, and others ܐܘܪܝܢ. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. !]

ܐܘܪܝܢ (contr. from ܐܘܪܝܢ), [*Jokim*], pr. n. m. 1 Ch. 4:22.

ܐܘܪܝܢ [*Jorah*], pr. n. m. Eze. 2:18."

ܐܘܪܝܢ m. — (1) part. act. Kal' of the root ܐܘܪܝܢ, *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܐܘܪܝܢ. [This should be ܐܘܪܝܢ; see above.]

ܐܘܪܝܢ (for ܐܘܪܝܢ "whom Jehovah teaches"), [*Jo-*], pr. n. m. 1 Ch. 5:13.

ܐܘܪܝܢ ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܐܘܪܝܢ.

ܐܘܪܝܢ ("whose love is returned") [*Jeshab-hesed*], pr. n. m. 1 Chr. 3:20.

יִשְׁבִּיָּה ("to whom Jehovah gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

יִשְׁשָׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

יִשְׁשֻׁר ("whom Jehovah raises up"), see the root יִשָּׁה ["for יִשְׁבִּיָּה"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

יֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יֹתֵר —(1) pr. part of the root יָתַר: *remainder*, hence *gain*, *emolument*. Ecc. 6:8.

(2) Adv.—(a) *more, farther*. (Chald. and Rabb.

יֹתֵר ["Syr. ܝܬܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12.—(b) *too much, over*. Eccl. 7:16.—(c) *besides*, like יָתֵר Esther 6:6; יֹתֵר מִמֶּנִּי *besides me*. שֶׁ יֹתֵר conj. *inasmuch as*. Ecc. 12:9; *and inasmuch as* Koheleth was wise."

יֹתֵרֶת [only found defect. יֹתֵרֶת, f. of the preceding word, *that which is redundant, hanging over*, specially *הַיֹּתֵרֶת עַל-הַכֶּבֶד* Ex. 29:13; Lev. 3:4; *הַיֹּתֵרֶת* Ex. 29:22 and *הַיֹּתֵרֶת מִן הַכֶּבֶד* Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. *λοβὸς τοῦ ἥπατος*, Saad. *زبد* id. and of the same origin as the Hebr. from *זב* i. q. יָתַר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

יָזָה an unused root. Arab. *جى*, to gather selves together. Hence—

יִזְיָאֵל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

יִזְיָה (contracted from יִזְיָה and יָה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יָזַה), [*Jeziah*], pr. n. m. Ezr. 10:25.

יִזְיָי ("whom God moves," "to whom God gives life and motion"), [*Jaziz*], pr. n. m. 1 Ch. 27:31.

יִזְלִיָּה ["whom God draws out," i.e. "will preserve," *Jezliah*], pr. n. m. 1 Ch. 8:18, from the unused root יָזַל.

יִזְרָח with art. 1 Chr. 27:8, [*Izrahite*], stands for יִזְרָחִי.

יִזְרַחֲהֶם ("whom Jehovah brought to light," see the root יָרַח, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרַחֲהֶם.—(2) Neh. 12:42.

יִזְם a fictitious root, which some have adopted on account of the form יִזְמו Gen. 11:6, which is from the root יָזַם, which see.

יִזְן an uncertain root, see יִזְן Hophal. [In Thea. Pu. part. is given under this word; see יִזְן]

יִזְנִיה see יִזְנִיה.

יִזַּע an unused root, Arab. *ذغ*, to flow, to run (as water), Amhar. *ወዛ* for *ወዘ*: to sweat. Hence—

יִזַּע m. sweat, i. q. *זעה*, *ἀπαλ λειγόμε*. Eze. 44:18.

יִזְרַעָאֵל & יִזְרַעָאֵל ("that which God planted"), pr. n. [*Jezree*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרַעָאֵל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרַעָאֵל Jos. 17:16; Jud. 6:35 (afterwards called *Ἐσδρήλωμ*, now *مرج ابن عامر*, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יִזְרַעָאֵל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Amni* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i.e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרַעָאֵל יִזְרַעָאֵל "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרַעָאֵל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of *my people*, and *no*

my people, must also be remembered.]—The Gentile noun is יְהוּאֵלִי 1 Ki. 21:1, f. יְהוּאֵלִית, יְהוּאֵלִית 1 Sam. 27:3; 30:6.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4—(b) 1 Ch. 4:3.

[יְהוּבָה ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְהוּבָה.]

יָחַד, fut. יָחַד (cogn. יָחַד, יָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by 3 Gen. 49:6; followed by אֶת (את) Isa. 14:20. (Arab.

وحد, and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד all together, all at once; Job 34:15, יָחַד כָּל בָּשָׂר "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לל id.; Job 3:18; 24:4; 38:7, בְּיָחַד בּוֹכְבֵי בָּסָר "when all the morning stars sang together;" Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד יִחְסְלָאֵן "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לל Job 24:17.

(4) i.q. mutually, with one another, e.g. יָחַד יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחַד (whom God makes glad, from the root יָחַד), [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַד (whom Jehovah makes glad"), [from the root יָחַד], [Jedeiah], pr. n. m.—(1) 1 Ch. 24:30.—(2) 1 Ch. 27:30.

יָחַד (whom God preserves alive," for

יָחַד, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַד ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַד ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Est. 10:15.

יָחַד (for יָחַד, יָחַד, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like יָחַד Ex. 33:3, for יָחַד), [Ezekiel, Jehzekiel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַד, יָחַד, Ἰεζεκιήλ, Ezechias), Luther has imitated the Greek, φετιελ.

יָחַד m. i. q. יָחַד, which see.

יָחַד [Hezekiah], pr. n. m. 2 Ch. 28:12

יָחַד ("whom God brings back," fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַד.

יָחַד (probably for יָחַד "whom God preserves alive," ["God liveth," according to Simonis"]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַד 1 Chron. 26:21, 22.

יָחַד m. יָחַד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַד Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַד only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָחַד.

יָחַד ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24.

יָחַד m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.

יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל.—(1) causat. to cause to hope for something; followed by אל Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים Ps. 31:25; 33:22; 69:4; אל Ps. 130:7; 131:3.

HIPHI'ל הוֹחֵל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL נוֹחֵל, fut. יִחַל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, יחיל, תוֹחֵלֶת [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahlee], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form חם from חָם, compare חם fut. יִחַם, יִחַם fut. יִחַם), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחמו for יחמו Genesis 30:39; 3 plural masc. יחמנה (in the Chaldee and Arabic form for the common יחמנה, see Lehrgeb. p. 276) i. q. חם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. לוֹ יחם Ecc. 4:11; and לוֹ יחם 1 Ki. 1:1, to become hot. [See חם.]

Note. Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root יחם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחם Hosea 7:7.

PIEL יחם i. q. חם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7, וַיַּחֲמֵנִי אִמִּי "and in sin did my mother conceive me." וַיַּחֲמֵנִי for יחם as אִמִּי אִמִּי Jud. 5:28.

Hence חמה for חם.

יחמר Deut. 14:5; 1 Ki. 5:3. Arabic حمر a kind of deer, of a reddish colour (see the root חמר

No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipzig edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחמי (for יחמיה "whom Jehovah guards"), [Jahmai], pr. n. m. 1 Ch. 7:2.

יחף an unused root, to be barefoot. (Arab.

حَفَى id., Syr. حَفَفَ unshod, اَنْشَدَ to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חָפַף No. II. Hence חَفَى is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יחף m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחזר i. q. אָחַר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כְּחֵזֶר, וַיִּחְזַר (read וַיִּחְזַר). יחזר is Hiph. in a Chaldee form from the root אָחַר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, סֵפֶר הַיְחֹשׁ pedigree, genealogy (Chald. יחם is used in the Targums for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת. Simonis also compares كَرِيم nature, origin; but this word properly signifies brass, i. q. נְחֹשֶׁת and the phrase كَرِيم النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL הִתְיַחֵשׁ to cause one's name to be recorded in genealogical tables, ἀπογραφῆσθαι, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. הִתְיַחֵשׁ is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—so that the particulars are related in the manner of a genealogical table."

יחַת (perhaps "union," contr. from יחַתה [Jahath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב, i. q. טוב, only used in the fut. **יִטֵּב**, (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. — (a) **יִטֵּב לִי** "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40. — (b) **יִיטֵב עֵינַי** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by ? Ps. 69:32.

(2) *to be merry, joyful*, of the mind (**לֵב**). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

HIPIL **יִיטֵב הַיָּמִים** fut. **יִיטֵב**, once **יִיטֵב**.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, **הַיָּמִים הַזֵּה** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הַיָּמִים לְרֵאוֹת** "thou hast seen rightly." 1 Sa. 16:17, **יִיטֵב לְלֵב** "who can play well," i. e. skilfully; without ? poetically Isa. 23:16. Inf. absol. **יִיטֵב** *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **יִיטֵב הַדְרָכִי** Jer. 2:33; 7:3; 5; **יִיטֵב ה' מַעֲלָלִים** Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, **יִיטֵב לֹא יָדְעוּ** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עַם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. *zurechtmachen*

(Syr. **يَتَب**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **יִיטֵב** [and **יִיטֵבָהּ**].

יִטֵּב fut. **יִיטֵב** Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18

יִטְבָּהּ, ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבָּהּ** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יִטָּה & יִטָּה ("stretched out," or "inclined," verbal fut. Hoph. from **יָטָה**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yutta, **يُطَّا** Rob. ii. 190.]

יִטָּה (prob. i. q. **יָטָה** "an enclosure," "an encampment of Nomades," from the root **יָטָה** of the

form **יָטָה**, pr. n. *Jetâr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jedîr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafniae, 1824, 4to.

יִי const. **יִי**, once **יִי** Cant. 8:2; with suff. **יִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יִי**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters be-

coming black, with the noun of unity **وَيْنَة**, Æth. **ወይን**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen. **գինի** *ginî*). **בֵּית הַיָּיִן** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁתֶּה** Est. 7:8, convivial room, and the words in the cited place, **הֵבִיאֵנִי אֶל-בֵּית הַיָּיִן** "he brought me to the house of wine," for he intoxicated me with love, *μεθύσκειν ἐρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יָד 1 Sa. 4:13 **כְּתִיב**, by a manifest error of transcribers, for **יָד** (a side), which is in the **קִרְיָה**.

יָכַח, unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** ["i. q. **وَضَح**"] IV. *to make clear, to demonstrate, to prove*, see HIPIL.

HIPIL הוֹכִיחַ — (1) *to argue, to shew, to prove* anything (*verweisen*). Job 13:15, **אֶל-פְּנֵי אֹהֵבִי** "yet my ways I will argue before him." I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verweisen*). Job 6:25, **מָה-יֹכִיחַ הוֹכֵם בְּכֶם** "what does your reproof prove?" i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** "reprover of God." Gen. 21:23, **וְהוֹכִיחַ אֶבְרָהָם אֶת-אַבְרָהָם** "and Abraham reproved

Ahimelech;" also, more strongly, to *upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) to *correct* by punishment, to *punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Ps. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with *נָסַר*.

(4) to *judge*, to *decide*, syn. *שָׁפַט* Isa. 11:3; followed by ? Isa. 2:4; also, to *do justice* to any one (like *שָׁפַט*, *שָׁפַט*), 11:4; followed by *בֵּין*: to *be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. to *adjudge* for any one, Gen. 24:14, 44.

(5) to *dispute*, to *altercate* with any one; prop. to argue down, to try to convince (compare *שָׁפַט*, *נִדַּן*, and Niphal); followed by an accus. Job 22:4; followed by *אֵל* Job 13:3; followed by ? 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL *נוֹכַח*—(1) pass. of Hiph. No. 2, to *be argued down*, to *be convicted*. Gen. 20:16, וְנִכְחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. to *dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוֹכַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, *תּוֹכַחַת*, *תּוֹכַחָה*.

יְכִלְיָה: [*Jecoliah*], 2 Ch. 26:3 כְּחַיִּב for *יְכִלְיָה*.

יָכַן ("whom God strengthens," "founds"), [*Jachin*], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, *יָכִין*.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is *יָכִין* Nu. 26:12.

יָכַל, rarely *יָכֹל*, 2 Chron. 7:7; 32:14; fut. *יָכַל* (properly, fut. Hophal, to *be made able*, see Lehrs. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. *יָכַל* Jer. 38:1, is also spelled *יָכַל* 37:3), pl. *יָכֻלוּ*, inf. const. *יָכֻלָּה*.

(1) TO BE ABLE, CAN. (A cognate root is *כָּוַן* to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. *vermögen zu*), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָנָה אֵיכָל וְיָדָאִי "how shall I be able to see," etc. Specially it is—(a) to *be able to bear* (comp. *כָּוַן*), Isa. 1:13; Psalm 101:5; more fully *יָכַל לַשָּׂאת* Jer. 44:22; Pro. 30:21; or *יָכַל לַעֲשׂוֹת* Am. 7:10.—(b) to *be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hcs. 8:5, *אֵלֶּיךָ לֹא יִכְלֻ נָפְלִין* "how long will not they be (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to *be able lawfully*, i. e. to *be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) to *be powerful*, to *prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by ? of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Ps. 13:5. With a dative of the thing, metaph. to *be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, *יָכַל*, *יְכִלְיָה*.

יָכַל, *יְכִלְיָה* Ch. fut. *יָכַל* Dan. 3:29; 5:16; and the Hebr. form *יָכַל* 2:10—(1) to *be able*, to *be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) to *prevail*, to *overcome*, followed by a dat. of pers. Dan. 7:21.

יְכִלְיָהוּ & *יְכִלְיָהוּ* ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [*Jecoliah*, *Jecholiah*], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכִינָה see *יְהוֹיָכִן*.

יָלַד (Arabic *وَلَدَ*, Æth. *ወለደ*), 1 pers. *יָלַדְתִּי*, but with suff. *יָלַדְתִּי* Ps. 2:7, *יָלַדְתִּי* Jer. 15:10; *יָלַדְתִּי* 2:27 (which some would take from *יָלַד*, *יָלַד*, without any need), inf. absol. *יָלַד* constr. *לָלֶדֶת* Isa. 37:3; *יָלַדְתִּי* Hos. 9:11; *לָלֶדֶת*, once *לָלֶדֶת* 1 Sam. 4:19; with suff. *יָלַדְתִּי*, fut. *יָלֵד*, part. *יָלֵד*, fem. *יָלַדְתִּי* and *יָלַדְתִּי* Gen. 16:11; Jud. 13:5, 7.

(1) to *bring forth*, to *bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also to *lay eggs*, as a bird, Jer. 17:11. Part. fem. *יָלַדְתִּי* one who brings forth, poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative *children* is omitted by ellipsis; Genesis 6:4, *וְיָלְדוּ לָהֶם* "and they bare (children) to them;" 16:1, *וְיָלְדָה לֹא יָלְדָה לוֹ* "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to *יָלַד* to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) to *beget*, as a father (like the Greek *τρέφει*

γενεαν, Lat. *parere*, used of either sex, whence of *πατέρες*, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare כח No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. יב No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נולד *to be born*. Gen. 4:18, *נולד ענוך* "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *נולד לך בן מאה שנה* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נולד לamed is doubled נולד ל.

PIEL יולד *to aid a woman who brings forth*, Ex. 1:16. Part. f. מולדת *a midwife*, Exod. 1:15; Gen. 35:17.

PUAL יולד and יולד Jud. 18:29; Ruth 4:17—(1) *to be born*, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *ולקח שם יולד לם* "and to Shem even to him was born," i. e. children were born.

(2) *to be created*, Ps. 90:2.

HIPHAL הוליד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget*, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create*. Job 38:28, *מיהוליד אגלי-טל* "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence *to be born*. Inf. הולדת Gen. 40:20, and הולדת Eze 16:4, 5, *birth*. Genesis loc. cit., *יום הולדת פאראוה*, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, *to declare one's self to be born*, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is התייחד.

Derivative nouns, besides those which immediately follow, מולדת, מולד, מולד, and pr. n. מוליד, מולדת, מולד, מולדת.

ילד m. plur. constr. ילדי and ילדי (Isa. 57:4)—

(1) *one born, a son*, poetically i. q. יב. Hence ילדי נכרים *sons of strangers*, poet. for *strangers* (compare יב p. CXXV, B.), *sons of wickedness*, for the wicked, Isaiah 57:4. Used kar' *ἐξοχῆ*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. *children*, i. q. בני 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child*, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man*, Gen. 4:23 (in the other hemistich *איש*). Ecc. 4:13; 1 Ki. 12:8 (opp. to ילד).

ילדה [pl. ילדות], f. *a girl*, Gen. 34:4; Joel 4:3; Zec. 8:5.

ילדות (denom. from ילד), f.—(1) *youth*, as a period of life, Ecc. 11:9, 10.

(2) *youth, young men*, Ps. 110:3.

ילוד verbal adj. *born*, i. q. יולד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

ילון ("passing the night," "tarrying," from לון), [Jalon], pr. n. m. 1 Ch. 4:17.

יליד—(1) verbal adj. *born*, especially in the phrase יליד בית "a slave) born in the house of his owner," *verna*, Arab. *تليد*, id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. *a son*; ילדי אנא the sons of Anak, Nu. 13:22, 28; ילדי רפאה 2 Sam. 21:16, 18, the sons of Raphah, i. q. רפאים.

ילך, TO GO, TO WALK; see הלך.

ילל an onomatopoeic root, unused in Kal, ילל YELL, TO WAIL. See for similar words under ילל

page CCCXXXIX, B; also Arm. *לל* *lal*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPHIL הִלִּיל, fut. הִלִּיל (Isa. 52:5), הִלִּיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3; הִלִּיל שִׁירֹת הַקֵּל, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so *לל* of the sound of war, Barhebr. p. 411, 413, Gr. *ἀλλυζέιν* of a joyful outcry, *Æschyl.* Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλάζειν* for lamentation, Eurip. Phoen. 358. Also הִרִיעַ, הִרִיעַ, הִרִיעַ are used for outcry of either kind.—There seems to be a trace of the form הוֹלִיל (compare *וול* and the noun *תולל*), Ps. 78:63, where for הִלִּיל the parallelism requires us to read הוֹלִיל (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, *תולל* and —

לל, m. *yelling or howling* of wild beasts, Deu.

32:10; comp. Arab. *يَبَاب* *yabab*, yelling, for *خراب* *harab* a desert where wild beasts yell (Willmet's Lex. Arab. a. v.), and Hebr. *אֵיִם*.

לל, const. state *לִלֵּל* f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לל, i. q. *לל* [i. q. *לל* Thes.], Arab. *لغى* *to utter anything rashly* (Syn. *لغى*), Pro. 20:25. In Arabic the verb *لغى* is used of rash oaths, Kor. Sur. ii, 225. As to the power of the syllable *לל* see under *לל*.

[Hence *תולל* and *תולל* in Thes.]

לל, an unused root. Arabic *للف* *to adhere firmly*. Hence—

לל f. *a scab, an itching scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λεγχήν*, Vulg. *impetigo*.

לל, an unused root, i. q. *לל* *to lick, to lap*, to lick up, to browse upon, like cattle (comp. *לל* Nu. 27:4). Hence—

לל m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לל a bag, a purse, so called from collecting (root *לל*), 1 Sa. 17:40

ים, const. *יָם*, more rarely *יַם*; with suff. *יָמָא* Jer. 51:36; with *ה* parag. *יָמָה*; pl. *יָמִים* m.—

(1) THE SEA (Arab. *بَحْر*, Syr. *ܒܚܐ* and *ܒܚܐ* but the latter word is generally used for a lake; *Ægypt.* *IOU* id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare *ים* and *יָמִים*; [referred in Thes. to the unused root *יָמִים*]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. *ܒܚܐ*). So *יָם תִּבְרִית* the lake of Tiberias, Nu. 34:11; *יָם הַחֲמָטָה* Gen. 14:3 (the salt sea), *יָם הַקָּדֶשׁ* (sea of the desert) Deu. 4:49, *יָם הַמִּזְרָחִי* (eastern sea) Joel 2:20; Zec. 14:8, *לַאֲשֵׁרֵי הַיָּם* (the weedy sea, see *סוף*) and *יָם הַמִּזְרָחִי* Isa. 11:15, the Red Sea; *יָם הַגָּדוֹל* the great sea, Nu. 34:6, 7, and *יָם הַמִּזְרָחִי* the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; *יָם הַיָּבֵשׁ* with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; *יָם הַיָּבֵשׁ* wealth of the sea, is the wealth of maritime and trans-marine nations *שָׂשׂוֹן* (הַיָּמִים) procured by sea voyages; Isa. 60:5, i. q. *יָם הַיָּבֵשׁ* Deu. 33:19; Job 7:12, *יָם הַיָּבֵשׁ* etc., i. e. am I untamed like the sea? Lam. 2:13, *יָם הַיָּבֵשׁ* "thy ruin is great like the sea." Plur. *יָמִים* *seas*, poet. for the sing., e. g. for the prose *יָם הַיָּבֵשׁ* Gen. 32:13; 41:49; poet. is said *יָם הַיָּבֵשׁ* Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically *יָם הַיָּבֵשׁ* *the sea of brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to—

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. *بَحْر* and *يَم* compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; *יָם הַמִּזְרָחִי* the west wind, Exod. 10:19; *יָם הַמַּזְרָחִי* the west side, Ex. 27:12; 38:12; *יָם הַמַּזְרָחִי* westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently *יָם הַמַּזְרָחִי*); *יָם הַמַּזְרָחִי* from the west, Gen. 12:8; *יָם הַמַּזְרָחִי* on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) *יָם* is joined with the north (*צָפוֹן*); and on this account some suppose it, at least in these places, to signify *the south*.

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יָם, emphat. יָם־ Ch. the sea. Dan. 7:2, 3.

יָמָה, an unused root, which appears to have signified *heat, warmth*; kindred words are יָמִים, which itself follows the analogy of this root; יָמוּ = יָמִים, יָמוּ, to be hot (as the day). See under יָם. [Hence the three following words—]

יָמוֹאֵל ("the day of God," יָמוּ = יָם comp. יָמוֹאֵל i. q. יָמוֹאֵל i. q. יָמוֹאֵל a man), [Jemuel], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמוֹאֵל Nu. 26:12.

יָמוֹת pl. of the noun יָם, which see.

יָמִים id. see ibid.

יָמִים m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָם and יָמָה. In the Samaritan copy of the Pentateuch it is יָמִים הַגִּבּוֹרִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִימָה (i. q. יָמִימָה "dove"), [Jemimah], pr. n. of a daughter of Job, Job 42:14.

יָמִינִי subst.—(1) m. ["com. but mostly fem."] the *right side*, the right quarter. (Arab. يَمِين). When put in the genitive after other nouns it has the force of the adj. *right* (יָמִינִי). יָמִינִי הַיָּמִינִי the thigh of the right side, i. e. the right thigh; יָמִינִי הַיָּמִינִי the right eye, 1 Sa. 11:2; יָמִינִי הַיָּמִינִי Genesis 48:14; יָמִינִי הַיָּמִינִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. يَمِينُ the right hand). Also—(a) *on the right* is יָמִינִי על Job 30:12; יָמִינִי 1 Kings 7:39, 49; יָמִינִי (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָמִינִי על Neh. 8:4; Zec. 4:11; יָמִינִי על 1 Sa. 23:24; יָמִינִי Ps. 109:31; Isaiah 53:12; יָמִינִי Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָמִינִי 2 Ki. 23:13; יָמִינִי 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) יָמִינִי Neh. 12:31; of some one יָמִינִי Psalm 110:1. יָמִינִי "sit thou at my right hand."—(d) *towards the right* is יָמִינִי על 2 Sa. 2:19; Isa. 9:19; יָמִינִי Ezek. 1:10; יָמִינִי Gen. 13:9, and יָמִינִי 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָמִינִי to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand of any one* is the same as *to aid him*, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמִינִי הַיָּמִינִי the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָמִינִי, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine verb (Prov. 27:16).—Psa. 80:18, יָמִינִי הַיָּמִינִי "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on יָמִינִי הַיָּמִינִי No. 2. 1 Sa. 23:19, יָמִינִי הַיָּמִינִי "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يَمِين, see pr. n. יָמִינִי Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [Jamin], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִינִי [Jaminites], Nu. 26:12.

יָמִינִי—(1) i. q. יָמִינִי right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתב.

(2) יָמִינִי and ellipt. יָמִינִי a Benjaminite, Gentile noun from יָמִינִי see page cxxviii, B.

יָמִינִי & יָמִינִי ("whom he, sc. God, will fill up"), [Imla, Imlah], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יָמְלֹךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

יָמַם an unused root, see **יָמִימָה**. ["(1) . i. q. **יָמַם** and **יָמָה** to make a noise; hence **יָם** sea.

(2) i. q. **יָם**, **יָמָה** to be hot, whence **יָמָה** day, applied to love, whence **יָמִימָה**. Thes.]

יָמִין unused in Kal; ["kindred to **יָמִין**"].
Hiphil **יָמִין** and **יָמִין** 2 Sam. 14:19, denom. from **יָמִין**.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. **יָמִין** No. II.

(2) to use the right hand. Part. **יָמִינִים** 1 Ch. 18:2.

Derived or cognate nouns, **יָמִין**, **יָמִינִי** No. 1, **יָמִין** and —

יָמְנָה ("prosperity," i. q. **יָמְנָה**), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

יָמִינִי m. **יָמִינִי** f. adj. **יָמִינִי** (opposite of left), Ex. 39:20; Levit. 8:23. Formed as from **יָמִין**, **יָמִין** the right side.

יָמְנֶה ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַר unused in Kal, i. q. **יָמַר** to exchange. Hence —
Hiphil **יָמַר** to change, to exchange, Jer. 2:11.

Hithpael **יָמַר** to exchange oneself with any one, i. e. to change places with any one (compare Arab. **بَدَلَ** to change, to exchange, Conj. V. to take the place). Isa. 61:6, **יָמַר** "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as **יָמַר**.

יָמְרָה ("stubborn," from **יָמַר**), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמַשׁ i. q. **יָמַשׁ**, unused in Kal.

Hiphil, Jud. 16:26 in **יָמַשׁ**, **יָמַשׁ** let me feel.

יָמָה fut. **יָמָה** — (1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to **יָם**, also **יָם** etc."] Part. **יָמָה** Zeph. 3:1, **יָמָה** "the oppressing city." In other passages it is used as an epithet for a sword. **יָמָה** the oppressing or violent sword, Jer. 46:16; 50:16: and without

יָמָה probably id.; 25:38, **יָמָה** "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read **יָמָה**. Psalm 74:8, **יָמָה** "let us oppress (i. e. let us destroy) them all."

Hiphil **יָמָה** fut. **יָמָה** i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. **יָמָה** Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by **יָמָה** to cast out, from possession, Ezek. 46:18. (Chaldee Aph. **יָמָה** id.) Compare **יָמָה**.

יָנוּחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local **יָנוּחַ** Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כתיב, for which in **יָנוּם** there is **יָנוּם** ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנֹחַ an uncertain root, ["a spurious root"], whence the Hiphil **יָנֹחַ** is commonly derived. But see for this form the root **יָנֹחַ**.

יָנִיקָה f. i. q. **יָנִיקָה** a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root **יָנִיקָה**, pass. form, but with active power. To this word corresponds Ch. **יָנִיקָה**, **יָנִיקָה**, Syr. **يَنْكُحُ** suckling.

יָנֵק fut. **יָנֵק** ["Ch. **יָנֵק**, Syr. **يَنْكُحُ**] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, **יָנֵקוּ** "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. **יָנֵקָה** — (a) suckling, Deu. 32:25; Ps. 8:3. — (b) a shoot, a sucker, see under the word **יָנֵקָה**.

Hiphil **יָנֵקָה** to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. **יָנֵקָה**, with suffix **יָנֵקָה** 2 Ki. 11:2. Plural **יָנֵקָה** Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, **יָנֵקָה**, **יָנֵקָה**.

יָנֵשׁוּף m. and once **יָנֵשׁוּף** (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁךְ). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrdommel), *ardea Agami* (ber *Artemeteroogel*), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁךְ to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by נֶשֶׁךְ, which is almost from the same root (נֶשֶׁךְ = נֶשֶׁךְ).

יָסַד ["Inf. with prefix לִסְד Isa. 51:16; יָסַד (as if from a verb לִסְד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Ps. 119:152; Hab. 1:12, יָסַדְתָּ לְהוֹכִיחַ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich יָסַדְתָּ לְמִשְׁפָּחַת שְׂמֵחִים Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יָסַדְתָּ לְיָמֵינוּ" "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL יָסַד—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence יָסַד for יָסַד, prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِرْجَان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יָסַד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לִיָּסֵד הַבֵּית אֶבֶן נִיזָה "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יָסַדְתָּ עָלַי "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יָסַד to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הִיָּסַד subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מְיָסֵד (with dag. forte euphon.) founded. Isai. 28:16, מְיָסֵד מְיָסֵד a founded foundation, i. e. firm, comp. חֲפֵשׁ חֲפֵשׁ Ps. 64:7; בָּשֵׁל בָּשֵׁל Ex. 12:9.

Derivatives besides those immediately following, יָסַד, מְיָסֵד, מְיָסֵד, מְיָסֵד, מְיָסֵד [and pr. n. מְיָסֵד].

יָסַד m. foundation, metaph. beginning. Ezr. 7:9.

יָסַד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יָסָדִים Mic. 1:6, and יָסָדִים Lam. 4:11. Metaph. used of princes (comp. שָׂחוֹת). Eze. 30:4.

יָסַד f. foundation, Ps. 87:1.

יָסַד m. a corrector, a reprover, verbal subst. of the form נִבְרַח from the root יָסַד. Job 40:2, הֲרִיב עִם-יָסַד "shall the reprover (of God contend) in contending with the Almighty?" הֲרִיב is inf. absol. from the root יָסַד used instead of the finite verb, compare Jud. 11:25, יָסַד עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסַד Junius and Tremell., as to the form הֲרִיב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסַד m. drawing back, withdrawing, verbal fut. from סָדַר (as יָרִיב from יָרִיב). Jer. 17:13, כְּחִיב יָסַד "those who depart from me," for יָסַדִּים כְּחִיבִי, as יָסַדִּים for יָסַדִּים.

יָסַד an uncertain root, i. q. נָסַד to pour out, but intrans. to be poured (comp. שָׁפַךְ and שָׁפַךְ). Once found Ex. 30:32, יָסַד "shall be poured." But perhaps the reading should be יָסַד. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יִסְכָּה in Kal and Hiph. fut. יִסְכָּה, apoc. יִסְכָּה, conv. יִסְכָּה (fut. Kal unused), inf. הוֹסִיף; part. יֹסֵף for יִסְכָּה (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) to add, (Syr. and Chald. Aph. *ܐܘܫܐܝܐ*). Followed by an accus. of the thing added, and *עַל* of that to which it is added. Lev. 5:16, *וְאַתָּה תוֹסֵף עָלָיו* "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by *עַל* 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, *לֹא תוֹסֵף* "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) to add (something) to—, i. e. to increase any thing, comp. the Fr. *ajouter à*, and Lat. *detrudere (aliquid) de laudibus alic.* Followed by *עַל* Ps. 71:14, *וְהוֹסַפְתִּי עַל-בְּרִיתִי* "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by *עַל* Eze. 23:14; followed by *לְ* Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, *וַיִּסְכָּה יְהוָה אֶת-כָּל-אֲשֶׁר לְאֵיבֹה לְמִשְׁנָה* "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. To increase any thing to any one sometimes means i. q. to give more, plentifully. Ps. 120:3, *מַה-יִּתֵּן לְךָ גִּמְלוֹתֶיךָ לְךָ לִשְׁוֹן רִמְיָה* "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere to increase, is i. q. to surpass. 2 Ch. 9:6, *יִסְכָּה עַל הַשְׁמוּעָה* "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) To add to do anything, followed by an inf. either naked or else with *לְ* prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) to do again, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, *וַתִּקַּח לָרֶגֶת* "and she bare again." Gen. 8:10, 12; 18:29, *וַיִּסְכָּה עוֹד לְדַבֵּר* "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) to do something afterwards, to come in to do anything, to do it any longer. Genesis 4:12, *לֹא תוֹסֵף תִּתֵּן-כֹּחָהּ לָךְ* "the earth shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) to do more. Genesis 37:5, *וַיִּסְכָּה עוֹד* "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, *עֵינַי שֶׁנֶּקְמְתוּ וְלֹא חִסְּתִי* "the eye has seen him, but it shall not add," sc. *לִשְׁוֹן* i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before *וְלֹא-יִסְכָּה* (sc. *לְהֵיוֹת*) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied *וְלֹא-יִסְכָּה* (sc. *לְהֵיוֹת*) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יִסְכָּה there is sometimes written יִסְכָּה. Ex. 5:7; 1 Sa. 18:29; and on the contrary יִסְכָּה, יִסְכָּה Ps. 104:29; 2 Sam. 6:1, for יִסְכָּה from יִסְכָּה. For the imp. there occurs twice יִסְכָּה, but this is more correctly referred to the root יִסְכָּה.

NIPHAL יִסְכָּה—(1) to be added, followed by *עַל* Nu. 36:3, 4, reflect. to join one's self, Ex. 1:10.

(2) to be increased, sc. in wealth. Prov. 11:24. Part. נִסְכָּה Isa. 15:9, additions, increases, sc. of calamities, i. e. new calamities.

Derived pr. n. יִסְכָּה, יִסְכָּה, יִסְכָּה.

יִסְכָּה Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסִיף to be added, Dan. 4:33.

יִסְכָּה rarely occurring in Kal, fut. יִסְכָּה Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יִסְכָּה Pro. 9:7; Ps. 94:10. Elsewhere in—PIEL יִסְכָּה, fut. יִסְכָּה, inf. also יִסְכָּה Lev. 26:18, יִסְכָּה Ps. 118:18.

(1) TO CORRECT by blows or stripes, TO CHASTISE, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Eth. *ገሠጋ*: to correct, to reprove, to instruct; the palatal *ገ* being changed into the harsher *ገ*.)

(2) to correct by words; hence—(a) to admonish, to exhort, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, *אֶף-לַיְלֹת יִסְכָּה עָלַי* "also by night my reins admonish me," to praise God. Followed by *מִן* to dissuade from anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(b) to instruct, to teach. Isa.

28:26, יְהוָה יִלְמְדֶנּוּ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. zuchtigen (from *zucht*, *ziehen*, *erziehen*), like the latter is Heb. לָקַח.

[“HIFHIL i. q. Kal and Piel. Once אִסְּרִים Hos. 7:12.”]

NIPHAL לִקַּח *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—לִקַּחְתִּי Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for לִקַּחְתִּי. The common analogy is however preserved, if the word be written with other vowels, לִקַּחְתִּי.

Derivatives, מִקַּח, מִקַּח, מִקַּח.

יָעַ, [pl. יָעִים] m. a *shovel* for taking away ashes, from the root יָעַ to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root *وعى* signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעַץ [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעַץ (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַץ, fut. יָעִיד.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. *عد*, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL יָעִיד.—(1) *to meet with any one at an appointed place, to come with him to such a place*; followed by עַל Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) *recipr. to come together at an appointed time or place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 3:5; followed by אֵל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIFHIL יָעִיד *to appoint any one to meet at a certain time or place, specially for judgment*; to

summon to a court, to call on to plead. Job 9 19, מִי יִעֲדֵנִי “who shall cite me?” Jer. 49:19, 50:44.

HOPHAL—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned, as the face*, Eze. 21:21.

Derivatives, מִעֲדָה, מִעֲדָה, מִעֲדָה, and pr. n. מִעֲדָה.

יָעִיד [Iddo], m. 2 Chron. 9:29 in קרי (for which מִעֲדָה, pr. n. m.; elsewhere מִעֲדָה, which see.

יָעַץ, a root, ἀπαξ λεγόμεν. Isaiah 28:17, [“TO SNATCH AWAY”], TO REMOVE, TO TAKE AWAY. Arab. *وعى* = *وعى* to gather, IV. to lay up; perhaps, to take away, to snatch away; whence *وعى* a shovel, and—

יָעִיאל & יָעִיאל (perhaps “treasure of God”), [Jewel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִין (“counsellor,” part. fut. from יָעַץ, [Jens], pr. n. m. 1 Ch. 8:10.

יָעִיר, pl. *woods*, i. q. יָעִיר, Eze. 34:25 כתיב.

יָעִישׁ (verbal, from fut. of the verb *עָשָׂה*, “whom God hastens”), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעִץ, unused in Kal, prob. i. q. יָעִץ to be hard, firm, robust.

NIPHAL, Isa. 33:19, עַם נָעִץ “a hard (or obstinate) people;” or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יָעִיאל (“whom God comforts,” from the root *עָזַי* to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעִיאל.

יָעִיחָה (“which Jehovah comforts”), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעִיר & יָעִיר (“which Jehovah aids”), [Jazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sār*. As to the sea of Jazer (יָעִיר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek *Ιαζήρα*, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. *Ιαζήρα*.

עט a root, *εταξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, Isa. 61:10.

עֵט Chald. i. q. Hebr. **עֵץ** TO COUNSEL. Part. **עֵט** (for **עָט**), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to consult together, Dan. 6:8.

Derivative, **עָטָה**.

יעִיאל [*Jeiel, Jehiel*], see **יעִיאל**. [Also used when not in כְּחַיִּים as 1 Ch. 5:7; 15:18, 21.]

יַעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי in כְּחַיִּים there is **יַעִיר**. In the parallel place, 2 Sa. 21:19, there is instead of it **יַעֲרִי**, but **אֲרִיִּים** appears to be a spurious reading taken by mistake from the following **כְּנֹר אֲרִיִּים**.

יַעֲכֹן ("troubled," see **עָכָן**), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יעֵל, unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **عَلَّ**, to rise above. V. to ascend a mountain, to stand on the summit, **عَلَّ**, a noble, a prince.) Hence **יעֵל** ibex.

(2) to excel, to be useful, compare **יעֵל** in the compound word **קִלְעֵל**.

HIPHIL **הוֹעִיל**—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, **אֲחֵרֵי לֹא-יוֹעִלִי**, **הֵלְכֵנִי** "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, **הֵלְכֵנִי יוֹעִילִי** "they help my fall," with suff. **יֹעִילִיךָ** Isa. 57:12.

(2) intrans. to be benefited, to receive help from any thing. Job 21:15, **כִּהֵּנוּעִיל** "what should we be benefited (in this thing)?" 15:3, "words **לֹא יֹעִיל** in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יעֵל m. pl. **יעֵלִים**, const. **יעֵלֵי**—(1) the ibex, perhaps also the chamois. Arab. **وعَل** and **وعَل**, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. **עֵלֵי הַיְעָלִים** the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יעֵלָה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, **יְעֵלָה** "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially **أزكى من الوعل** more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [**יעֵלָה**].

יעֵלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יעֵן, an unused root. Syriac Ethpa. **ܐܢܚܢ** to be greedy, voracious, **ܐܢܚܢ** greedy, voracious. Hence probably **יעֵן** and **יעֵנָה** the ostrich, so called from its greediness.

יעֵן (for **יעֵנָה**) prop. subst. purpose, intent (from the root **עָנָה**, **עָנִי** to propose any thing by words, to signify), always used as a participle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully **יעֵן אֲשֶׁר** Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely **יעֵן** Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. **יעֵן אֲשֶׁר** it is, that, Eze. 12:12. It is three times emphatically doubled **יעֵן יִבְיָעַן** because and because, because that (*biexil*), Levit. 26:43; Eze. 13:10; and without the copulative **יעֵן יִבְיָעַן** ibid. 36:3. Compare **יעֵן**.

יעֵן, an ostrich, so called from its greediness and gluttony; see the root **יעֵן**. Once found in plur. **יעֵנִים** Lam. 4:3 in קרי; and there it is used *επακοινως*, of the female ostrich, for **יעֵנָה**. LXX. *ὡς στρουθίου*. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יעֵנָה f. of the preceding (as to the form compare **יעֵל** fem. **יעֵלָה**, not **יעֵלָה**), everywhere joined with **בִּתְּהֵינָה** the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to **תַּחֲסֵם** the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, **יעֵנֹת** is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **نعام** (a word which I judge kindred to the Hebrew, **נִבְתָּ נְעָמָה**, **נְעָמָה**). Others have badly rendered **יעֵנָה** an owl, from **עָנָה** to cry out (פ)

in opposition to the context and the authority of the ancient interpreters.

יָעַן ["whom Jehovah answers"], [Jaana], pr. n. m., 1 Ch. 5:12.

יָעַן, fut. יָעַן—(1) i. q. Arab. عَجَّ, to go swiftly, to run. See HOPHAL, and the derived nouns יָעָן and תְּעָנוּת.

(2) to be fatigued, wearied out (compare יָעַן), whether in running, Jerem. 2:24, לֹא יִיָּעֲפוּ מְבַקְשֶׁיהָ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעָן.]

HOPHAL, part. wearied. Daniel 9:21, מְעָרָה "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מְעָרָה from the root עָרַן, and translate it flying, but this is unsuitable to that which follows מְעָרָה.

Derivatives, תְּעָנוּת and the following words.

יָעַן, m. fatigued, wearied, tired, Isa. 40:29 ["of a people"]; 50:4.

יָעַן, masc. a swift course, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַן, fut. יָעַן, for imp. there is twice יָעַן (from the root עָרַן) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יָעַן עֲצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יָעֹן subst. a counsellor, adviser, Prov. 11:14; 24:6; especially the counsellor, or minister of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יָעֲנִים chiefs, leaders, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, יָעֲצוּ לְהַרִּים מִשְׁאֲחוֹ "they have decreed to cast (him) down from his height;" followed by אֵל against any one, Isa. 7:5; 19:17; 23:8; followed by אֵל Jer. 49:20. יָעַן וְיָעֲזוּר to devise evil counsels, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, יָעֲזֹר עֲלַי, pregn. for יָעֲזֹר וְיִשְׁמְרָה עָלַי "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יָעֲזֹר one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) 1. q. Arab. عَظَّ, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL יָעֲנֶנּוּ—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by אִם 1 Ch. 13:1; or אִם Isa. 40:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by אֵל עֲבָדָיו לֵאמֹר, 2 Ki. 6:8, "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעֲצִים "what do ye advise?" HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, יָעָן, מְעָרָה.

יָעֹן ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. Jacob, the younger of the twin sons of Isaac; also called Israel (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. יָעֹן אֱלֹהֵי יִשְׂרָאֵל the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. בְּיַד יָעֹן and simply יָעֹן the house or family of Jacob; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יָעֹקֵב [Jaakobah], (id.), pr. n., 1 Ch. 4:36.

יָעֹן see יָעַן.

יָעַר, an unused root, i. q. Arab. غَرَّ, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. יָעֲרֵי] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἀκτρον μέλι, mel acetum (Plin. N. H. xv. 11). Cant. 5:1; more fully יָעֲרֵי הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this favus mellis, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, expressis mella liquata favis). It is rather i. q. נָפֶת צִנְפִּים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honey-comb (Honigzelle, Honigzelle), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schlein, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ⁵חֲרִי) thicket of briers. Arab. ⁵وَعْر, rugged place, whence the verb ⁵وَعَرَ to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. ⁵בֵּית הַיָּעַר the house of the forest, Isa. 22:8; fully ⁵בֵּית הַלְבָּנוֹן the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called ⁵בֵּית הַלְבָּנוֹן, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. ⁵יָעַרִים Ps. 132:6.

⁵יָעָרָה [Jarah], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see ⁵יָהוּעָרָה.

⁵יָעָרָה see ⁵יָעַר No. 1.

⁵יָעָרִי אֲדָנִים see ⁵יָעַר.

⁵יָעַרְשִׁיהָ ("whom Jehovah nourishes," from the unused root ⁵עָרַשׁ, Syr. ⁵كَلَف to fatten), [Jare-siah], pr. n. m., 1 Ch. 8:27.

⁵יָעָשָׂה (abbreviated from ⁵יָעָשָׂה "whom Jehovah made"), pr. n. masc., Ezra 10:37 ⁵יָעָשָׂה קָרִי, כְּחִיב [Jaasau].

⁵יָעָשָׂאֵל ("whom God made"), [Jaasiel, Ja-siel], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

⁵יָפְרֶיהָ ("whom Jehovah frees"), [Iphedeiah], pr. n. m., 1 Ch. 8:25.

⁵יָפָה fut. יִפְּהָ, יִפְּהָ —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root ⁵פָּה, compare ⁵נָפַח and ⁵נָפַח. Hence ⁵יָפָה No. 1, and ⁵מִלְפָּת an illustrious deed, a miracle.

(2) to be beautiful, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PAL, to make beautiful, to adorn, to deck (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled ⁵יָפִיפָה to be very beautiful, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as ⁵מִתְרַדֵּר, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters ⁵יפ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, to adorn oneself (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, ⁵יָפָה, ⁵יָפִי, and probably ⁵מִלְפָּת.

⁵יָפָה adj. m., constr. יָפִי; f. יָפָה constr. יָפִי —

(1) fair, beautiful, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of ⁵יָפִי 1 Sa. 17:42; or ⁵יָפִי Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) good, excellent, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

⁵יָפָה-פִּי adj. f., Jer. 48:20, fairish; from masc. ⁵יָפָה (of the form ⁵יָפָה, Lehrs. 497), the letter ⁵ה quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

⁵יָפָה ("beauty"), [Japho, Joppa], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and ⁵יָפָה Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called Jāfa (يافا), and noted for its port. Relandi Palestina, p. 864.

⁵יָפָה i. q. ⁵נָפַח, ⁵נָפַח TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, to pant, to sigh deeply, Jer. 4:31. Hence —

⁵יָפָה adj. breathing out; Ps. 27:12, ⁵יָפָה וְקָסָם "and breathing out wickedness;" compare ⁵יָפָה.

⁵יָפִי Eze. 28:7, and ⁵יָפִי in pause ⁵יָפִי; with suff. ⁵יָפִי.

(1) splendour, brightness (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) beauty, gracefulness, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָפִיעַ ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable יָ, Josh. 16:3.

יָפִיעַ (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפִיעַ unused in Kal, to SHINE, TO BE BRIGHT, cognate root יָפִיעַ.

HIPHI'EL הוֹפִיעַ.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like הוֹאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, מִיָּפִיעַ and—

יָפִיעַ fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָפִיעַ, a spurious root, which some have invented on account of the noun מוֹפִיעַ. But this comes from מוֹפִיעַ.

יָפִיעַ pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root יָפִיעַ; see Gen. 9:27, LXX. 'Ιάφεθ.

יָפִיעַ (prob. "whom, or what God sets free," see the root יָפִיעַ Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek 'Ιεφθα, 'Ιεφθαίε, Vulg. *Jephtha*.

יָפִיעַ ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: יָצָא Job 1:21; fut. יָצָא, imp. יָצָא, with הַ par. יָצָא Jud. 9:29; pl. once יָצָאוּ Cant. 3:11; inf. absol. יָצָא, const. יָצָא, part. יָצָא, f. יָצָא for יָצָא, and without א: יָצָא Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. ጠለ: id. In Syriac and Chaldean the word which radically corresponds יָצָא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things יָצָא, as the Arabs do (يَخْرُج).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הָמָּן יָצָא מִן הָעִיר "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יָצָא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, יָצָאנוּ "my children have gone out from me," i. e. have forsaken me; Am. 4:3, הָיָא יָצָא "go out through the breaches." Part. יָצָא [יָצָא] Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs יָצָא Pro. 24:31; יָצָא Lam. 3:48; Am. 5:3, הָעִיר הַיָּצֵאת "the city which poured forth thousands;" יָצָא is prefixed to the gate by which one goes out, Jud. 11:31; and 2 Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חֵפְזָא Ex. 21:5; and יָצָא חֵפְזָא verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, יָצָאוּ מִמֶּנִּי "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִבְּטֶן, יָצָא מִבְּטֶן "to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, יָצָא מִכָּל אֵלֶּה "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to לָקַח 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. יָצָא to shoot

ap, and the noun מְנַחֵם. — (h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מִן הַמַּיִם יִצְּקֶנּוּ Isa. 41:18. It is used also — (i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11. — (k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic). — (l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50. — (m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16; הַסֵּוֹף הַזֶּה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

HIPHIL הִפְחִיל causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is— (a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.— (b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by *ל*; *to lay on a tribute*, 2 Ki. 15:20 (comp. Arab.

tribute).—(c) causat. of Kal letter *l*, *to publish* a report, followed by *ל* of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 32:14, 19; *to report* words, followed by *?* of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, *לְהוֹרֵא לְגוֹיִם* "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) *to produce* as an artisan, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, *to be brought forth, to be taken out,*
'Eze. 38:8; 47:8.

Derivatives, מְצָאָהּ, מִצָּא, יָצַע.
צֶמֶח [and in Thes. צוּר].

४५. Ch. unused in Kal.

SHAPHEL שׂפֶּחַל and שׂפֶּחַל in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִסְּכָה *finished*, Ezz.6:15.

יָצַב, [unused in Kal] TO SET, TO PUT, TO PLACE, i. q. יָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (פָּחַתְּפָחַתְּ, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:32; 1 Sa. 17:16, “and took his stand (for the fight) forty days.” Job 33:5, followed by פָּחַתְּ Ex. 8:16 and וַיִּתְּנֵם pers. הִתְּנֵם וַיִּתְּנֵם used of the angels as presenting themselves before God, Gr. παραστήναι,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29
The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, basteñ), followed by עָמַד before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (basteñ vor jem.), whether a victor before an enemy, followed by עָמַד Deu. 9:2; Job 41:2; עָמַד Deut. 7:24; 11:25; Josh. 1:5; עָמַד 2 Ch. 20:6; or a just person before a judge, followed by עָמַד Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beisteḥn), followed by ? of pers. Ps. 94:16.—Ex. 2:4, אֲנִי עֹמֵד אֶת־מֹשֶׁה, for אֲנִי עֹמֵד, see Lehrs. p. 386.

צב. Ch. unused in Pe. to be firm, sure.

PAEL, to speak that which is true, certain, Dan. 7:19; comp. 16. Hence adj. יָצִיב.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַק** Hiphil.

HIPHIL הִפִּיל (in the manner of verbs **יָד**) pr. **הָ**
make to stand, hence—

(1) *to place, to set* (binstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; *things*, Gen. 30:38; Deu. 28:56. *Trop. to establish*, Am. 5:15, "establish right in 'the gate.'"

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.
HOPHAL 𐤒𐤓𐤕 pass. of Hiph. No. 3. Ex. 10:24.

יָצָדָר. (from the root צָהַר to shine, compare יָצָה
No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with *חֵיט* must, and it appears to differ from *שֶׁן*, as *חֵיט* does from *שֶׁן*. *שֶׁן הַצֵּהָר*: *ons of oil*, i.e. anointed ones, Zec. 4:14. Hence denom. *הַצֵּהָר* [see *צֵהָר*].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ^h, Nu. 3:27.

[פֿאַר: subst. see פֿאַר: part. Paül.]

פִּתְּיָא. ("sporting," as if it were part. fut. from the root פִּתְּי, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. *Ἰσαάκ*), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written פִּתְּיָא (Syr. *اِسْحَاف*), Arab. *اسحاق* Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. *יִשְׂרָאֵל*.

יצר see צר No. 3.

יצר m. verbal adj. pass. (but of active signification), from the root צר; *gone forth, come out*, 2Ch. 32:21.

יצר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 9:45; 3:24. יצר adv. *certainly*, Dan. 2:8.

יצר TO SPREAD OUT. (Arab. نزع, *to place, to spread out*. Cognate roots are צב, יצן, יצק.) Part. pass. יצור subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צלעות) on three of the sides of the temple, five cubits in height one above another; יצור fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבנו אתהיצור על-פלתיבת חמש אמות קוטר.

HIPHAL, pass. הוצר *to spread out, to spread under*. Ps. 139:8, וְהִצֵּיתִי שָׁמַיִל “and (if) I spread out Hades beneath me,” i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיד יצור רמה “the worms are spread under thee,” are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative יצור.

יצר fut. יצק, pl. יצקו (once fut. E. יצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. יצק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצק.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצק cast, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר בלשן יצק “a wicked purpose is poured out upon him.”

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בוצק עפר למוצק “where dust flows into a molten mass,” i. e. it becomes wet with rain water, like a molten mass.

PIEL, to *pour out*. Part. מוצק 2 Ki. 4:5 כחב. HIPHAL הוציק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL הוציק is *to place, to set*, i. q. הוציק (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוצק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מוצק *firm, fearless*, Job 11:15. Derivatives, מוצק, מוצקה [מוצקת], and—

יצקה f. *a casting* (of metals), 1 Ki. 7:24

I. יצר fut. יצור, יוצר, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; וְיִצְרֶנּוּ which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יוצר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, וְיִצְרֵנוּ “he who formed the eye,” Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with ברא. Part. יוצר as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence יוצר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word יוצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by ל to form for any thing, to *destine* for any thing; Isa. 44:21, לִי יִצְרֵתִיךָ לַעֲבֹד לִי “I have formed thee, that thou mayest be my servant,” Isa. 42:6, אֲצַדֵּק וְאֶתְּנֶנּוּ לְבְרִית עִם “I have formed thee, and made thee the author of a covenant of the people,” Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; וְעַל against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יצר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)

Only found in fut. יצר, pl. יצרו. Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לו יצר *it was narrow to him* (in pret. לו יצר), i. e. — (a) *to be in distress*, Judges 2:15; 10:9; Job 20:22. — (b) *to be in perplexity*, Gen. 32:8 (and so in f. לו יצר 1 Sa. 30:6). — (c) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יצר m. with suff. יצרו. — (1) *frame, formation*; Ps. 103:14, ידע יצרונו "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully לב יצר Gen. 8:21; 6:5; Deu. 31:21; יצר סמוך "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [Jezer], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יצרי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:13 (for which there is in verse 3 יצרי).

יצרים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יצת only found in the fut. יצת; pl. in pause יצתו for יצתו.

(1) TO SET ON FIRE, TO KINDLE, followed by פ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יצת. — (1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by פ against any one, 2 Ki. 22:13, 17.

HIPHIL הוצית 2 Sam. 14:30 כתיב; elsewhere הוצית i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of הוצית אש Josh. 8:19; Jer. 32:29; פ הוצית to kindle a fire in any thing, Jer. 17:27; 21:14; followed by על Jer. 11:16.

קב an unused root, *to make hollow*, like قاب Med. Waw; whence قُب, a cave in a rock. Cognate roots are קבב to bore, קבב Ch. to make hollow, and others which are to be found under the root קבב.

קב with suff. קבד (without dagesh lene), Deut. 15:14; 16:13; pl. const. קבד Zec. 14:10, m.

(1) *the vat of the wine press*, *υπολήμιον*, the reservoir into which the must squeezed out in the press

(2) flows, Joel 2:2, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press* itself, Job 24:11; 2 Ki. 6:17.

קבצאל ("what God gathers"), [Jekabzeel], Neh. 11:25, and קבצאל [Kabzeel], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

קד fut. קד Isa. 10:16, and קד Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قد, id., Syr. قح). Part. pass. קד "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוקד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, קוד, קודק.

קד Ch. id. Part. fem. קדמת and קדמת burning, Dan. 3:6, 11, 23, 26.

קדא f. Ch. a burning, Dan. 7:11.

קדעם ("burning of the people;" [In Thea. "possessed by the people, from the root קרה]), [Jokdeam], pr. n. of a town in the mountains of Judah, Josh. 15:56.

קד an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious. [Hence pr. n. קדה, יקותיאל.]

קד ("pious"), [Jakh], pr. n. m. Prov. 30:1; compare יקותיאל.

קד an unused root. Arabic وقى to obey. Hence—

קדה fem. only const. st. קדה (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

קד m. a burning, Isa. 10:16.

קדם m. *whatever lives* (in the earth), from the root קדם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

קדש Hos. 9:8, and קדש Psal. 91:3; Prov. 6:5. Pl. קדש Jer. 5:26, m. a fowler. Root קדש. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

קדח (perhaps, "the fear of God," from the subst. קדח, from the root קדח, of junction, קדח), [Jekuthiel], pr. n. m. 1 Ch. 4:18.

קטן ("small"), [Joktan], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *Kahdn*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m.—(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יקי adj. *dear*, Jer. 31:20. Root יקש.

יקי adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקמה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקמה), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root יקמה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is יקמיה, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה), [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

יקע only in fut. יקע i. q. יקע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by יק and יקע.

HIPHAL הוּקַע to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יקע used only in fut. יקע, יקע, once יקע Gen. 9:14; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form יקע Hiphil, from יקע. (Arab. يقط id.)

יקע fut. יקע 2 Ki. 1:13; יקע Ps. 72:14, and יקע Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܡܚܝܬ, Arabic ٴثقل, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by יק and יקע to be precious or dear to any one, 1 Sa.

26:21, יקע נפש יקע "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psal. 72:14; also, followed by יקע to be highly estimated by any one (compare יקע יקע, יקע יקע). Zec. 11:13, "a goodly price, יקע יקע at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare יקע.

HIPHAL הוּקַע to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקע.

יקע m. יקע fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. יקע יקע collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יקע יקע 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, יקע יקע, "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psal. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. יקע יקע by a Syriacism for יקע יקע, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. *magnificence, beauty*. Psal. 37:20, יקע יקע "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יקע יקע in קרי, perhaps "with a quiet spirit," compared with Arab. ٴسك, to be quiet, meek. In כחב it is יקע יקע.

יקע m. (with Kametz impure).—(1) *preciousness, costliness*. יקע יקע a precious vessel, Pro. 20:15. Concr. יקע יקע whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יקע m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקע (*yakdek*) 1 pers. יקע i. q. יקע and יקע (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. יקע a fowler, 124:7. Followed by ? of pers., Jer. 50:24; and more fully יקע יקע to lay snares for, i. e. to plot against any one. (Fut. יקע Isa. 29:21, is from יקע.)

NIPHAL נִשָּׂא, *to be snared, to be taken in a snare*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִשְׁנִי for מִשְׁנִי Ecc. 9:12.

Derivatives, מִשְׁנִי, מִשְׁנִי, and—

יִשְׁנִי (''owler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites, Gen. 25:2, 3.

יִשְׁנִי ("subdued by God," for יִשְׁנִי from the root יִשְׁנִי = שָׁנָה to serve), [*Jokthesel*], pr.n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָרָא pret. pl. יָרְאוּ Deut. 5:5, and יָרְאוּ Josh. 4:14; fut. יִירָא, יִירָא, plur. יִירְאוּ and יִירְאוּ, 2 Ki. 17:28; imp. יָרֵא, plur. יִירְאוּ, by a Syriacism for יִירְאוּ, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יָרֵא Josh. 22:25; with pref. לִירָא 1 Sam. 18:29; elsewhere fem. יִירְאוּ, prop. TO TREMBLE. For this root is softened from יָרַע, יָרַע to tremble, comp. יָרַע Aramaean יָרַע to sow, יָרַע and יָרַע to swallow greedily, חָבַע and חָבַע to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יְהוָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also יָרַע לְפָנֶיךָ Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare יָרַע No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ כִּפְּנוּ, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by וְ and יָרַע with an inf. to fear (to hesitate) to do any thing. Genesis 19:30; 1 Sam. 12:18. — (e) followed by לְ to fear lest any thing may be done, like *deidw* μὴ, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially אֶת-יְהוָה — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by לְפָנֶיךָ Eccl. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as

وَقَى, رَهَب, وَرَعَ, حَشَى Conj. III.

(3) *to tremble for joy*, like the synonym. יָרַח. Isa. 60:5, where the more correct copies have יָרַח i. q. יָרַח, not יָרַח. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יָרַח is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִירָא *to be feared*, Psa. 130:4. Part. נִירָא δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִירָאוֹת *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us", especially the deeds of God [*al-ways*], Deu. 10:21; 2 Sam. 7:23; adv. in a wonderful manner, wonderfully, Ps. 65:6; 139:14 (like נִירָאוֹת).

PIEL יָרַע *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירָא.

יָרַע m. constr. יָרַע fem. יָרְאוּ constr. יָרְאוּ (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָרַע אֲנִי I fear, Gen. 32:12; יָרַע אַתָּה thou fearest, Jud. 7:10; אֲנִי אֶת-יְהוָה we fear, 1 Sa. 23:3; יָרַע אֲנִי he does not fear, Ecc. 8:13. Followed by the case of the verb יָרַע אֶת-יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָרַע אֱלֹהִים religious, pious [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יָרַע f. — (1) prop. inf. of the verb יָרַע *to fear, to reverence*. Neh. 1:11, לִירָא אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, כִּי-יָרַע אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, הָאֲנָשִׁים יָרְאוּ "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יָרַע אֲנִי thy fear. Deu. 2:25; Isaiah 7:25, יָרַע אֲנִי "fear of thorns and briars." Compare Eze. 1:18, יָרַע לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאָה, reverence towards God, *piety*. Pro. 1:7, יִרְאָה; Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יִרְאָה Job 4:6; 15:4.

יִרְאָה ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאִיָּה ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יִרְבֹּךְ Hosea 5:13; 10:6; commonly taken as a substantive, see under the root יִרְבֹּךְ an adverbial king].

יִרְבֵּעַל m. (contr. from יִרְבֵּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יִרְבֵּעַל [*Jerubesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰερὸβάαλ. Compare אִישׁ־בִּשְׁתִּי and אִישׁ־בִּשְׁתִּי.

יִרְבֵּעַם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יִרְדֵּה fut. יִרְדֵּה, in pause יִרְדֵּה, imp. יִרְדֵּה, once יִרְדֵּה (Jud. 5:13), inf. absol. יִרְדֵּה (Gen. 43:20), const. יִרְדֵּה, with suff. יִרְדֵּה, once יִרְדֵּה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["*Æth. 042*"]) In Arabic the word which literally corresponds to this is وَرَدَ, to go for drink, for water, so used because one goes down to the spring: the word in common use is نَزَلَ. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2-Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (פְּלִשְׁתִּים) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֵל 2 Sa. 11:9, 10; אֵל Cant. 6:2; or is put in the accusative (הָ) paragogic either added or omitted). Ps. 55:16, יִרְדוּ שְׂאוֹל חַיִּים, "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יֹרְדִיבֹר those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to let fall down. Lam. 3:48, יִלְגֵּי מֵיִם תִּרְדֵּה, "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic لَيْسَ

وَدَّتْ الْبَا, my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יִרְדֵּה בִּכְנִי, " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare יִרְדֵּה, יִרְדֵּה), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIL יִרְדֵּה to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (bîn abführen, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.

37:26; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:22.

HOPHAL הִפִּיל pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. *Iapēd*, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. *Rhein*, from the verb *rinnen*, compare יָם a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. الرَّدْن *el-Urdun*, and also now it is called العِشْرَة *esh-Sherāh*, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a *Cicero*, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַח inf. יָרַח, יָרַח, and יָרַח 2 Chron. 26:15, imp. יָרַח, fut. יָרַח [1 pers. pl. with suff. יָרַח].

(1) to cast, Ex. 15:4; e. g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרֵחַ an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι *ballēsthai*, for to lay the foundations of a city; Syr. *ܝܪܝܬܐ* to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרֵחַ which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare *פָּרַשׁ*), Hos. 6:3. Hence part. יָרֵחַ the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרֵחַ Ex. 19:13.

HIPHAL הִפִּיל, fut. יָרַח, with Vav convers. יָרַח.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָרַח 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs *לָא*, 2 Sam. 11:24, "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרַח "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַח), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד בְּאֶצְבָּעָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνύω, ἀναπαίρω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 7 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by 7 (prop. to teach or conform to something) 2 Ch. 6:27; or 7 (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יָרֵחַ, מוֹרֵד, תּוֹרֵד [also יָרַח, יָרֵחַ, יָרֵחַ].

יָרַח *ἄραξ λεγόμεν*, in my judgment, kindred to the roots יָרַח, יָרַח, pr. TO TREMBLE; hence to be frightened, like the Arabic *جَزَع*. Hence תּוֹרֵד (2 Codd.

תּוֹרֵד), Isa. 44:8, i. q. תּוֹרֵד. LXX. *μη̄ πλανᾷσθε*. All the other versions express the signification of fearing, as though it were the same as יָרַח.

יָרֵחַ ("people," or "habitation of God," see יָרֵחַ ["founded by God"]), [*Jerueh*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרֵחַ (i. q. יָרַח "moon"), [*Jaroah*], pr. name, m 1 Ch. 5:14.

יָרֵחַ m. that which is green, Job 39:8. Root יָרַח.

יָרֵחַ & יָרֵחַ ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרֵחַ (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרֵחַ, anciently (Gen. 14:18) and poet. (Ps. 76:3) יָרֵחַ pr. n. *Jerusalem* (Gr. Ἱερουσαλήμ and Ἱεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that ירושלם stands for ירושלים the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in ירבעם for ירובם; besides the form ירוש with the meaning of possession (= ירושה) neither occurs separately nor yet in composition. I prefer regarding ירו as a segolate noun (of the form רעו, מחו, i. q. Arabic ري men, and ירושלם men or people of peace; or perhaps, house or habitation of peace; just as, on the contrary, בית and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, ירוחל, which may be more suitably rendered house of God than people of God; and the same interpretation of this name is found in Saadiah, who translates مدينة and دار السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name ירו from the root ירה, signifying foundation, and thus ירושלם the foundation of peace]. As to the latter of the compound parts of this name, some suppose שלם and שלם to be the dual of שקל quiet, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ש in this word is originally radical, not servile; as shewn by the forms שלם, Arab. شلم, Chald. ירושלם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively ירושלם, it should be pronounced ירושלם the dwelling of peace: and at length the later writers regarded ש as an ancient form of the Dual, and on this account every where have read ירושלם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שחרון, Ch. שחרן, and hence as if it were a dual, שחרון; compare Lehrs. page 538.

ירושלם & ירושלם, Chald. id. Dan. 5:2; 6:11; Est. 4:8.

["ירח" an unused root, probably (as noticed by Maurer), i. q. פת to be yellow; ח and פ being interchanged." Hence]—

ירח, m. THE MOON; a word prob. pr.imitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לפני ירח "before the moon," i. e. as long as the moon shall shine.

ירח m. (comp. Lehrs. p. 512, note 11); pl. ירחים const. ירחי.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חרש, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the Alilae, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been بنى هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be the coast of the moon (غيب القمر) and the mountain of the moon (جبل القمر), near Hadramaut; for ירח Gen. loc. cit. is joined with the country of Hadramaut.

ירח Chald. the moon [a month, so expressly corrected in Thes.], Ezr. 6:15.

ירח Num. 22:1; also ירחו Josh. 2:1, 2, 3, and יריחו 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικους, xvi. 2, § 41, Arabic ريبا Riba, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be ירחו, it may be rendered city of the moon, from ירח and י, as in the words ערב and שחר, if ירחו, it signifies a fragrant place, from the root רחם.)

ירחם ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

11:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יֶרַחְמֵאל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 2:29.—(3) Jer. 36:26; From No. 1, there is patron. in יֶרַחְמֵאלִים [*Jerahmeelites*], 1 Sa. 27:10.

יֶרַחְא [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַט fut. יָרִיט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic **يَرِطُ**, II. id. **يَرِطُ**, a precipice, destruction). Job 16:11, **עָלִי יָרַטְתִּי וְרָשָׁעִים יָרָטוּ** "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus iniquorum me tradidit*, LXX. **يَرِطُ** (to be marked with the line Metheg) for **יָרַטְתִּי**. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation **הִרַע הִרַע**.

[PIEL, Job 16:11; see above.]

Derivative **מִרְטָם** [in Thes. referred to **מִרְטָם**].

יֶרִיָּאֵל ("people of God"=**יֶרִיָּאֵל** ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:3.

יָרִיב—(1) m. *an adversary*, from the root **יָרִיב**, Pa. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see **יָרִיב** No. 1.—(b) Ezr. 8:16.

יֶרִיבַי (from **יָרִיב** with the adj. termination יֶי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יֶרִיָּהוּ & יֶרִיָּהוֹ "people of Jehovah;" see **יֶרִיָּאֵל**, ["either 'founded by God,' (or else,) i. q. **יֶרִיָּהוּ** 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

יֶרִיחוֹ; see **יֶרִיחוֹ**.

יֶרִימוֹת [*Jerimoth*]; see **יֶרִימוֹת**.

יֶרִימוֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יֶרִיעָה f. *a veil, curtain*, so called from tremulous motion (see the root **יָרַע** No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. **يَرِيحُ** the curtain of a tent, and the tent itself).

יֶרִיעוֹת ("curtains"), [*Jerioth*] pr. n. f. 1 Ch. 2:18.

יָרַךְ an unused root, perhaps of the same or similar meaning as the cognate root **רָכַךְ** *to be soft, tender*. Hence—

יָרַךְ const. **יָרַךְ**, with suff. **יָרַכִי** f. (Nu. 5:21); dual **יָרַכִים**.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. **μυρός**. (Arab. **يَرْك**, *thigh, haunch, buttocks*.) Wherein it differs from **מִתְנַיִם** *the loins*, **סֶפֶס**, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness from the loins even to the thighs," and also from the general use of the word. For thus **מִתְנַיִם** signifies the lower part of the back, **יָרַךְ** dual **יָרַכִים** the double thick and fleshy member extending from the bottom of the spine to the legs (**שְׁלֵימִים**) i. e. the two thighs with the buttocks. **כֶּף הַיָּרֵךְ** the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (**עַל יָרֵךְ**) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 163; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (**שֶׁלֶט**, **Schinten**), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form **יֶרֶכָה** is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (**קָנֶה**) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual **יָרַכִים** *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יֶרֶכָה [*Jerka* Thes.] f. i. q. **יָרַךְ** No. 2, *the hinder part, or side (of a country)*, Gen. 49:13. Compare **שָׂקֵם**.

Dual **יֶרֶכָהִים** constr. **יֶרֶכָהִי**, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a *snip*, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3 Hence יִרְכָּתִי the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, הַרְאֲפִים יִרְכָּתִי "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּתִי הַצִּמּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתִי הָאֵרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאֵרֶץ הַזֹּאת).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרָם, an unused root, probably i. q. יָרַם and יָרַם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, יַרְמוֹק Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמוֹת 12:11; 15:35; Neh. 11:29. —(5) 25:22; for יִרְמוֹת verse 4. —(6) Ezra 10:29 כְּחִיב קִרְיָהּ.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּה & יִרְמְיָהוּ (יְהוֹ) יִרְמִיָּה probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. Ἱερεμίας, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע —(1) properly *TO TREMBLE*. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, נִפְשׁוֹ יִרַעָה "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرع, يَرع. In the same sense in Hebrew יָרַע is commonly used, which is formed from this root, the letter y being somewhat softened. Compare also יָרַע).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרַע (the other forms, as pret. רָע, Hiphil רָעַע are from רָעַע, from which also the fut. itself of יִרַע may be taken, as יָרַע from יָרַע, but comp. pret. רָעַע fut. יִרַע). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed — (a) יִרַע לִי it will be ill for me, will go ill, Psa. 106:32. — (b) וַיִּרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 9:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרַע לְקַבֵּד "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּא ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרַק —(1) *TO SPIT*, i. q. רָקַק. (Ch. רָקַק, Æth. ሰፈፈ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

II. יִרַק, an unused root; *to be green*, as an herb, a plant. Arab. رَقَّ, to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of verdure. Hence the following words [also יִרַק].

יִרַק, masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. הַיִּרְקָה a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶרְצַת יִרְקָה a portion of vegetables, Pro. 15:17. (Syr. رَقَّ, رَقَّ herb.)

יִרְקָה m. *greenness*. כָּל־יִרְקָה אֶרֶץ all greenness of herb, Gen. 1:30; 9:3. יִרְקָה רִשְׁאָה greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקָה m. χλωρότης, ὀχρότης—

(1) of persons, *palleness of face*; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرَقَّ id.)

יִרְקָה ("paleness of the people?"), *Jorkeam*, pr. n. of a town of Judah, 1 Ch. 2:44.]

Gen. 34:7; 49:7. יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλίται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐκ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere יִשְׂרָאֵל (which see). Hos. 8:2, יִשְׂרָאֵל יְדַענֶנּוּ: "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שִׁמְרֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed יִשְׂרָאֵל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרָאֵלִי 2 Sam. 17:25; fem. יִשְׂרָאֵלִית Lev. 24:10. *Israelite*.

[יִשְׂרָאֵלִה, pr. n. m. 1 Ch. 25:14, see יִשְׂ.]

יִשְׂשַׁכָּר [Issachar], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בְּנֵי יִשְׂשַׁכָּר) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like יִשְׂרָאֵל, etc., see Simonis, *Analys. Lect. Masoreth.* in Pref.), takes the vowels belonging to a continual קִרְיָה (bought with wages or price, see Gen. 30:16). The more full reading in חִב may be read in two ways, either יִשְׂשַׁכָּר *he is wages*, or יִשְׂשַׁכָּר (יִשְׂשַׁכָּר) *he brings wages*, et bringt den Lohn.

יִשְׂ followed by a Makkaph, יִשְׂ—(1) prop. subst.

esse, being, existence (see יִשְׂ); whence *that which is present, ready; obvia*, wealth (compare עֲתִידוֹת). So prob. Prov. 8:21, לְהַנְחִיל אֹהֲבֵי יִשְׂ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. אִינִי, which see, id.; Arab. أَيْسَ. Opposed to אִינִי, אִינִי, there is not). Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יִשְׂ יְהוָה בְּמִקְוֶה הַזֶּה "Jehovah is in this place." 2 Ki. 10:15, יִשְׂ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. יִשְׂ there are those who, there will be those who

(Syr. ܝܫܝܬ, Neh. 5:2, 3, 4. יִשְׂ there is to me, I have, Genesis 43:7; 44:20; hence יִשְׂ לוֹ whatever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, יִשְׂ דְּבַר שִׁיחֵמָר "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יִשְׂ כְּהֵעָשָׂר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יִשְׂ יְהוָה "there was, when there was," etc., i. e. there was sometimes, like Ch. אִיתָּ דְּהוּ.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יִשְׂ thou art, Jud. 6:36; יִשְׂ ye are, Gen. 24:49; יִשְׂ he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יִשְׂ מוֹשִׁיעַ "if thou savest." Gen. 24:42, 49.

יִשְׂ fut. יִשְׂב, inf. abs. יִשְׂב (1 Sa. 20:5), constr. יִשְׂבָּה, with suff. יִשְׂבָּתִי, imp. יִשְׂב, שְׂבָה.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, לְהָאֵשָׁה "and she sat down." Also, *to be seated, to be sitting*, followed by לְ (Gen. 19:1; 2 Sa. 7:1; 1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יֹשֵׁב הַכְּרֻבִּים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, יֹשְׁבוֹת לְמִשְׁפָּחָם "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יֹתֵב, id. Arab. verb يَتَب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives **יָשָׁב**, a sitting down, habitations, places, **יָשָׁב**, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psal. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** "those who sit on (thrones)," i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by **יָשָׁב** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λογέω**, **λογίζω**, to lie in ambush, from **λέγω**, to sit down; **σιθ** legen, and Arabic **وَسَب**, (see above).—(c) of an army, which sits down in a place, and holds possession of it (*einen Ort besetzt haben*), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13.—(e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by **עִם** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **עִם הַלֵּךְ עִם**.—As to the phrase, "to sit at the king's right hand," see above, page CCCL, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יֹשֵׁב אֶת־הַטֵּנִים**, "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, **יָשָׁב לְכֶם פֹּה**, "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וַיִּשְׁבּוּ בְּאַיְתָן**, **קִשְׁתּוֹ** "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by **אֶת** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יֹשֵׁב בְּתֵּהֶלֶל יִשְׂרָאֵל**, "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But **יָשָׁב** followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. **יָשָׁב**). **יֹשְׁבֵי הָעִיר** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יָשָׁב אֶת־הָאֵל וּבְנָהָה**, "those who dwell in tents and amongst flocks."

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יָשָׁב** and Greek *vaiw, vaseraw*, signify both *to inhabit* and *to be inhabited*.

NIPHAL **יָשָׁב** *to be inhabited*, Exod. 16:35, and often in other places.

PIEL **יָשָׁב** *to place, to make to sit down*, Ezek. 25:4.

HIPHAL **הִשְׁבִּי**—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by **אֶת** of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. **ጠለፍ**: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, **יָשָׁב** (for **יָשָׁבָה**), **יָשָׁב**, **יָשָׁב**, and the pr. names which follow.

יֹשֵׁב בְּשָׁקֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages **יָשָׁבָה**.

יֹשֵׁב־אָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יֹשֵׁבָה ("praising"), [*Ishbah*], pr. n. m. 1 Ch. 4:17.

יֹשֵׁב־נֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 **יֹשֵׁב־נֹב**, קרי; **יֹשֵׁב־נֹב** ("my seat is at Nob"), [*Ishbi-benob*].

יֹשֵׁב־לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יֹשֵׁב־עַם l. *Yashov'am*, like **יֹשֵׁב־עַם**, ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יֹשֵׁב־אֶחָד ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יֹשֵׁב־בִּקְשָׁה ("a seat in a hard place"), [*Jashbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יָשָׁה, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יָשָׁה** *esse, being*, and **יָשָׁה** *a setting upright (aid), uprightness, truth*. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. **هستن**, Latin *esse*.) Kindred in signification is **כָּן** to stand, whence **כָּן** *to be*. Other traces of this root are found in the pr. names **יָשָׁה**, **יָשָׁה**.

יָשָׁב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יָשָׁבִי** Nu. loc. cit.

יָשָׁה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישן (whom Jehovah casts down), [*Jeshohai*], pr. n. m. 1 Ch. 4:36.

ישן [*Jeshua*], a contracted form of the pr. n. ישוע, used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יהושע No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[“(4) a city of Judah, Neh. 11:26.”]

ישן f. with ה parag. poet. ישן, Ps. 3:3; 80:3 (from the root ישן).

(1) Verbal adj. f. that which is delivered, safe, Isa. 26:1, 18.

(2) Subst.—(a) deliverance, help; ישן יהוה, “aid vouchsafed by God,” Ex. 14:13.—(b) welfare, Job 30:15.—(c) victory, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישן an unused root. Arab. transp. وحش to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحش, fasting, having taken no food. Hence—

ישן m. found once Micah 6:14; hunger, prop. emptiness of stomach.

ישן only found in HIFIL הושיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اوسى, اوسى, id.)

ישן (perhaps “wealthy,” see ישן No. 1). pr. n. Jesse, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies ישן 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); the stem of Jesse, Isa. 11:1; poet. used of the family of David, and the root, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, “I am the root and offspring of David;” root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

ישן (“whom Jehovah lends”), [*Ishijah, Ishai*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישן (id.), [*Jesai*], pr. n. m. 1 Ch. 12:6

ישן m. a waste, a desert, Ps. 68:8; 78:40; 106:14. Root ישן.

ישן pl. f. desolations, destruction, Psalm 55:16 כחב Root ישן compare pr. n. of the town ישן p. cxvii, B.

ישן m. an old man, properly hoary, (from the root ישן); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this قسيس, قسيس, the letter ‘ being changed into the hardest of the palatals (see under the letter כ).

ישן (“descended from an old man”), [*shishkai*], pr. n. m. 1 Ch. 5:14.

ישן i. q. שם TO BE LAID WASTE, DESOLATED. Hence fut. שם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שם itself, like שם from שם, see Hebrew Grammar § 66, note 3); plur. שם Eze. 6:6.

Derived nouns, ישן, ישן, and—

ישן (“wasteness”), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישן (“whom God hears”), [*Ishmael*], pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. ישן 1 Chron. 2:17; 27:30; pl. ים. Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישן (“whom Jehovah hears”), [*Ismail*], pr. n. m. 1 Ch. 12:4. A different person is ישן 1 Ch. 27:19.

ישן (for ישן, “whom Jehovah keeps”), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישן & ישן fut. ישן, inf. ישן, Ecc. 5:11, pr. TO BE LAQUID, WEARY (שלא, müde sein), hence—

(1) of persons, to fall asleep, Gen. 2:21; 41:5; Ps. 4:9; to sleep, to be sleeping, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, شلمن the beginning of sleep. As to sleep

itself, they commonly use the verb *נָם*, which on the contrary is used in Hebrew of slumbering, see *נָם*). Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence *ἀνθρωπομόρφως*, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, *לִשְׁנָת עֹלָם*, Jer. 51:39, 57, and *לִשְׁנָת* Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare *נָבֵל*, *נָבֵלָה*. So adj. *שָׁן*, and—

NIPHAL *שָׁן*—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, *שָׁנָה*, *שָׁנָה* and those which follow immediately.

שָׁן m. *שָׁנָה* f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. *firne*), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

שָׁן f. *שָׁנָה* Pl. const. *שָׁנִי* Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, *בְּאֶמְתָּהּ שָׁנָה* “thy handmaid was sleeping.” Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is *הַשֵּׁם*.

שָׁנָה (“old”), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

שָׁעָה unused in Kal, Arab. *سَع*, TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to *שָׁעָה*. See Jauhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare *רָחֹב*, *רָחֹב*), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. *צָרָה*, *צָרָה*). Hence—

HIPIL *הוֹשִׁיעַ* fut. *יִשְׁעַ*, the *ה* rarely retained *הוֹשִׁיעַ*, Ps. 116:6, apoc. *יִשְׁעַ*, *יִשְׁעַ*.

(1) *to set free, to preserve*, followed by *מִן* Ps. 7:2; 34:7 44:8; *מִיָּד* Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and *ל* Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is *l. q.* *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, *הוֹשִׁיעָה לִי יְדִי* “my own hand has helped me,” [saved me] or, *הוֹשִׁיעָה לִי זְרֹעִי* “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, *לִדְרֹךְ לְךָ* “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. *לְךָ* and *לְךָ* 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) *to be freed, preserved*, followed by *מִן* Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not saved in the alleged passage?] Deu. 33:29. Part. *נִשְׁעַ* *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, *הוֹשִׁיעַ*, *הוֹשִׁיעַ*, and the pr. n. *הוֹשִׁיעַ*, *הוֹשִׁיעַ*, *הוֹשִׁיעַ*, [also *הוֹשִׁיעַ* and *הוֹשִׁיעַ*].

יִשְׁעַ & *יִשְׁעַ* with suff. *יִשְׁעִי*, *יִשְׁעֵךְ* Ps. 85:8.

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, *לִישְׁעִי אֶת-מִשְׁחָהּ* “to deliver thine anointed.” *יִשְׁעִי* *אֱלֹהֵי* God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יִשְׁעִי (“salutary”), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יִשְׁעִי (“the salvation of Jehovah”), *Isaiah*, [*Jeshaiiah*], LXX. *Ἡσαΐας*, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

ישעיה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**ישף** an unused root, kindred to the roots **שפף** to make smooth, and **שפף** to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

ישפה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. **يشب**, **يشم**, **يشف**, also **يصب**, **يصف**, id.) If an etymology is to be sought in Hebrew, it may be from the root **שפף** to be smooth [but see **שפף** above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps "bald," from **שפה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. **ישר** (once **ישר** 1 Sa. 6:12).

(1) i. q. **ישר** (kindred roots are **ישר**, **ישר**) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, **ישרו** **הפרות** prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **ישר בעיני** to be straight in my eyes, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare **שנה** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **הנה עפלה** **נפשו** "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) to make a way straight, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **ישר ללכת** to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by **ל** for any one.

PUAL, pass. of Piel No. 3. Part. **ישר** **זהב** gold made even, spread out, 1 Ki. 6:35.

HIPHIL **הישר** and **הישר** (Ps. 5:9; Isa. 45:2 נחב) —(1) to make a way straight. Ellipt. Pro. 4:25, "let thy eyelids **ישרו** **ננדך** make straight (sc. a way) before thee," i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **ישר**, **ישר**, pr. n. **ישרן** and those which immediately follow.

ישר adj. f. **ישרה**—(1) straight. Eze. 1:7, 23; Job 33:27, **ישר העיני**, "I have made the straight crooked;" I have acted perversely. Figuratively **ישר בעיני** that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **ישר בעיניו** what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **ישר בעיני** **יהוה** "that which is pleasing to God." Followed by **לפי** id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed **ישרי לב** Ps. 7:11, and **ישרי לב** 37:14. **ישרים**, kar' **إشرايم**, are the Jews, Daniel 11:17. **ספר הישר** [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **ישר** is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called **جسامة** i. e. valour.) Neutr. **ישר** uprightness, integrity, Ps. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence **ישרה** an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **ישר לב** ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic **يسر** to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

ישר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

ישר m.—(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, "who withholdeth **ישר** more than is just and meet." With suffix **ישרי** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of **לב**, **לב**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יִשְׂרָאֵלָה, ("right before God"), [*Jesharelah*], dr. n. m. 1 Ch. 25:14.

יִשְׂרָה or **יִשְׂרָה**, constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

יִשְׂרֹן, m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׂרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Griedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה**, Nu. 23:10. So Gr. Venet. *Ἰσραηλίσκος*. Others regard **יִשְׂרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], *das liebe, fromme Böldchen* (Aqu., Symm., Theod. *εὐθύς*); but the passage in Isaiah appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

יִשְׂשִׁי, an unused root; cogn. to **יִשְׂשִׁי** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשְׂשִׁי**.

Hence **יִשְׂשִׁי**, pr. n. **יִשְׂשִׁי**, and—

יִשְׂשִׁי, m. an old man, prop. hoary, 2 Ch. 36:17.

יִת Chald. i. q. Heb. **יִת**, the mark of the acc. With pron. **יִתְּהֶן** them, Dan. 3:12.

יָתַב, Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) to dwell, Ezr. 4:17.

APHEL **הִיָּתַב** to cause to dwell, Ezr. 4:10.

יָתַר, an unused root. Arabic **يَتَد** and **يُتَد** to make firm, to fix firmly. Hence—

יָתַר, const. **יָתַר**, plur. **יָתָרוֹת**, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) a pin, a nail, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially a pin of a tent, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense **יָתַר** is used Ezr. 9:8; comp. **יָתַר** verse 9, and the roots **יָתַר**, **יָתַר**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called **יָתַר** or corner stone, on whom the state is builded.

(2) a spade, paddle, Deu. 23:14. **יָתַר**, Jud. 16:14, a weaver's spatha. [In Thesaur. this last passage is not put under this head.]

יָתוֹם, m. an orphan, from the root **יָתַם**, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יָתַר, m. (from the root **יָתַר**, of the form **יָתַר**), searching out; meton. that which is found by searching, Job 39:8.

יָתַח, an unused root. Arab. **يَتَح** to beat with a club, **يَتَح** a club. Hence **יָתַח** a club, which see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps *Attir*, **يَتِير** Rob. ii. 194.]

יָתִיר Ch.—(1) adj. very great, excellent, prominent, Dan. 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, Dan. 3:22; 7:7, 19.

יִתְלָה ("height," "lofty place," root **יָתַל**), [*Jethlah*], pr. name of a town of the Danites, Josh 19:42.

יָתַם, an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of silence, so that it is kindred to the roots **יָתַם**, **יָתַם**. Hence **יָתוֹם** an orphan.—**יָתַם** Ps. 19:14, is from **יָתַם** see Analyt. Ind.

יָתָמָה ("bereavedness"), [*Itmah*], pr. n. m. 1 Ch. 11:46.

יָתַן, an unused root, i. q. **יָתַן** to be constant, perennial, used of water (comp. **יָתַן**); hence to be firm, stable.

Derivative, **יָתַן**.

יָתַנִּיאל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְנִן ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יִתֵּר—(1) pr. TO BE REDUNDANT (überflüssig sein, περισσεύειν), see יִתֵּר No. 1, and יִתֵּר; hence—

(2) to abound (überflüssig sein, περισσεύειν).

(3) to be over and above, to be left (übrig sein).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. יִתֵּר that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV. A.

HIPHAL הוֹתֵר—(1) to cause some one to abound with something; followed by an acc. of pers. and 3 of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתֵר בְּנֵי הַמָּוֶת "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. ܝܬܪ Pe. and Aph.). Gen. 49:4, אַל תִּוָּתֵר "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren].

NIPHAL נִוָּתֵר—(1) to be left, to be let to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נִוָּתֵר, fem. נִוָּתֵרָה rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נִוָּתֵרָה שָׁם אֶצֶל מַלְכֵי פָּרְס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יוֹתֵר, יוֹתֵרָה, יוֹתֵר, and those which immediately follow.

יִתֵּר with suff. יִתְרוֹ m.—(1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. نتر, id. a bow string, harp string), Jud. 16, 7, seq. Specially—(a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, וְנִשְׁעוּ יִתְרֵם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(b)

of the string of a bow, Ps. 11:2—(c) of a cord used as a bridle; Job 30:11 כְּחֵיב יִתְרוֹ קִמָּח "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קרי יִתְרוֹ they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; יִתֵּר abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יִתֵּר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יִתֵּר דְּבָרֵי שִׁי the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יִתֵּר הָאֵרֶבֶב "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יוֹתֵר 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(a) Jud. 8:20.—(b) 1 Ch. 2:32.—(c) 1 Ch. 4:17.—(d) 1 Ch. 7:38, for which there is יִתְרוֹ verse 37.—(e) the father-in-law of Moses, elsewhere called יִתְרוֹ Ex. 4:18.—(f) 1 Kings 2:5, for which there is יִתְרָא 2 Sam. 17:25. Patron. יִתְרִי 2 Sa. 23:38.

יִתְרָה i. q. יִתֵּר No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יִתֵּר No. 2.]

יִתְרוֹ (i. q. יִתְרוֹ), [*Jethro*], pr. n. of the father-in-law of Moses; compare יִתֵּר and חֲקָב; Exod. 3:1; 4:18.

יִתְרוֹ m.—(1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac ܝܬܪܐ gain"].

(2) pre-eminence, followed by בְּ Ecc. 2:13.

יִתְרָן [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

יִתְרָת; see יוֹתֵרָה.]

יִתְרָעם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יִתֵּת (according to Simonis for יִתְתָּה "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כַּף) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the pa'atal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁ and וָשׂ (compare also וָשׁ and וָשׂ an old man).—(b) with the harder palatal פ; see וָפֶה and וָפֶה; וָפֶה and וָפֶה; וָפֶה and וָפֶה, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד, חָלָד a mole; חָבָר and חָבָר the river Chebar; חָרִיץ cheese; חָרִיץ a young lion, חָרִיץ and חָרִיץ to surround.

ך, before monosyllables and barytones often כ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵל for אֵלִים and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כֵּן as having sprung from כֵּן properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſchaffen), like אֵל from the relative אֵל, also אֵל, אֵל adv. from the relatives אֵל, אֵל; *ut, uti*, from *ut*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. *thus, so, in this manner*, Gr. οὕτως. Hence repeated כֵּן...כֵּן *as...so; how...thus*; when two things are compared with each other (old Germ. so...so, for the common wie...wie). Lev. 7:7, כֵּן אֵלֶיךָ "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. οὕτως...οὕτως; Gen. 44:18, כֵּן אֵלֶיךָ "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him כֵּן אֵלֶיךָ as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (δσος, τόσος οὗτος...τοῦτος); Josh. 14:11, כֵּן אֵלֶיךָ "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὡς, Il. i. 512. More fully expressed כֵּן...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כֵּן...כֵּן Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere אֵלֶיךָ Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the

wind, וְכַעֲצָמִים בְּרֶחֱן מֵלֶחָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (in nigrumacsen), hence, when numbers, or measure of space or time are expressed in round numbers *about*, Gr. ὥς (ὡς πενήκοντα), ὥσει, ὥσον; German ungefähre, etwa. 1 Ki. 22:6, כֵּן אֵלֶיךָ "about four hundred men." Ex. 19:37; Ruth 2:17, כֵּן אֵלֶיךָ "about an ephah of barley." Nu. 11:31, כֵּן אֵלֶיךָ "about one day's journey." Ruth 1:4, כֵּן אֵלֶיךָ "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כֵּן אֵלֶיךָ "about midnight." Ex. 9:18, כֵּן אֵלֶיךָ "to-morrow about this time." Dan. 9:21, כֵּן אֵלֶיךָ "about the time of the evening sacrifice." (In these examples כֵּן may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כֵּן אֵלֶיךָ like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כֵּן אֵלֶיךָ like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כֵּן אֵלֶיךָ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כֵּן אֵלֶיךָ to experience the same as—p. CCXXII, A, and כֵּן אֵלֶיךָ under the word כֵּן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—

(a) A substantive with כֵּן prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כֵּן אֵלֶיךָ " (an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengeſtalt. Deut. 4:32, "has there been כֵּן אֵלֶיךָ anything like this great thing?" Gen. 41:38, כֵּן אֵלֶיךָ "can we find (a man) like this man?" such a man. So כֵּן אֵלֶיךָ may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, כֵּן אֵלֶיךָ "who has heard such a thing, who has seen such things?" Job 16:2; also כֵּן אֵלֶיךָ (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כֵּן אֵלֶיךָ *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כֵּן אֵלֶיךָ id. 2 Sam. 17:15.—

(b) כֵּן may be added pleonastically to verbs of similitude, כֵּן אֵלֶיךָ like the Germ. ähnlich ſeyn wie jem.—

(C) **כֹּ** is also rarely a conj. i. q. **כֹּ** so that it is prefixed to a whole sentence; Isa. 8:23, **כֹּ** **נֶעֱתָה הָרָאשׁוֹן** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **כֹּ** **נֶעֱתָה**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **כֹּ** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix **כֹּ** after **כִּי**, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

כֹּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. **כֹּ** **נֶעֱתָה** Hebr. **כֹּ** **נֶעֱתָה** *as if this, i.e. so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. **כֹּ** **נֶעֱתָה** *as, when*, see **כִּי**.

כֹּ (Aram. **כֹּ**, **כִּי**) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to (that) which*, hence—(a) *according as, as much as*. Gen. 34:12, "and I will give **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *as much as ye shall ask from me;*" 1 Sa. 2:16.—(b) *according to what manner*, i. q. *as, like as*, i. q. **כֹּ** A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *as God had commanded him;*" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee **כֹּ** **נֶעֱתָה** *as they fled formerly*");—(c) *because* (bemengemä ßaß). Num. 27:14, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"because ye have rebelled against me;"* 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix **כֹּ** in such phrases as **כֹּ** **נֶעֱתָה** corresponds with this. Very often **כֹּ** **נֶעֱתָה** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare **כֹּ** Conj. No. 4); Job 10:19, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"I should be as though I had not been;"* Zec. 10:6.

(3) *as, so as, of time*, i. q. **כֹּ** prefixed to infinitives, Germ. *wie, sowie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"and when he drew near to the camp."* Gen. 29:10; 1 Sam. 8:6; Exodus 7:11; Est. 4:16, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"when I shall perish, I perish,"* *wenn ich zu Grunde gegangen bin, so bin ich es*, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) **כֹּ** **נֶעֱתָה** *thou shalt go to the house of God."* 5:3, "when thou shalt vow a vow."

כֹּ or **כֹּ** (see Syr. and Arab.) fut. **כֹּ** **נֶעֱתָה** TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Ps. 69:30; Job 14:22; pain is attributed to a corpse, followed by **כֹּ** of cause. (Syr. **כֹּ** *to be in pain, to be sorrowful*. Arab. **כֹּ** *to be sorrowful*).

HIPIL—(1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict, i.e. to mar, to destroy*. 2 Kings 3:19, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"and ye shall mar every good piece of land with stones"* cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. *ἀχρηώσσετε*. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers **כֹּ** **נֶעֱתָה** to be put by a Syriacism for **כֹּ** **נֶעֱתָה** from the root

כֹּ Syriac **כֹּ** *to harm*, which, however, it is not necessary to suppose.)

Derived nouns, **כֹּ** and—

כֹּ m. (Tzere impure) constr. **כֹּ** (Isa. 65:14), *pain of body*, Job 2:13; 16:6; and *sorrow of mind* (with the addition of **כֹּ**), Isa. loc. cit. (Germ. *Schmerz*).

כֹּ unused in Kal, properly TO REBUKE, TO REBUKE, like the Syr. **כֹּ**, hence *to become fearful, faint-hearted, to be sad*, compare **כֹּ** **נֶעֱתָה**

to be faint-hearted, Arabic **כֹּ** *to be sad*, **כֹּ** faint-hearted, **כֹּ** to terrify, to restrain, intrana. Med. E. to be fearful, faint-hearted.

HIPIL, *to make sad, faint-hearted, to afflict*, with the addition of **כֹּ** Eze. 13:22.

NIPHAL—(1) *to be rebuked*, followed by **כֹּ** *to be cast out, expelled*. Job 30:8, **כֹּ** **נֶעֱתָה** **כֹּ** **נֶעֱתָה** *"they are cast out of the land."* (Dagesh euphon. in Caph.) [In Thea. this passage is referred to **כֹּ**, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כֹּ m. *sad, unhappy*. Plur. **כֹּ** Ps. 10:28 קרי. But the **כֹּ** is preferable, see **כֹּ** **נֶעֱתָה**.

[**כֹּ** see **כֹּ**.]

נבב an unused root, see **נבב**; see also **נבב**

Hiph'l. [“Arabic **نَبَّ**, **أثب**: to roll up, round, **نَبَّ**: globe, Syr. **نَبَّ** a ball.”] [Derivatives, **נבב**, and pr.n. **נבב**.]

נבב & **נבב** (Jud. 20:34) fut. **נבב**.

(1) TO BE HEAVY (**Æthiop.** **ሰበሰበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **كَبَد** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gerichtig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **לֹא נִבְּרָ עָלַי** “lest we should be burdensome to thee;” compare 14:26. **נִבְּרָ יְיָ** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρεια** **χείρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **נִבְּרָ עַל אֶמְתִּי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **נ** letter *f*. (In Arabic also verbs of weight, such as **كَبَر**, **ثَقَلَ** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נָשָׂה**). In like manner verbs of fatness are applied to indolence; compare **חָלַב**, **שָׂש**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **?** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23; **נִבְּרָ לֹא נִבְּרָנִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 19:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עָלָה** sc. **על**, laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּרָ** a glorious name, Deut. 28:58 Pl. **נִבְּרוֹת** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **?** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24; **מַעְיָנוֹת נִבְּרָ מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִבְּרָ אֶרֶץ** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

נבב const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. **eine schwere Menge**; Lat. **graves pavorum greges**. Varr.); **חֵיל נִבְּרָ** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**ære gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brütend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4; **נִבְּרָ עוֹן** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كَبِد**, **كَبِد**, **كَبِد**, as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לֶאֱרֶץ** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

נְבֻדָּה adjective, everywhere fem. נְבֻדָּה for נְבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נָבֵד**—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
נְבִידוּת f. *heaviness, difficulty*, Ex. 14:25.

נָבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **كَبَا** to cover a fire with ashes, not quite to extinguish, but **خَبَا** is to be extinguished. The primary idea is that of covering over, hiding, compare **חָבָה**, **חָבָה**. To this answers the Gr. *σβίω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldst perish. Compare 2 Sa. 14:7, and above, see **נָהַלַּח**, page CLXVII, B.

נְבִידוּת m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Ps. 19:2; 79:9; 96:8. And thus, **נְבִידוּת יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. מִלְךְ הַנְּבִידוּת the king of majesty, of glory, used of God, Ps. 24:7, 8, 9 [The person of the Son]; נִסְאָה כְּבוֹד a throne of glory, 1 Sa. 2:8; נְבִידוּת הַלְבָּנוֹן the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; נְבִידוּת יְהוָה (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. יְחִידָה (if it be not i. q. נְבִידוּת prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Ps. 16:9; 57:9; 108:2. Const. with fem. (like its synonym נֶפֶשׁ). Gen. 49:6, בְּקִהְלָם אֵלֵינוּ אֵלֵינוּ "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

נָבֵד see **נְבִידוּת**.

נָבֻל [*Cabul*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in *Ant.* viii. 5, § 3, probably making a conjecture from the context, says μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει: but this meaning can scarcely rest on etymological grounds, and perhaps **נָבֻל** is the same as **נָבֵל** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl **كابل** see Rosenmüller. *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

נָבֻן ("bond," from the root **נָבַן** [In Thes. "cake, from **נָבַב**]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **נָבֻנָא** 1 Ch. 2:49.

נָבִיר m. adj.

(1) *great, large* (Arab. **كَبِير**). מַיִם נָבִירִים great waters, Isa. 17:12; 28:2; נְבִירֵי מַיִם very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נָבַר** No. 2.

נָבִיר m. a plaited *mattress*, from the root **נָבַר** No. 1. 1 Sam. 19:13, 16, נְבִיר עֲזִים "a mattress made of woven goats' hair."

נָבַל an unused root, Ch. [Talm.], Syr., Arab. to *tie, to bind, to tie firmly*; kindred to the root **נָבַל** and **נָבַל**; also **נָבַר**, **נָבַר**. Hence the quadriliteral **נָבַלָל** which see; also pr. n. **נָבִיל** and—

נָבַל pl. const. **נָבִילִי** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

נָבַן an unused root, Talmud, to *bind, to bind together*, i. q. **נָבַל**, Syr. to *gird*. Hence the pr. n. **נָבֻן** [in Thes. from **נָבַב**], מִנְבֻּנָא, מִנְבֻּנָא.

נָבַשׁ pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נָבַשׁ**; as to the syllable **בַּשׁ**, which is primary in this root, see under **בָּשָׂה** p. CVIII, A), hence to *wash garments* by treading on them when under water. It differs from **נָבַשׁ** to wash (the *body*), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נָבַשׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, καθαρεύς*, one who cleanses soiled garments, and fills new ones. See Schneider, *Ind. ad Scriptt. Rei Rusticæ*, p. 385. Sch. tzen, *Trituræ et Fulloniæ Antiquitates*, Lips. 1763, 8.

PIEL נבם and נבם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. נבם i. q. נבם Mal. 3:2.

(2) Metaph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. נבם Lev. 13:55, 56.

נבע an unused root, like the cogn. נבע and נבע to be high, specially with a round form as a tumour, cup, head. Hence נבע helmet.

נבר unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. נבל and the roots therewith compared (also נבר No. II). Hence נבר plaited mattress, נבר sieve, נבר coarse cloth, נבר net work. Like many other words of twisting, plaiting, binding (נבר, נבר, נבר), it is applied to strength and magnitude. Hence —

(2) to be great, to be much, also to be long, continual, see נבר, נבר. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years,

Syr. نبر to increase, to grow up, Æth. ብረ: to be glorious, illustrious.)

HIPHL, to make much, to multiply, Job 35:16. Part. נבר subst. (of the form נבר) abundance, with ל prefixed, נבר i. q. נבר plentifully, much. Job 36:31.

Derived nouns, see, under Kal No. 1, also נבר and those which immediately follow.

נבר pr. subst. length of space, continuance of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called נבר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (نبر), while on the other hand נבר (نبر) agrees with the Arabic. Although each form affords a suitable etymology (נבר joining together, and נבר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (langft). Eccl. 1:10; 3:15; 4:2; 9:6, 7. (Syr. نبر long ago already).

נבר f. a sieve. Am. 9:9. Root נבר No. 1.

נבר [only in const. נבר] f. pr. length (from נבר No. 2), hence of a certain measure of distance, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. נבר, נבר, נבר; Ch. נבר

a long time, specially a year, נבר, נבר, a short time, specially an hour; Germ. Ufer Sand, ein Xaaf Stein, Lat. pondo, whence pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπώδωμος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

נבש [an unused root], pr. i. q. נבש and נבם to subdue, force, specially to have coition, to beget offspring (see נבש No. 3). Arab. كبس and transp. بکس subegit puellam. Hence —

נבש [pl. נבשים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added נבש the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. נבש Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes sheep generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (نبر a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

נבשה 2 Sa. 12:3, and נבשה Lev. 14:10. Nu. 6:14 [pl. נבשות, const. נבשות] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed, נבש is found, but the former is undoubtedly the original form.

נבש fut. יבש — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root נבם. Zec. 9:15, יבש יבש "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יבש עונותינו "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כָּהֵן f. *healing, mitigation*, Nah. 3:19.

כָּהֵל Ch. TO BE ABLE, (kindred to כָּל, comp.

as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהֵן unused in Kal. Arab. كَهَنَ and كَهَنَ Conj.

I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

כֹּהֵן מִן יְהוָה עֹמֵד בְּאֵמֶת וְיִשְׁעוֹ בִּי חַגְתֵּהּ he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb., inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

כָּהֵן to be rich, opulent, כָּהֵן rich, abundant, כָּהֵן riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כָּהֵן—(1) to be or become a priest, Deu. 10:6. (Syr. כָּהֵן.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כָּהֵן קָדְשׁוֹ "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כָּהֵן [pl. כָּהֵנִים], m. a priest (Syr. Chald. כָּהֵן, Ethiop. ኃላክ id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כָּהֵן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and כָּהֵן הָעֶלְיוֹן Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called הַכֹּהֵן הַמְּשֻׁחַ the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כָּהֵן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד כְּהֵנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרֹאשִׁים לְיֵד הַמֶּלֶךְ, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֵנָּה, pl. כָּהֵנִין, Ch. i. q. Heb. כָּהֵן a priest, Ezr. 7:12, 16, 21.

כָּהֵן f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כָּוֶה pl. כָּוִי, Chald. a window, Dan. 6:11. Syr.

כָּוֶה Arab. كَوْه id., and كَوْ an aperture in a wall. From the root כָּוָה No. II.

כֹּחַ ἀκὰξ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כֹּחַ נוב Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כֹּחַ a prima manu has כֹּחַ.

כֹּבֶעַ (Milra) Ezek. 27:10, in pause 38:4 const. כֹּבֶעַ (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כֹּבְעִים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כֹּבֶעַ (Milra) Eze. 23:24, const. כֹּבֶעַ (Milél) 1 Sa. 17:38 Root כָּבַע. In this word there is a singular confusion of the segolate and penacutic form כָּבַע with the acute כָּבַע, which may be thus explained. Properly

each of these words was a segolate, of the form **פֶּלַעַל** (like the Arabic **قَبْلَة** a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. **קִוְּרַשׁ** Dan. 11:30, **שׁוֹקֶרֶת** 2 Sa. 18:9, Syr. **صَدَقَ**), had such force in this word, that it was retained even in the pl. **בִּזְעִים** (for **בִּזְעִים**, or **בִּזְעִים** *kbvaim*), as if from the singular **בִּזְעָה**, of the form **עֹלָת**. Hence it was that such a form (**בִּזְעָה**) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare **בִּזְעָה**, constr. **בִּזְעָה**). A longer and secondary form is found in Syr. **ܡܕܚܚܐ**. Intermediate forms, which fluctuate between the two, are **בִּזְעָה** Eze. 27:10, **בִּזְעָה** 23:24.

בָּרַח unused in Kal.—(I) TO BURN; Gr. *kaivō* (*καίω*); Arab. **كوى**; Syriac **ܚܝܐ** to burn in, to brand, to mark by burning, see **בָּרַח** No. II, **מִבְּרַח**, **בָּרַח**, **בָּרַח**, **בָּרַח**, also **בָּרַח**, **בָּרַח**, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. **בָּרַח** a window, Arabic **كوة** an aperture, **كوة** a window. I formerly derived this from **בָּרַח** to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, **كوى** to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.
[Derivatives, **בָּרַח**, **מִבְּרַח**, **בָּרַח**.]

בֹּחַ *migh*, Dan. 11:6, see **בָּח**.

בִּזְעָה fem. a burning, a burnt part of the body, Ex. 41:25. Root **בָּרַח**.

בֹּכֶבֶת [conet. **בֹּכֶבֶת**], m. a star, Gen. 37:9; Psal.

8.4. (Arabic **كوكب**, Syr. **ܡܕܚܚܐ**, Ethiop. **ከፀሐብ**: and **ከፀሐብ**: id.; whence denom. verb **כֹּכַב** to sparkle like a star. The root is **כָּכַב**,

Arab. **كَبَّ**, *Ātān*. **כָּכַב** to roll up in a ball; whence **כָּכַב**, and **כָּכַב** being softened **כֹּכַב** prop. a globe, a ball; compare **כֹּכַב**.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. **كوكب**, often in Hariri.

בָּרַח TO MEASURE (like the Syr., Chald., Arab **كَل** for **كَل**). In Kal it occurs once, Isa. 40:12.

PILPEL **בָּרַח**—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* *halten, messen*). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (*aushalten*), Mal. 3:2; Pro. 18:14; Jer. 30:9.—(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. **בָּרַח** to be provided with food, 1 Kings 20:27.

HIPHL **בָּרַח**.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, **מִבְּרַח** “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

כֹּכַב an unused root. Arab. **كَم** Conj. II. to heap up, **كَمَة** a heap, like the Hebr. **כִּימָה**, which see. This root belongs to the very widely extended family of stocks **כֹּכַב**, **כֹּכַב**, **כֹּכַב**, concerning which see below on the root **כָּכַב**.

כֹּכַב (of the form **עֹנֵב**), a globe, little ball of gold (from the root **כָּכַב**, **כָּכַב** to make globular), perhaps collectively *globules*, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

בָּרַח unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHL, and the noun **בָּרַח**. A secondary root is the Arab. and Æth. **كَانَ**, **كَانَ**: to exist, to be. As to **כָּכַב** Job 31:15; see Analyt. Ind.

PILPEL **בָּרַח**.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. **כָּכַב** absol. (*zielen*), followed by **ל** of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4),
to turn one's mind to any thing, to have in one's
mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. 123.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.
28:13.

PILEL פִּילֵל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 19:7; Ps. 103:19; hence, *to establish*, Ps. 99:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim, as a weapon, followed by ל* of pers. (against any one), Ps. 7:14; *to set the face, Eze. 4:3, one's way*, 2 Chron. 27:6. Specially—(a) *ל* *הַקִּין לֵב* *to apply one's mind to do something, i. e. to purpose seriously, to take in hand*, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without *לֵב* 1 Chron. 28:2; *הַקִּינוֹתִי לִבְנוֹת* “I have purposed to build,” Jud. 12:6.—(b) *הַקִּין לֵב* *to apply the mind*, 1 Sa. 23:22; followed by *ל* of pers. (for to care for) 2 Ch. 29:36.—(c) *לֵב* *הַקִּין לֵב* *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without *לֵב* Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. — *As* to the Inf. absol. **הֵכִי** (for **הֵכִי**), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נָכַח Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμαρ, σταθερά μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לֵבָם לֹא נִכָּח עִמּוֹ “their heart was not sincere towards him.” Part. f. נִכְוָה that *which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיחַ נִכָּח a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, **נָבוֹן הַדָּבָר לַעֲמֹס**
 "the thing is certainly decreed of God."—

(d) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) *to be sure, certain*, אֲשֶׁר בְּיָבוֹן *certainly*, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיָה בְּכֹנִים "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by ל of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by ל of the thing, *to be ready for anything*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְעֹל בָּכוֹן "I am near falling."

HITHPAEL הִתְבַּיֵּן, once Proverbs 24:3; elsewhere הִבְיֵן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְכֻנָּה, מְכוּלָּה, מְכוּלָּה, פִּינָה, אָבֵן, בֶּן.
and the pr.n. יְהוֹרֵדִין, יְהוֹרֵדִיה, יְהוֹרֵדִין.

כִּנָּה 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phoenicia, called in the parallel place, 2 Sam. 8:8, כִּנְרִי. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כִּיָּב m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καρών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root כִּיָּב, Piel כִּיָּב (Ch. כִּיָּב) *to prepare*; not, as some have supposed, from כִּיָּב, like the Greek *πόπανον, πέμμα*, from *πέπω* to cook, bake; for this root has the signification of *burning, branding, not cooking*.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr ܕܠܐ, Chald. ܕܠܐ, ܕܠܐ, ܕܠܐ, ["Sam. ܕܠܐ and ܕܠܐ"], Arab. ^سكاس, ^سكاس, ^سكاس *a cup full of wine*. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כּוֹסֵת, כּוֹסֵת *a receptacle, a vessel, a cup*, like כּוֹסֵת *a purse* from כּוֹסֵת, according to the analogy of the nouns כּוֹסֵת, כּוֹסֵת, כּוֹסֵת, כּוֹסֵת, compare also כּוֹסֵת. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹסֵת יְשׁוּעוֹת אֱלֹהִים, "I will take the cup of salvation," i.e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹסֵת הַתְּרוּלָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כִּיר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כָּרַח, כָּרַח, כָּרַח. Compare Arab. كَرَّ a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'hûr*, to cleave, to dig. Hence כְּבִירָה μάχαιρα, a sword, so called from its piercing, כָּרַח executioner, also כְּבִירָה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, וְכָרְוּ בִּי יְדֵי וְרַגְלֵי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כְּבִירָה is ὡς ὁ λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כִּיר as a verb, and this may be defended, if we regard כְּבִירָה a participle of Kal, formed in the Chaldee manner (כִּיר part. כְּבִירָה) and plural, for כְּבִירָה (like כִּיר Ps. 45:9, for כִּירָה); although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare חָלַל and Arab. حَزَّ to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. σπύζαν (the verb which they use elsewhere for כָּרַח, כָּרַח). Vulg. *foderunt*. Syr. حَزَّ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinzerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare حَزَّ I. V. to fold round a head-dress, حَزَّ a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ἡσυχυραν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּרַח the signification of the Aramaean כָּרַח.—Farther, that כִּיר was commonly regarded as a verb is shown by the reading of two MSS. כִּירָה (כָּרַח) for כָּרַח.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּרַח in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a כִּי and כִּי on the word כִּירָה, כִּירָה. 4th, כָּרַח is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כִּירָה as a participle pl., or whether we read כִּירָה pret. of the verb; the latter is apparently preferable. We may either take it from כָּרַח with א inserted, or from a kindred root כִּיר (compare כִּיר and כִּיר). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David [the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. כִּיר or כִּיר an unused root, prob. i. q. יָר to be hot, to boil (gábrén), hence to cook. Hence כִּירִים frying pan, כִּיר basin, and—

כִּיר m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. كور, Syr. حر id.)

כִּיר עֲשֵׂן ("smoking furnace"), [Chor-ashan], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere עֲשֵׂן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כִּיר i. q. לִר which see.

כִּשׁ pr. n.—(1) [Cush] Æthiopia (f. Ps. 68:32), and Æthiopians (LXX. Αἰθιοπία, Αἰθιοπες, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the Cushites inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in Æthiopia, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כִּשׁ as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic Cush. See Forster's Arabia]. Indeed all the nations sprung from כִּשׁ and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כִּשִׁי m.—(1) Gent. n. from כִּשׁ No. 1, an Æthiopian, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כִּשִּׁים 2 Chr. 21:16; Dan. 11:43; and כִּשִּׁיִּים, Am. 9:7, fen. כִּשִּׁיִּית Num. 12:1.

(2) [Cushi], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כִּשְׁאֵן [Cushan], f. Hao. 3:7, i. q. כִּשׁ, No. 1.

כִּשְׁנֵי רָשָׁעִים ("most malicious," (or wicked) "Æthiopian?") [Cushan-rishathaim], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

כִּשְׁרָה f. prosperity, pl. (comp. אִשְׁרָה, אִשְׁרָה) Ps. 68:7. Root כִּשַׁר No. 2.

כִּשְׁתָּה 2 Ki. 17:30, and כִּשְׁתָּה verse 24. pr. n. Cuth, Cuthah, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כִּשְׁתָּיִם. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כִּשְׁתָּה, see כִּשְׁתָּה.

כָּזַב in Kal part. כָּזֵב Ps. 116:11; of more frequent occurrence in—

PIEL כָּזַב TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. كذب.) Followed by לֹ to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by אִי id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אִכְזַב.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except אִכְזַב, אִכְזִיב.

כָּזַב m.—(1) falsehood, lying, Ps. 4:3; 5:7; Prov. 6:19.

2) any thing that deceives, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כִּזְבָּא ("lying"), [Chozeba], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as כִּזְבִּי, which see.

כִּזְבִּי ("lying"), [Cozbi], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כִּזְזִיב [Chezib], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אִכְזִיב.

כָּרַר an unused root; nearly the same as Arab. كسر (the root كسر, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܬܐܢܐ, bold, daring. (Kindred roots are קָצַר; קָצַר; אָכַר; אָכַר; אָכַר; אָכַר.) Hence

כָּח rarely כֹּחַ Dan. 11:6, with suff. כָּחִי (from the root כָּח; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, לֹא כֹחַ “to him who is devoid of strength.” כֹּחַ Ps. 103:20 i. q. elsewhere לֹא כֹחַ. —(b) of animals, Job 39:11. —(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אֲתָה כֹחִי “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare כֶּסֶף No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i. p. 1069.

כָּחַר unused in Kal; kindred root כָּחַשׁ, prob. TO DENY, TO DISOWN, i. q. Æth. ረከሰ: and Arab. جحد.

[“This root, like כָּחַשׁ and כָּחַל, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in כָּחַשׁ, כָּחַר), and partly to that of *smearing over* (in כָּחַל).” Thes.]

PIEL כָּחַר (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ? (Ps. 40:11) or כִּי of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIŁ כָּחַר — (1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

כָּחַח an unused root, having, as I consider, the same meaning as Syriac ܕܠܬܐܢܐ to pant, Germ. trüben ‘compare the roots of similar sound, which also are

onomatopoeitic, נָפַח, אָנַח, נָפַח; hence, *to exert or exert strength*, whence כֹּחַ *strength, power*. I consider the Arab. كح to overcome in battle, as a secondary root, formed from the Hebr. כָּח.

כָּחַל i. q. Arab. كحل TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as it with charcoal, so that it would be kindred to כָּחַל charcoal. For the *paint* of the Hebrew women (elsewhere called ܡܘܢܐ, Gr. στίμμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

כָּחַשׁ (kindred to כָּחַר)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare כָּחַשׁ Isa. 58:11). Ps. 109:24, כָּחַשׁ בְּשָׁרִי “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare כָּחַשׁ.

PIEL כָּחַשׁ—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by כִּי of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, כָּחַשׁ בַּיהוָה to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, כָּחַשׁ בְּאֵלֵי יְהוָה “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by לְ 1 Ki. 13:18, כָּחַשׁ לוֹ “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; כָּחַשׁ לַיהוָה Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

כָּחַשׁ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

כָּחַשׁ m. (for כָּחַשׁ, כָּחַשׁ, of the form כָּחַל), *lying*, Isa. 30:9.

כִּי—(A) prop. relative pron. i. q. ܕܠܬܐܢܐ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas*, *já*, *jat* (softened for *gas*, etc.); interrog. *kas*, *ká*, *kim*; Latin *qui*, *quæ*, *quod*; Pers. *کی*, *که*, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. *הֵן*, *הִי*, Gr. *ἵ*, *ἵ=ἵς*, *ἵς*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *זֶה*, *זֶה* (*die*); interrogatives *מִי*, *מִי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی*, *و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *אֲדָמָה* *אֲשֶׁר* *לָקַחְתָּ* *מִן* *הָאֲדָמָה* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר* *לָקַחְתָּ* *מִן* *הָאֲדָמָה*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *אֲשֶׁר* *לָקַחְתָּ* *מִן* *הָאֲדָמָה* *וְעַתָּה* *עֹדָה* *אֲדָמָה*. An equally probable instance is Gen. 4:25, *וְעַתָּה* *עֹדָה* *אֲדָמָה* *וְעַתָּה* *עֹדָה* *אֲדָמָה*, Vulg. *quem occidit Kain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *אִשָּׁה* *נְעוּרָה* who wast rejected" (LXX. *μετασημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *יָם* *רָעוּל* *לֹא* *יָסוּחַ* *וְעַתָּה* *עֹדָה* *אֲדָמָה*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Neldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *וְ*. Just like *ὅτι*, Gr. *ὅτι* (whence *uti*, *ut*); Latin *quod*, *quia*; French *que*; it commonly becomes —

(B) *A relative conjunction.*—(1) THAT (Germ. daß, sprung from the demonstr. *das* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אשר*, and fully *אשר אשר* (see *אשר* B, No. 1); Gen. 1:10, *וַיֹּאמֶר אֱלֹהִים בֵּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹה*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. כִּי טוֹב *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and כִּי יָהִי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (as *trug sich das zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) כִּי *num verum est quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, אָמַרְתִּי כִּי “is (it) that I said?” 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הֲ No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, אַתֶּם הֵעָם כִּי אֲנִי “(it is) true that you are the people.” So הִנֵּה *behold that*, does not differ from the simple הִנֵּה Ps. 128:4; כִּי הִלֵּא id.; 1 Sam. 10:1; כִּי אִךְ also that (see אִךְ) כִּי אֲפֹס only that (see אֲפֹס). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(c) when כִּי is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. ܝ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, ִי שָׁמַע כִּי וַתֹּאמֶר “and she said, Jehovah has heard,” prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as כִּי יְהוָה חֵי “by the life of God (I declare) that,” 1 Sa. 20:3; 25:34; 26:16; 29:6; חֵי הָאֱלֹהִים 2 Sa. 2:27; חֵי אֱלֹהֵי Job 27:2; חֵי אֱלֹהֵי Isa. 49:18; כִּי יֵשַׁע לִי אֱלֹהִים וְכֵן יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that*, used of consecution and effect (compare Arab. *فَ* in the sense of *that* final, *in order that*). Job 6:11, "מה-כחי כי אֵיחָל" "what is my strength that I should hope?" Isa. 36:5, "על מי, בְּיָדָהּ" "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay לַעֲשֹׂה וְנִי" *so that* the work may say of the workman, he hath not made me." Ex. 3:11, "מִי אֲנִי בִּי אֵלֶּךָ אֶל פַּרְעֹה" "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hcs. 1:6, "I will

no more have mercy on the house of Israel **כִּי** **לֹא** **אֶפְשָׁא** **לָהֶם** so as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:12; 7:12, 17; 10:6; 15:14; 21:15. Sometimes it has an intensive force, so that, so even, even, compare **עַל** C, 2. Isa. 32:13, "thorns grow up in the fields of my people, **כִּי** **עַל** **בְּתֵי** **קִשְׁשֹׁשׁ** even in the houses of joy," etc. Comp. **אֲשֶׁר** B, 10. More fully it would be **כִּי** **עַל**.

(3) used of time, i. q. *ore*, pr. *at that time, which, what time, when*. Job 7:13, **כִּי** **אֶמְרָתִי** **וְנִי** "when I say," etc. Gen. 4:12, "when thou tillest the ground, it shall no more yield to thee its strength." Hos. 11:1, "when Israel was a child I loved him." Job 22:2, "can a man profit God, when (or where) he wisely profits himself?" Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase **כִּי** **יָהִי** "and it came to pass when"—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare **אֲשֶׁר** No. 4, and the German *wann, wenn*, [so sometimes the English *when*]), as Deut. 14:24, **וְכִי** **וְנָתַתָּ** **וְנִי** ... **יִתְּנָה** **כִּי** **יִתְּנָה** "and when (if) the way be too long for thee ... then thou shalt give (i. e. sell) it," etc. In other places a distinction is carefully made between this particle and **אִם** conditional. Ex. 21:2, "when (**כִּי**) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (**אִם**) he came in alone, alone he shall go out; if (**אִם**) with a wife, his wife shall go out with him. 4. If (**אִם**) his master hath given him a wife 5. and if (**אִם**) the servant shall say," etc. And thus to the single provisions of the law **אִם** is prefixed; but before the whole enactment **כִּי**. Compare in the same chapter, verse 7 (**כִּי**) and verses 8, 9, 10, 11 (**אִם**).—ver. 14, 18 (**כִּי**) and ver. 19 (**אִם**).—ver. 20 (**כִּי**) and ver. 21 (**אִם**).—ver. 22 (**כִּי**) and 23 (**אִם**), and so 26, 27.—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between **إِنْ** = **כִּי** and **أِنْ** conditional = **אִם**, although not always accurately observed.)

(4) **כִּי** is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it begins an apodosis, pr. *tum, then, so* (as elsewhere **אֲשֶׁר** at the beginning of an apodosis, Pa. 14:3, seq., and ! No. 1, e), Germ. *dann*, so (which latter is a relat. fem.). Conditional words commence a protasis, as **אִם** Job 8:6, **אִם** **יָשָׁר** **אִתָּה** **כִּי** **עָתָה**, **אִם** **וְיָשָׁר** **עֲלֶיךָ** "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; **אִם** **לֹא** Isaiah 7:9; **כִּי** **לֹא** Job 6:2; **כִּי** **לֹא** Genesis 31:42; 43:10; **אִלֵּי** (unless) Nu. 22:33. More rarely, and

in a longer clause is it put after nouns absolute (as elsewhere ! No. 1, letter e), Gen. 18:20, **וְהָיָה** **כִּי** **יִרְדָּה** "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramaean, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises farther its power —

(5) as a relative causal particle: *because, since, while*, Gr. *ὅτι*, Germ. *weil* (which also properly relates to time, from *Beile* for *while, when*), more fully **כִּי** **עַל**, **כִּי** **עַל** *propterea quod, on account that* (German *diemweil*). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife ... cursed be the ground," etc.; — sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent **כִּי** **נָטַל** **עָלָיו** because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. *γάρ* [Engl. *for*]. Psalm 6:3, "heal me, O Jehovah, **כִּי** **נִבְהַלְתִּי** **עַצְמוֹתַי** for my bones are troubled." Ps. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. **כִּי** stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, **כִּי** is repeated (when in German it would be *weil...und weil, or denn...und*), [Engl. *because...and, or for...and*], Isa. 6:5, "woe is me, for I am undone, **כִּי** ... **כִּי** **אֵשׁ** **טָמְאָה** **שָׁפְתַי** **אֵלַי** **כִּי** **אֵשׁ** **טָמְאָה** **שָׁפְתַי** **אֵלַי** because I am of unclean lips ... (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3—5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also **כִּי** ... **כִּי** Isa. 65:16; Job 38:20. Used disjunctively **כִּי** ... **כִּי** ... **כִּי** *for...or...or*. 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist. Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (**כִּי**) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (**כִּי**) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הִמָּאֵה וְיִבְשׁ יִבְשׁ" "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places בִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (בִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And בִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יָנֹכַח מִפְּנֵי לֹא יֵצֵא מִפְּנֵי לֹא nicht aus dem Boden steigt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? תֵּדַע בִּי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא בִּי "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (a) after a negation, it is i. q. *sed*, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. תֵּלֵךְ . . . אֶל אֶרֶץ־יִשְׂרָאֵל but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אֲמַלֵּא.) Gen. 45:8, "you have not sent me hither, but (בִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא בִי בְּרֹחוֹב לָלֵךְ "we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אִם בִּי B, 1. Once for אִם בִּי B, 2. 1 Sa. 27:1. "nothing is well for me, אִם־לִּי unless that I flee." LXX. *ἐὰν μὴ*. — (b) On a similar principle is the use of בִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

tum ingemuisse Epaminondam putas, quam una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemonis relinqueret, quam acceperat servientem," for "*Minime vero, nam*—;" Germ. nein sonder, nein denn; oder nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (בִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" id. fährte dich ja, etc. Psal. 44:21—23, "if we have forgotten God . . . would not God search this out. 23. but on the contrary, (בִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי אֲשַׁכֵּחַ but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (c) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, but *truly*, yet; aber ja, aber freilich. (Comp. אִם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יִדְבָשׁ אֶרֶשׁ יִדְבָשׁ but yet it is not threshed hard;" aber man bricht ihn freilich nicht stark. Isa. 8:23, בִּי לֹא מוֹשָׁקֵף לְאִשׁר מוֹשָׁקֵף לֹא "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freilich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, הוּא בִּי although it was near (prop. for this was near): for (בִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which בִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as וְיָ בִּי and וְיָ בִּי *on account of*, *because*; וְיָ בִּי *until that*, *until*; וְיָ בִּי and וְיָ בִּי for the reason that, *because*; see Lehrs. 637.

In the expression בִּי עַל the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for אֲשֶׁר עַל *on account that*, *because*, like עַל־בִּי Job 34:27, for אֲשֶׁר עַל־בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take בִּי in its own proper causal power, separating it in such cases from the following עַל־בִּי; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

[*What.*] A similar transposition occurs in לָמַן for לָמַן *inde* (for *de—in*); מִלֵּכָר and מִלֵּכָר; מִלֵּעָר, Syr. חֲכָבִי for חֲכָבִי (see חֲכָבִי letter C, No. 2), and in Gr. ὄρι τι for τι ὄρι. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered for *therefore*. See Sal. b. Melech on Gen. 18:5, כִּי עַל כֵּן כְּמוֹ עַל אִשֶּׁר, יִבֹּן כָּל בִּי עַל כֵּן שְׂבַמְכֶם.

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

פִּי אֵם is used—(A) so that **אֵם** may refer to an interposed or parenthetical clause, and each particle retain its own native force.—(1) *that, if*, **דאָס, ווען.** 1Sa. 20:9, “God **פִּי אֵם** קללְתָּהּ הָרָעָה לְנֹדָם **פִּי אֵם** יְרַע אָרַע **פִּי אֵם** קָלָה לְךָ **פִּי אֵם** מַעַם אָבִי לְבֹא עָלֶיךָ) **וְלֹא אָתָּה אָנִיד לָךְ** *that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee.*” Here, after the parenthetical sentence, the other words are adjoined with ו copulative. In other cases **פִּי** itself is repeated, Jer. 26:15, “**פִּי אֵם מִמָּתִים** **פִּי אֵם** אֶתְּסֵם **פִּי אֵם** יְרַע אָרַע **פִּי אֵם** קָלָה לְךָ **פִּי אֵם** מַעַם אָבִי לְבֹא עָלֶיךָ” *that if ye slay me, ye will bring upon yourselves innocent blood;*” Germ. *ich sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u. f. w.*

(2) *that since*, that inasmuch as (compare **DN** No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sondern wenn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (sondern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (וְכָל) Israel.” 1 Sa. 8:19, “nay, but (וְכָל) a king shall be over us.” Ps. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, b). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (וְכָל) Amnon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ *sondern*, formerly was also i. q. *nisi*, *unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם כִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:15, "who is blind (i.e. no one is to be called blind): אִם עֶבְרִי except my servant?"

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, וְנִזְכָּרְתִּי וְנִזְכָּרְתִּי אֲנִי “but remember me when it shall be well with thee,” Num. 24:12. Some have denied this sense of אֲנִי, but it is clear that it is also found in the simple אֲנִי (see No. 6, c); and it is not to be wondered at, as also the Germ. *sondern* was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. *ʔ* B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. י' of time (No. 3); *when, if*, Ex. 22:23, "if (אם) thou afflictest him (the orphan), וְעָלַם אִם יֵצֵא וְיִשְׁמַח בְּכֹסֶם עֲבָדָיו." and if he shall cry to me, I will hearken to him." With this agrees the old Germ. wenn daß for wenn, prop. wenn (es ist) daß, and אם י' appears to me to be transposed for י' אם *if* (it be) *that*.

(3) i. q. ⁷ causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, dicavit, see י, letter B, No. 7.

II. כִּי subst. ḥ. leg. Isa. 3:24, contr. from כִּי, from the root כִּי (compare כִּי from כִּי, כִּי from the root כִּי) *a mark branded, or burnt in.* Arab. كِي id., from the root كوي.

כִּד an unused root. Arab. كان Med. Ye, *use deceit*, prop., I believe, to *ensnare*, so that it is cognate to the verbs אָכַר, אָנַר, and others, with which it is compared under that root. Hence ^{סִי-}כִיד deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד *m. destruction, calamity, Job 21:20. See also כִּידוֹן.*

צִדְדִּי m. ἀπαξ λεγόμεν. Job 41:11, *a spark*, from the root צדד, which see. (Arab. ^{سَدَد} *سَدَد* a striking of fire.)

דָּרֵךְ m.—(1) *a dart, javelin* (different from **רֵמֶס** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from **דָּרַךְ** destruction, war; so that it would be a weapon of war (compare **חֶרֶב** sword, and **חָרַב** war). It might also be from the root **דָּרַךְ** or **דָּרַב** in the sense of invading, breaking in; compare **דָּרַב** No. 2.

(2) [*Chiden*], pr. n. of a place near Jerusalem.
 יָדֵן (the threshing-floor of the dart) 1 Ch. 13:9,
 for which in the parallel place there is, 2 Sam. 6:6,
 זָרֵן (prepared threshing floor).

מִלְחָמָה *m. warlike disturbance, military tumult*, Job 15:24, from the root **מָלַח**, which see. *Vulg. prælium. Syr. war.*

פִּיז ἄπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. كيان i.e. the planet *Saturn*, regarded by the Phœnicio-Semitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. פָּנִים אֱלֹהִים there answer (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν, Παῖφᾶν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. פָּנִים is expressed in Greek by Παῖφᾶν Compl. Πομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Παῖφᾶν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue, or image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

כִּיֹּר and כִּיֹּר pl. יָיִם 2 Chron. 4:6, and יָיִת— 1 Ki. 7:38, 40, 43.

(1) pr. a *small hearth* (פּאָנע, Feuerpfanne), a fire pan, so called from boiling or roasting (see פּאָנע No. 2); פּאָנע פּאָנע eine Feuerpfanne, ein Feuerbeden, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, a *scaffold*, or *platform*, 2 Chron. 6:13. (This is rendered a *round scaffold* by Simonis, Winer, and others, on the ground of the idea of roundness in the root *רָבַב*, which however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, חֲמִשׁ אָרְפוֹ חֲמִשׁ (אֲמוֹת רָחֵב).

יְלִי Isa. 32:5, and יָלִי verse 7, *fraudulent, deceitful, crafty*. By aphæresis for יְלִי, from the root יָלָ; Syr. يحل id. The form יְלִי for יְלִי is used by the prophet, in order to allude to the following יָלִי.

מַלְאָכָה pl. f., Ps. 74:6, *mauls*, or *axes*, from the root מָלַךְ which see. (Chald. **מַלְאָכָה** a club; Syriac **ܡܠܚܐ** a maul, an axe, a mattock.)

כִּימָה f. pr. a *heap, cluster* (from the root כּוּם which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and

other lesser ones closely grouped; Arab. ثُرَيَّا (plenty, multitude), more fully عقد الشبا the bundle of the

Pleiades; Syr. and Hebr. **חַצִּי**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image **הֲתִקְשֶׁר מִצְנוֹת פִּימָה** "hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כֶּסֶף m. contr. from כֶּסֶף from the root כָּסַף, like כֶּסֶם (which see), and כֶּסֶף a *purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence כֶּסֶף אֲנָחִי, Prov. 16:11.

[“(2) *a cup*, i. q. כּוֹפֶה Prov. 23:31, ‘כ.’”]

כִּיר only in dual כִּירִים, Levit. 11:35, a *cooking vessel*, or *pot*, so called from the idea of cooking (see the root כִּיר No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare אִתְּנִים, LXX. *χυτρόμαδες*.

כִּישׁוֹר ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root כִּשַׁר to be straight [see Thes.].

כָּבֹה (Mil'el ["except Exod. 12:11."]) contr. from כָּה *so* and *so*, i. q. כָּה being for כָּה like כָּה (כָּה), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence כָּבֹה how? (The Aramæans, rejecting the final ה, have כָּה *so*, and on this account some suppose that כָּבֹה is from כָּה with

¶ *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

פָּרָה f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. פָּרָה pr. *a circle, globe*, for פָּרָה from the root פָּרָה Pi. פָּרָה. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. פָּרָה.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; פָּרָה הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' êxochy* פָּרָה הַיַּרְדֵּן, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περιχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *البحر*, *el Ghôr*.

(2) פָּרָה *a cake, a round loaf*, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. פָּרָהֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܚܒܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, פָּרָה וְהָבָה a talent of gold; 1 Kings 9:14; 10:10, 14. Dual פָּרָהִים two talents, 2 Ki. 5:23; פָּרָהִים two talents of silver, *ibid.*; where פָּרָהִים holds as it were a middle place between the absolute state פָּרָהִים and the const. פָּרָהִי, which could not be used without taking away the numeral distinction. Pl. פָּרָהִים const. פָּרָהִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

פָּרָה pl. פָּרָהִים Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחַיִּיב), followed by Mak-kaph מִכָּל m. prop. subst. *the whole, totality*, *das Ganze, die Gesamtheit*, from the root כָּל to complete.

(Arabic *كل*, Syriac *ܐܠܝܟܝܢ* id. ["Sam. 2:2, Æthiop. *ከሁሉ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all

the earth, Genesis 1:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאֵיל the whole ram, Exodus 29:18; כָּל הַיּוֹם the whole day (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ כְּנָעַן the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי all my people, Gen. 41:40; וְכָל לִבְכָּהּ Deut. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי all of thee, Isa. 14:29, 31; 22:1; כָּלִי all of him, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הָיָה הַיָּרֵךְ and the like) as with a suffix, as כָּלִי הָיָה prop. *Israel, it the whole*, 2 Sa. 2:9; כָּלִי מִצָּרִים for כָּלִי מִצָּרִים Eze. 29:2; כָּלִי Job 34:13. (As to a similar use of the Arabic

words *كل* and *جميع* see De Sacy, *Gramm. Arabe* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הָעָם all peoples, Isa. 2:2; 25:7; כָּל הַלַּיְלֹת all nights, Isa. 21:8; כָּל הַיָּשָׁרִים all the wicked, Psalm 145:20; כָּל הַנִּפְלִיִּם all those who fall, Ps. 145:14; כָּל יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל הַלֵּוִיִּם all the Levites, Exod. 32:26; כָּל יְמֵי חַיֵּיךָ Isa. 18:3; כָּל הַמַּעֲשִׂוֹת all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל הַיָּמִים Isa. 13:7; כָּל הַשָּׁמַיִם Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כָּלֵנוּ all of us, Gen. 42:11; כָּלֵכֶם all of you, Deut. 1:22; כָּלֵם all of them, they all, Isa. 14:10, 18; 31:3; f. כָּלֵךְ Gen. 42:36; כָּלֵהָ 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל הַיָּשָׁרִים "all (the virgins) whom they chose;" Gen. 7:22, כָּל הַנְּשָׁמוֹת "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל הַשָּׂדֶה "whatsoever he had," and ellipt. כָּל הַבְּרִיּוֹת "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. כָּל הַיָּמִים in all ages, Ps. 45:18, כָּל הַיָּמִים Est. 2:11.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם Gen. 7:21; Jud. 16:17; כָּל הַחַיָּה all animals, Gen. 8:1; כָּלֵם they all, Isa. 1:23; כָּלֵהָ all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e.g. כָּלֵהָ every year, Est. 9:21; כָּלֵהָ every mouth, Isa. 9:16; כָּלֵהָ every house, Isaiah

14:10; קְלִפִּים every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; קְלִיבֹד all splendour, every thing splendid, Isaiah 4:5; קְלִינָה whatever is high, Isa. 2:12. Here also belongs קְלִי אָדָם every man, Job 31:33; 37:7; Ps. 39:6; and קְלִי בָשָׂר all flesh, all that is of flesh, *πάσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. כל *omnes, all*, Isaiah 30:5, קְלִיבֹדָם they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. כל *all (men)*; Genesis 16:12, יְדוֹ כָּל “his hand against all men;” Eccl. 9:2, לְכָל הָאָדָם “to all it shall be, as to all,” the same lot awaits all; Job 24:24, הָיָה כָּל הָאָדָם “they melt away, like all the rest they are carried away” (where כָּל is put for the fuller כָּל הָאָדָם Jud. 16:17); also *all things*; Ecc. 1:2, הָכֵל הָקֵל “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as קְלִיבֹדָם anything whatsoever (irgend eine Sache), Ru. 4:7; Lev. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, לֹא and אֵין, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, לֹא יִשָּׁלַח אֶת הָאֱלֹהִים “nor is any god of any people able to save his people.” Ex. 12:16, לֹא יִשָּׁלַח אֶת הָאֱלֹהִים “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, לֹא יִשָּׁלַח אֶת הָאֱלֹהִים “there shall no evil happen to the righteous.” Ecc. 1:9, אֵין קְלִיבֹדָם “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, יָקָח הָאֱלֹהִים “(where כל has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where כל is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, לֹא טָעַם כָּל הָעָם לֶחֶם “the whole people did not taste food.” Nu. 23:13, לֹא רָאָה הָאֱלֹהִים “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Biel for *Bieterten*, Gram. § 106, 4). קְלִיבֹדָם trees of every kind, Lev. 19:23; קְלִיבֹדָם saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, קְלִיבֹדָם “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. הָאָדָם הָקֵל.—(b) other adverbs, especially in the

later Hebrew. קְלִיבֹדָם *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; קְלִיבֹדָם in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrs. p. 626.

Note. When כל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. קְלִיבֹדָם הָיָה Ps. 150:6; rarely with כל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כל is found separated from its genitive, Hos. 14:3, קְלִיבֹדָם עֵינִי.

כל followed by Makk. קְלִיבֹדָם Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. קְלִיבֹדָם the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. קְלִיבֹדָם all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כָּלָא (Milél, in the Syriac manner) i. q. Hebr. הָכֵל *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, הָיָה כָּלָא “breaking to pieces all things;” Dan. 4:9, כָּלָא בָּה “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramaean manner, in which particles heaped upon one another weakly are so commonly used); in the phrases קְלִיבֹדָם altogether on that account, קְלִיבֹדָם wholly because, for the simple *because* (see קְלִיבֹדָם).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by מִן from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by מִן of pers. *to withhold something from some one*, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כָּלָא, אֵל, Eth. ἡδῶλ:

to prohibit, Arab. ل to guard, ن to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: κλείω, κλείς, κλίσ, κλαίς, κλῆς, κλαύς; in the signification of prohibiting: κολέω, κολούω, κολάω. Compare also celo, occulo.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb קָלָה, which see; as קָלָה 1 Sa. 25:33, קָלָה 1 Sa. 6:10, קָלָה Gen. 23:6, and קָלָה Ps. 119:101. On the other hand, קָלָה Dan. 9:24, inf. Piel is for קָלָה or קָלָה (Lehrs. page 418).

Derivatives, מכלאח, מכלה, כליא, כלוא, and—

כלא m. with suff. כלוא Jer. 52:33, a prison, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלא בית הכלא 2 Ki. 17:4; 25:27, pl. כלאי Is. 42:22.

כלאב (perhaps for כלח, "whom the father (i. e. creator) has perfected"), [Chileab], pr. n. of a son of David, 2 Sa. 3:3.

כלאי dual. two things of diverse kinds, heterogeneous things, prop. two separations, two separated, i. e. diverse, things. (Arab. كلا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ሁለት: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כלב an unused root.—(I) onomatopoeitic, prop. imitating the sound of striking, beating (like the kindred root כלף, which see), flappen, klopfen, figuratively applied to the barking of dogs (just as it is said in Germ. der Hund schlägt an), klaffen, French clafir, clabauder, Swedish glaffa, to bark. Hence כלב a dog.

(II) i. q. כלב to plait, to braid, in the Western languages, with the letters transposed, πλέω, plico, plecto, flecto, flechten. Hence כלוב II. is not given in Thes.].

כלב ([“perhaps ‘dog,’ i. e. כלב”], i. q. כלב “rabid?”), Caleb, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כלבי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כלבי ver. 9.—(3) 1 Ch. 2:50.

[“כלב אפרתה” [Caleb-ephraiah], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

כלב, plur. כלבים, const. כלבי m. a dog, so called from barking, as if, barker, see כלב No. 1. (Arab.

כלב, Syr. ضحاح idem. Secondary roots, taking their signification from the nature of dogs, are

כלב to be rabid, to persecute one's enemies; also, כלב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called dogs, Ps. 59:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called a dog, 2 Ki. 8:13; a dead dog, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; a dog's head, 2 Sa. 3:8 (compare Gr. κύων, Germ. Hundstopf, and hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called dogs by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to scorta virilia (κύεσ, Apoc. 22:15), Deu. 23:19; elsewhere כלבים.

כלה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כלל and כלל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence to be prepared, made ready for some one by any one, Prov. 22:8, וְכָלֵךְ יִכְלֶה “and the rod of his anger shall be prepared;” followed by מעם מאח of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also to be accomplished, fulfilled, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) to be past, gone by, of a space of time, Gen. 41:53; Isa. 24:13, וְכָלֵךְ בְּצִיר “when the vintage is ended,” 32:10; 10:25, וְכָלֵךְ וָעַם “and the indignation (period of indignation) shall be past,” 16:4.

(3) to be consumed, spent, Gen. 21:15; 1 Ki. 17:16; to be wasted, to be destroyed, to perish, Jer. 16:4; Eze. 5:13; Ps. 39:11; to waste, to pine away, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase כלתה נפשי Ps. 84:3, כלתה רוחי Ps. 143:7, כלו עיני Ps. 69:4, כלו Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוים); to vanish away, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once תכלה 1 Ki. 17:14 in the manner of verbs כל.

PIEL כלה—(1) causat. of Kal No. 1, to complete, to finish, Gen. 2:2; 6:16; also to prepare evil for any one, Prov. 16:30.

(2) to come to an end, i. e. to finish, followed by a gerund, to cease doing any thing, Gen. 24:15, הוּא טָרַם כִּלָּה לְדַבֵּר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by לו; Ex. 34:33; Lev. 16:20.

(3) to consume, Isaiah 27:10, to waste (one's strength), Isa. 49:4; to destroy men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, וְכָלֵךְ 2 Ki. 13:17, 19, and וְכָלֵךְ 2 Ch. 31:1, even unto destruction; to make to pine away, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כל there is כל, in the manner of verbs כל.

PUAL **כָּלָה** and **כָּלָהּ** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **כָּלָה**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, **כָּלָהּ**, and the proper names **כָּלָהּ**, **כָּלָהּ**.

כָּלָה adj. f. **כָּלָהּ** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

כָּלָה fem.—(1) completion, perfection; hence adv. **כָּלָהּ** 2 Ch. 12:12; Eze. 13:13, and **כָּלָהּ** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **כָּלָהּ** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **כָּ**, Jer. 30:11, and **כָּ** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

כָּלָה fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **כָּלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **כָּלָה** pl. **כָּלָהּ** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **כָּלָהּ**.

כָּלָהּ m. prison, i. q. **כָּלָהּ** Jer. 37:4; 52:31 **כָּרִי**. In **כָּרִי** there is **כָּלָהּ**.

כָּלָהּ m. wicker-work, woven of twigs or rods, from the root **כָּלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **כָּלָהּ** id., and the same word is also adopted in Greek, **κλωβός**, **κλουβός**, **κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [**Chelub**].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

כָּלָהּ see **כָּלָה** No. 2.

כָּלָהּ **כָּלָהּ** **כָּלָהּ** [**Chelluh**], pr. n. m. Ezr. 10:35.

כָּלָהּ f. pl. denom. from **כָּלָה**; the state, or condition of a bride before her marriage, **כָּלָהּ**, Jer. 2:2.

כָּלָה an unused root, to which interpreters have assigned various meanings. However, I have no doubt but that it signifies the same as **כָּלָה** to be completed, finished (compare **כָּלָה** and **כָּלָה** and the examples given below on the root **כָּלָה**). Hence—

כָּלָה m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; "what can the strength of their hands profit me **כָּלָה** **כָּלָה** in whom completion is perished," who cannot complete any thing. LXX. **ἐπ' αὐτοὺς ἀπώλετο συντέλεια**. **כָּלָה** for **כָּלָה** (שָׁלָה). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلِم** to have an austere countenance, and **كَلِم** to draw up and con-

tract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **כָּלָה** **כָּלָה** "thou shalt go to the grave in old age," as if **כָּלָה** **כָּלָה**. As to the word with which I, together with others, formerly compared this, "Syr. **كَلِم** soundness, health;" it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barabhlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is "perhaps mature old age."]

(3) [**Calah**], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **כָּלָה**, which see. (Compare **כָּר** and **כָּר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

כָּלָה m. in pause **כָּלָה** pl. **כָּלָהּ** (from the lost sing. **כָּלָה**) const. **כָּלָה** properly whatever is made, completed, or prepared, from the root **כָּלָה**, a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **τεύχειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **כָּלָה** **כָּלָה** **כָּלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **כָּלָה** **כָּלָה** Ezr. 1:7, and **כָּלָה** **כָּלָה** Isa. 52:11, the vessels of the temple. **כָּלָה** **כָּלָה** vessels of wandering, outfit for exile (**Wanderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **כָּלָה** **כָּלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **כָּלָה** **כָּלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **כָּלָה** **כָּלָה** pleon. instrument of a psaltery, Psalm 71:22. Metaph. **כָּלָה** **כָּלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **כָּלָה** **כָּלָה** "as to the deceiver his instruments are evil," i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **כָּלָה** **כָּלָה** [כָּלָה] Jud. 18:11, 16. **כָּלָה** **כָּלָה** deadly weapons, Psalm 7:14. **כָּלָה** **כָּלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **כָּלָה** **כָּלָה** an armoury (**Zeughaus**). Isa. 39:2.

כָּלָה see **כָּלָה**.

כָּלָה m. a prison. Jer. 37:4; 52:31, **כָּרִי**. Root **כָּלָה**.

כליה only in plur. כליות const. כליות f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 6:13. כליות כליות "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, כליות " (God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כליות "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כליות, Arab.

כליות, rarely and inaccurately כליות id. Schultens supposed the reins to be so called, because of their being *double*; compare כליות (which is unsuitable because כליות signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כליות should not be simply the fem. of the noun כלית and thus signify properly *instrument, vessel* (Gefäß), just as physicians call the veins and arteries, vessels.

כליות const. כליות m.—(1) *destruction, consumption*, Isa. 10:22.

(2) *pinning, wasting away.* כליות כליות pinning of the eyes, i. e. languishing itself, Deu. 28:65. See כליות No. 3.

כליות ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

כליל m. [כליל] (from the root כלל)—(1) *adj. perfect, complete*, especially of perfect beauty. Eze. 28:12, כליל כליל of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) *subst. the whole, the totality.* Jud. 20:40, כליל כליל the whole city. Ex. 28:31, כליל כליל the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. כליל a whole burnt offering, a sacrifice of which the whole is burned, Deut. 33:10; Psalm 51:21.

(4) *adv. altogether.* Isa. 2:18; Lev. 6:15.

כליל (perhaps "sustenance," from כלל to sustain, Pilpel of the verb כלל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כליל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כליל, which see.) Hence כליל כליל, כליל כליל.

(2) to put a crown upon, to crown (Arab. كل). Conj. II. Ethiop. כלל: Syr. Pa. id). Hence כלל כלל.

כלל Chald. whence Shaph. כלל to finish, to perfect, Ezra 5:11; 6:14; Pass. כלל, Ezra 4:13. Chap. 4:12, in כחב there is כלל, by omission of the letter ת.

כלל ("completion"), [Chelal], pr. n. m., Ezr. 10:30.

כלל unused in Kal, pr. TO WOUND; like the Arab. כלל Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumnia. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as כלל, כלל, כלל"].

HIPHAL כלל and כלל (1 Sa. 25:7).

(1) to reproach, pr. to hurt some one, 1 Sam. 20:34.

(2) to treat shamefully, to injure, 1 Sa. 25:7; Jud. 18:7.

(3) to put any one to shame, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym כלל Hi. כלל; comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) to be hurt, injured, 1 Sa. 25:15.

(2) to be made ashamed (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) to be insulted, disgraced, 2 Sam. 10:5; 1 Chron. 19:5.

(2) to be put to shame, beschämt dastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. כלל, Num. 12:14; followed by כלל of cause, Eze. 16:27, 54; followed by כלל, Ps. 69:7.

Derivatives כלל, כלל.

כלל [Chilmad], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

כלל f. shame, reproach, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. כלל כלל to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. כלל — Isa. 50:6.

כלל f. id., Jer. 23:40.

כְּלָה Gen. 10:10; **כְּלָהָ** Amos 6:2; and **כְּלָנוּ** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicileg.* i. p. 228. (The origin of this foreign word does not appear.) [See also **כְּנָה**.]

כָּלַף a root unused as a verb, onomatopoeit. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *Klopfen*, *klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כָּלַף**, Gr. *καλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**כָּלַף** to bark, *ber foun* [*fōlāgt an*]). Derivative noun is **כְּלִיכָה**, Gr. *πέλεκυς*, hatchet.

כָּמָה TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَمَّ** to become dark, used of the eye, a colour, the mind. According to Firuzabadi (see *Kamūs*, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **כָּמָה**. With this accords Sanscr. *kam*, to desire; Pers. *کام* desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **כְּמָהָ**.

כָּמָה see **כָּמָה**.

כְּמָהָ ("languishing," "longing"), [*Chim-ham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כְּמָהָ**); also **כְּמָהָ** 2 Sa. 19:41.

כְּמוֹ (when followed by nouns and before grave suffixes, **כְּמוֹכָם**, **כְּמוֹנִי**) and **כְּמוֹ** (before light suffixes, **כְּמוֹנִי** like me, as I, **כְּמוֹךָ**, **כְּמוֹהוּ**, **כְּמוֹהֶם**) a separable particle, especially poet. for the prose **כִּי**, i. q. **כְּמָה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כְּמוֹ** אֶסְפָּרָה I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כִּי** in this passage as a suffix, **כְּמוֹ**, but then **כְּמוֹ** would be the reading.) When repeated *as...so*; *such...so*; Jud. 8:18 **כְּמוֹךָ כְּמוֹךָ** *such as thou* (art) *so* (were) *they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כְּמוֹנִי כְּמוֹךָ**, *so* (am) *I*, *as thou* (art).

(B) A preposition marking similitude, *as*, *such*

as, *like*, Gr. *ὥς*. **כְּמוֹנִי** a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כְּמוֹ** אֶבֶן like a stone;" Job 6:15; Ps. 58:9; Job 10:22, **כְּמוֹ** אֶרֶץ עִפְתָּה *a land of darkness, like the darkness of night*; *so es finstler ist, wie stofffinstere Nacht*. — Hag. 2:3, **כְּמוֹהוּ כְּמוֹהוּ** "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כְּמוֹ אֵלֶּה** " (words) like these" (i. e. such words), Job 12:3; **כְּמוֹהוּ** " (such) as he," Ex. 9:18.

(C) Conj. i. q. **כְּמוֹ**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כְּמוֹ יוֹצֵר יְרֵמְיָהּ** "like as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כְּמוֹ** הַשָּׁמֶר עָלָה "as (as soon as) the morning arose;" Isa. 26:18, **כְּמוֹ** יָצֵאתָ רֵיחַ "when we brought forth, it was wind."

To this correspond in the cognate languages **كَمَّا**

Ch. **כְּמָהָ**, Syr. **كَمَّا**; from which forms an opinion may be formed as to the signification of the syllable **כְּמוֹ**. This then is i. q. **כְּמָהָ** indef. *what*, *whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any* (such) *thing*; letter C, *like* (that) *which*.

כְּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 1:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּמַשׁ**, which see; hence **כְּמוֹשׁ** עַם people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

כְּמוֹ an unused root. Arab. **كَمَر** to make globular, whence **כְּמוֹ**, which see.

כְּמוֹ an unused root. Syr. and Arab. — (1) *to hide away*, *to lay up*; whence **כְּמוֹנִים**, treasures, ["Arab. **كَمَن**, **كَمِن** id."]]

(2) Syr. also, *to season*, especially with salt (properly, *to lay up in salt*); hence —

כְּמוֹ m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كُمُون** ["Ch. **כְּמוֹנָא**, Syriac **كُمُون**, Eth. **ክሙን**], Gr. *κύμινον*. Isa. 28:25, 27.

כְּמוֹ *ἀπαλ* *λεγόμεν*. Deu. 32:34, **כְּמוֹ** *TO LAY UP*; perhaps the same as **כְּמוֹ**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כְּמוֹנִים**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמָם**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW;
see Niphal No. 1 (Talmud כּוֹמֵר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure*, like the Syriac

חַדַּח to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare נִמְרָרִים, נִמְרָר.

NIPHAL—(1) *to be warm, to glow*, used of love towards any one; followed by וַיִּנְחַם 1 Ki. 3:26, and נִחַם Gen. 43:30; *to be moved*, spoken of pity, Hos. 11:8.

(2) *to be scorched*; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּנַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּר**, **מְכַמֵּר** a net.

פֶּזֶר only in pl. פְּזָרִים idolatrous priests, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. ܕܚܚܐ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, ܕܚܚܐ is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest. Compare ܐܝܝܠ ܐܚܠܐ *sad, mournful*; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

קְבִירִים pl. m. *obscurations*, from the root קָבַר 1, 2, of the form שְׁפָרִיר, except the Chirik in the first syllable, as in פָּרְחָה. Found once in Job 3:5, יִשְׁתַּחֲוֶה יוֹם קְבִירִי "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מְרִירִים, according to which opinion it should be interpreted the *greatest bitternesses*, i. e. calamities which could befall a day (see as to כ intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

כָּבַשׁ an unused root, prob. i. q. **כָּבַשׁ** to subdue (כ and מ being exchanged), whence **כַּחֲמוֹ** incubus, nightmare; Arab. **كَبُوسٌ** grape husks, so called from their having been trampled on. Hence **Hebr.** **כַּחֲמוֹ** and **כַּחֲמוֹ** [?].

כָּמַת an unused root, prob. i. q **כָּתַם** to lay up
Hence **מִכְמַת** pr. n.

I. זָקֵן—(A) prop. part. act. from זָקַן *-pright, erect*; metaph. *upright, honest* (German *aufrecht, redtlich*); plur. זָקִים Gen. 42:11, 19, 31; Isa. 16:6, 7) זָקֵן *non rectum*, i. e. *vanity, folly*.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, אֲדָבָר, "we do not well," or rightly; Ex. 10:29, אֲדָבָר, "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. *ὥς, οὕτως* (prop. rightly, according to some standard, Germ. *recht so, gerade so*, also; although Gusset, Danz, and others maintain *כֵּן so, w* be another word contracted from *כֵּנִי like those things*, in the same manner as *כֵּן* from *כִּדְּו*; but compare *כֵּן*); followed by Makkaph *כֵּן* Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, *וַיֵּה* "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, *לֹא יִעָשֶׂה כֵּן בְּמִלְכָּמִי* "it is not customary to be so done amongst us;" Psalm 1:4, *לֹא כֵּן הַרְשָׁעִים* "not so the wicked;" 1 Ki. 20:40, *כֵּן מִשְׁפָּקֶד* "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father *כֵּן* יָדָע knoweth so," i. e. knoweth this, *וַיֵּשׁ עִם* so, *נִחַם* anberš (where it is by no means needful to render *כֵּן* by a demonstrative pronoun); Jer. 5:31, *כֵּן יֶאֱהָבֵי* "my people loveth (it) thus," *לִשְׁתֵּי* *עִם* so; Pro. 28:2, "if men are prudent and wise *כֵּן יֵאָרֵךְ* thus (so, dann) is the state of long continuance. (In this example *כֵּן* approaches very nearly in power to the sign of apodosis; compare *οὕτως*, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other *כֵּן...כֵּן as...so* (see *כֵּן* 1), *כֵּן כֵּן* (see *כֵּן* No. 1); more rarely inverted *כֵּן...כֵּן so...as*, Gen. 18:5; 2 Sam. 5:25; *כֵּן...כֵּן* Ex. 10:14. Elsewhere *כֵּן* is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*: Job 9: 35, אֲנִי עֹפֵר, לֹא בִּי אֶנֶּה *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10: 12, לֹא כֵּן עֲצֵי אֲרָמִים “never afterwards did there come any such sandal trees:” also *so very* (fo sehr), Nahum 1: 12, אִם שְׁלָמִים יִבֶּן רַבִּים “although they be secure and so very many” (Germ. fo sehr viele, noch fo viele). In Latin in like manner there is the negative expression, *non ita multi*, nicht fo sehr viele.—(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10: 14, בֵּן אֲרֵבָה כְּמֹהוּ “so many locusts as there were:” Jud. 21: 14, וְלֹא מָצְאוּ לָהֶם כֵּן “and there were

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12; יִמְלֵא יְמֵי כִּרְמִיקָהּ, בֵּן "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2; קָרָא לָהֶם בֵּן הִלְכּוּ כְּמִנִּיהֶם, "as oft as" they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by בֵּן of time (sobald als); 1 Sa. 9:13; בְּבֹאֲכֶם בֵּן יִמְצְאוּ אֹתוֹ, "as ye enter... immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without בֵּן; Ps. 49:6, רָאָה בֵּן "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12; לִמְנוֹת יָמֵינוּ בֵּן הוֹדַע, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֲדָא, אֵל it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲהֲבִי בֵּן לְנֶעַם.

With prepositions—(a) אַחֲרֵיכֶן, אַחֲרֵי בֵּן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵי.

(b) בֵּן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, then, so.)

(c) לָכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לָכֵן וְלֹא יִהְיֶה בֵּן "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לָכֵן וְלָכֵן because... therefore, Isaiah 8:6, 7; לָכֵן וְלָכֵן אֲשֶׁר, 29:13, 14; once it is לָכֵן אֲשֶׁר or *this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לָכֵן וְלָכֵן for אֲשֶׁר).—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲדָא). So, when preceded by אֲדָא in protasis, Jer. 5:2, "although (אֲדָא) they say, as God liveth, nevertheless (לָכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 30:2, Zophar thus begins, לָכֵן שִׁעְשִׁיעַ לִי בִּנְיָ, "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ however, nevertheless, which has undoubtedly sprung from the Hebrew לָכֵן. This adversative לָכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לא and בֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לָהּ which see.

(d) לָכֵן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 30:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for לָכֵן וְלָכֵן *on account that, because that* (compare לָכֵן וְלָכֵן Isa. 26:14, לָכֵן וְלָכֵן p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... לָכֵן וְלָכֵן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַד כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כֵּנִי, כֵּנוּ from the root כָּנָה No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, כֵּן in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, כֵּן.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, כֵּן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ιεροδόκη (Il. i. 434), ιερωνίδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כֵּן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כֵּנִים Exod. 8:18; Psa. 105:31; LXX. σκνίπες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Edmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כָּנָה No. 2]; the gnats may indeed be so called from the idea of covering (root כָּנָה No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek *κνάω*, *κνίθω*, *κνίπος*, *κνίψ*, and with a prefixed sibilant (as found in the LXX.), *σκνίψ*, *σκνίφες*, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כָּנָה for a louse; this is, however, approved by Bochart (Hiero. tom. ii. p. 572, seq.); compare כָּנָה.

[כן so, found also in the Chal. text, Dan. 2:24, 25.]

כָּנָה unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כָּנָה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכִנֵּי יִשְׂרָאֵל וְכִנֵּי יִשְׂרָאֵל "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְכִנֵּי וְלֹא יִדְעֹתִי "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כְּנָת.

כָּנָה ἀπαξ λεγόμεν. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כְּנָה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare כְּנָה for כְּנָה.

כָּנָה Ps. 80:16; see כָּנָה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כְּנֹחַת see כְּנָת.

כְּנָח Ch. see כְּנָת.

כְּנֹר m. pl. כְּנֹרִים Eze. 26:13, 1 Ki. 10:12, Gr. *κινύρα*, *κινύρα*, *cithara*, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. t. vii. 1, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כָּנָה.)

כְּנִיָּה [Coniah], pr. n.; see יְהוֹיָכִן.

כְּנָם i. q. כְּנָם gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כְּנָם, as the Samaritan copy has כְּנָם. Compare Lehrs. p. 517.

כְּנָמָה adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כָּ and נָמָה, often in the Talmud used for נָמָה, the letter נ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כְּנָמָה (read כְּנָמָה), and 5:4 כְּנָמָה (as it has been said). In like manner, Syr. ܟܢܡܐ to wit, is contracted from ܟܢܡܐ as if thou wouldst say.

כָּנָה—(I.) i. q. כָּנָה TO COVER, TO PROTECT, TO DEFEND (compare כָּנָה, Imper. with ה parag. כָּנָה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כָּנָה Dan. 11:7). [See כָּנָה.]

[Derivatives, כָּנָה 2 and 3, כָּנָה, Gr. κνάω, etc.; hence כְּנָם. See Thes.]

(II.) i. q. כָּנָה. See כָּנָה No. II.—From No. II. is—

כְּנָנִי ("protector"), [Chenani], pr. n. m. Neh 9:4.

כְּנָנִיָּה ("whom Jehovah defends" ["has set up"]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:18, 13; 35:9.

כְּנָנִיָּה (id.) [Chenaniah], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כְּנָנִיָּה.

כָּנָם—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) *to hide*, see Hithp. and deriv. מִכְנִים.]

(Aram. כְּנַס to collect, to gather together. Arab.

כִּנְס id., also, to lay up, elsewhere כִּנְס. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and כִּנְו; whence מִכְנִו stores: also, by a softening of letters, לָנָו.)

PIEL, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִמְסְכָה צָרָה כְּהִמְסִים, "and the covering is too narrow for one to wrap himself in it." Compare B 5.

Hence מִכְנִים ["כִּים, בֹּס"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείν), genu, stnie; ["Sansk. ganu"] γωνία, ἰγνία, hollow of the knee; Aram. כָּנַע, ל to bow down, and, with the third radical hardened, kniden, einkniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together* bundles (see כָּנַע), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כָּנַע), *to be depressed in spirit* (כָּנַע Ithpeal, and כִּנְע Conj. I., IV., id.).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, לִפְנֵי, and מִלְפְּנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנָעָה or כָּנָעָה [with suff. כָּנָעָה], ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Packen, Bündel, so called from *folding together* (see the root), and *binding together*. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנַע pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully כְּנַעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of ל־, as in אֶתְנָן), opp. to the loftier country אֶרֶץ (see כָּנַע No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַע upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondent Chanani, corrupta scilicet, ut in talibus solet, unā litterā, quid aliud respondent, quam Chananaei?*"—(c) Philistia, Zeph. 2:5, אֶרֶץ פְּלִשְׁתִּים כָּנַע. —כָּנַע the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כָּנַע a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כְּנַעֲנִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעֲנִי (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעֲנִי f. כְּנַעֲנִית 1 Ch. 2:3, pl. כְּנַעֲנִים Gent. noun.

(1) a *Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite* is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּנַעֲנִי Chaldean, is applied to an *astrologer*.

כָּנַף [unused in Kal], i. q. Arabic كَف to COVER, TO COVER OVER; whence כָּנַף a covering, a wing. (Comp. the root עָנָף.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְפוּ עוֹד מְלִמְדֵי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כַּנְף f.—(1) *a wing*, so called from its covering.
כַּנְף Pro. 1:17, and **כַּנְפִים** Ecc. 10:20, that
which has a wing, poet. used of a bird. **כָּל כַּנְף** al-
terley *Geflügel*, birds of all kinds, Gen. 7:14. Poet.
there are used, **כַּנְפֵי רוּחַ** the wings of the wind, Psa.
18:11; 104:3; **כַּנְפֵי שָׁמַיִם** the wings of the morning,
139:9; on account of the rapidity of the moving on
of the winds and the morning. Often also used
metaph. of care and protection. Ps. 17:8, **בְּצֶל כַּנְפוֹתָי**
“hide me under the shadow of thy wings.”
Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12.
(Compare Arab. **كنف** and **جناح** Schult. on
Job, 472; Gr. *πτερυξ*, Grot. on Matt. 23:37.) *Wings*
are also spoken of as applied to armies (as in Latin)
and English], Isa. 8:8; comp. **אֲנָשִׁים**.

(a) *edge, extremity*—(a) of a garment, *the skirt*, *πρέπυξ, πρεπύγιον*; fully *הַפָּסֵל קִנָּה* the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, *קִנָּה אִישׁ יְהוּדִי* “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, *וְנִגְהָ קִנָּה*, *אָבִיו* “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and *ἐπισκιάζειν*, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, *קִנָּה הָאָרֶץ* “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, *קִנְיֹת הָאָרֶץ* “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, *אֲרֻבַּע קִנְיֹת הָאָרֶץ* “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. *πρεπύγιον τοῦ ἱεροῦ*, Matt. 4:5.

Dual קַנְפֵּי const. קַנְפֵּי fem. pr. *a pair of wings*; hence often used for the pl. שֵׁשׁ קַנְפֵּי six wings, Isa. 6:2; אַרְבַּע קַנְפֵּי four wings, Eze. 1:6; 10:21. Pl. const. קְנָפוֹת m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 3, a, b).

קנר an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. *ſchnarren* (*ſnarren*) a harp, so called from its stridulous sound. Kindred are the Gr. *κνίρος*, Germ. *wimmern*,

used of a querulous, mournful sound; whence the Gr. κινύρα; also, γίγρυς, γίγρυς, γίγρυς; Latin *gíngrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gíngritus* (Gefhnatter), cackling of geese.

נַקְרָת Deu. 3:17; נַקְרָתוֹת 1 Ki. 15:20; נַקְרָתוֹת Josh. 11:2 (prob. i. q. נָקוֹר "a harp"), [*Chinneroth, Cinneroth, Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name נַקְרָת ים Num. 34:11. In the times of the New Test. this sea [or lake] was called נַקְרָת Γεννησώτης.

כָּנַשׁ Ch. TO GATHER TOGETHER, i. q. Hebr. קָנַשׁ.
Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

כִּנְיָ unused in sing.; plur. כִּנְיֹת Ezr. 4:7; prop. *cognomen* (from the root כִּנָּה, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; σύνδουλος, *colleague, associate* in office. The form כִּנְיָ is for כִּנְיָא, כִּנְיָא, and the plural is formed in the same manner as מְיֹחַ, מְיֹחַת from מָחַ; see Lehrs. p. 607. To this answers Syriac ܕܢܝܐ, plur. ܕܢܝܐ i. e. σύνδουλος, σύνδουλοι. As to the feminine form of nouns of office, see Lehrs. p. 468.

כָּנַת Ch. id.; plur. **כְּנָת** const. and with suff. **כְּנָתָהּ**
Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

𐤓𐤓 m. 𐤔𐤏. *λεγόμε*. a suspected reading, Ex. 17:16. It is commonly taken to be the same as 𐤓𐤓𐤓 *a thron*, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (𐤓𐤓𐤓 𐤓𐤓𐤓), almost demand that we should read 𐤓𐤓 a standard. [Let the reader judge for himself of this necessity.]

נָסַף an unused root, i. q. **נָסַף** to cover; whence **נִסְפָּה**.

סָדָף Prov. 7:20, and **סָדָף** Psalm 81:4, *the full moon*; Syr. **ܣܕܐ** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then *covered with light* (from the root **סָדָף**, **סָדָף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כסא twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמִּלְכּוּת** 2 Sa. 7:13; **בֵּית הַמִּלְכּוּת** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a

common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرسى**, **كُرسى** id., the letter **כ** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **כ**. In the root itself the Samaritans have for **כסא**, **כסא**.)

כסדי Chald. a Chaldean; elsewhere **כשדי**, Ezra 5:12.

כסה TO COVER, TO COVER OVER; kindred roots **כסא** and **כסח**. (Syr. **כסח** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

PIEL כסה.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵם עֲלֵיהֶם הָאֵשׁ** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֵם עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **?** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **?** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **?** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵם שָׂק** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:1; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵם וַיִּכְסֵם** "and (because) he hath (not) covered

the darkness from my sight," has not set me free from calamities.

PUAL כסה and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **?** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **וַיִּכְסֵם הַצִּבְעוֹת** "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, to cover over oneself; followed by **?** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**.

כסה i. q. **כסא**; which see.

כסוחה Isa. 5:25; see **כסוחה**.

כסוי m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

כסות f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zudrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 30:16, **וְהָיָה לְךָ כֶּסֶת** **עֵינַיִם** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμή**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμή**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

כסה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כסיל m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, 9;

often with the additional idea of impiety, compare the synonyms **חָסִיד**, **נָבֵל** and the opp. **חָקִים**.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call **جبار** **جبار** i.e. *the giant*. They seem to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be **سهي** i.e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. **קְסִילִים** Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i.e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כְּסִילוֹת f. *folly*. Prov. 9:13.

כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence **כָּסֶל** **לֹאֵן**, *flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. **צָדִיק**), *firmness, boldness*, whence **כָּסֶל**, *confidence*; and—

(3) in a bad sense to *languor* and *inertness* (Arab. **كسل** to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare **נָבֵל**, **נָבֵלָה**, and on the contrary compare words signifying strength applied to *virtue*, as **חָסִיד**). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb **כָּבַל**); also in the derivatives **כָּסִיל** a fool, foolish, **כְּסִילוֹת**, **כָּסֶל** *folly*.

כָּסֶל m. — (1) *loin, flank*, Job 15:27. Plural **כָּסִילִים** the internal muscles of the loins, near the kidneys, to which the fat adheres, **ψοάι**, **ψοΐαι**, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, **וַיַּעַשׂ בְּיָדָהּ עָלָיָהּ** "and (because) he made (i.e. produced) fat upon his loins," fattened himself, **γαστριζουλος**. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

כְּסִלָּה f. — (1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כְּסִלֵּן m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Gr. **Χασελεῦ**, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כְּסִלֹן ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called **הַרְעָרִים** Josh. 15:10.

כְּסִלֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסִילוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כְּסִילוֹת-תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called **תָּבוֹר**. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as **כְּסִילוֹת**.]

כְּסִלְחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. **נִסְמָן** i. q. **نَسْمَان** a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are **כָּסַף** and others beginning with **כָּס**, see **כָּס**. Hence—

כְּסִמָּת f. Ex. 9:32; Isai. 28:25, pl. **כְּסִמִּים** Ezech. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adorum, spelt, (triticum spelta, Linn.)*, Gr. **ζέα**, **ἀλυσά**. Germ. **Swelt**, **Dinkel**, Arab. **كرسنة**, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַם ["prop. — (1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb **כָּסַף**, and to other roots beginning with **כָּס**, **כָּסַם**); w: nce **כָּסַם**"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כסף, כסף, כסף.

כָּסֵף fut. יִכְסֶּה.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and خَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּסֵף silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חָתַר and Talmud. להלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הִנּוּי לֹא נִכְסֶה “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כֶּסֶף suff. כֶּסֶף m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand כָּסֵף gold, from its tawny colour, comp. צָהָב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף “four hundred shekels of silver;” more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף “a thousand (shekels) of silver,” Gen. 20:16; עֶשְׂרִים כֶּסֶף “twenty (shekels) of silver,” Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כֶּסֶפוֹ “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

כֶּסֶף Ch. id. silver, emphat. st. כֶּסֶף Dan. 2:35; 5:2, 4, 23.

כַּסְפִּיָּא Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כִּסְתָּ pl. f. כִּסְתּוֹת cushions, pillows. Ez. 13:18, so. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כִּסְתּוֹת, compare Lehrg. p. 474.

כָּעַל Isa. 59:18; see עָל No. 8.

כָּעַל adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כָּעַל so and now (see כָּעַל Neh. 3:16), this more lengthened

form has sprung, just like Sam. כָּעַל, from the Hebrew כָּעַל. Hence כָּעַל hitherto. Ezr. 5:16.

כָּעַל fem. of the preceding, adv. Chald. so, thus, i. q. כָּעַל, found but in one phrase, כָּעַל Ezr. 4:10, 11; 7:12, and contr. כָּעַל Ezr. 4:17, and so (forth), et cætera.

כָּעַל fut. יִכְעַס.—(1) TO BE DISPLEASED, MO-ROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:48; followed by ל of pers., 2 Ch. 16:10.

PIEL כָּעַס to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPHIŁ כָּעַס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate. provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כָּעַס אֱלֹהֵי יִשְׂרָאֵל 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֱלֹהֵי הַכְּעַס אֲשֶׁר הִכְעַסְתָּ “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

כָּעַס m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, נִשְׁתָּ מְרִינִים וְנָקַס “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. נִקְסִים angers [provocations]; 2 Ki. 23:26.

כָּעַשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַשׂ see כָּעַשׂ.]

כָּפָה f. with suff. that which is curved, or hollow, from כָּפָה.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כָּפָה), [Arabic كَف, Syriac ܟܦܐ];

used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) מִכָּפָהּ out of the hand of any one, often after verbs of freeing, like כָּפָה 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וְאִשְׁמִיָּה נָתַתִּי בְּכַפִּי “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῆν ψυχὴν ἔχω; and the Danes say of a man whose

life is in danger, *ut gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **קָמַס בְּכַפִּי** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **הִקְהָה בָּהּ**, **תִּקְחֶהּ בָּהּ**, **תִּקְחֶהּ בָּהּ** to clap the hands, see under the respective verbs.

Dual **בְּכַפַּי** with suff. **כַּפַּי**, **כַּפֵּיךְ**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **בְּפִתּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **דְּרוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 2:5; 11:24; 28:65; **מְנוּחַ לְבַרְיֶיךָ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **בְּפִתּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **עָצֵם**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **בְּפִתּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **בְּרִיתֶיךָ**, the hollow of a sling; 1 Sa. 25:29. **בְּרִיתֶיךָ**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **בְּפִתּוֹת** *Levit. 23:40, palms, palm branches*, so called from their bent or curved form (see **בָּנָה**).

רֶבֶךָ m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **ܪܒܟܐ**; whence, in New Test. *Kṛhās*; i. q. *Πέρος*.)

כָּפַה TO BEND, TO BOW, TO DEPRESS [kindred **כָּפַה**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפָּה** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **כֶּסֶם בְּסֵתֶר יִכְפֶּה אִף** "a gift in secret tameth wrath;" LXX. *ἀναρπείει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβίσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַה** to extinguish.

כָּפַח f.—(1) *palm, palm-branch*, i. q. **כָּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כָּפַח וְאַמְנוֹן** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כָּפָה m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַר** 1 Chron. 28:17; Est. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כָּפַח ἄπ. λεγόμεν. Hab. 2:11, *a cross-beam*, from the root **כָּפַח**; Syr. **ܕܠܟܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medic structurae ponitur vulgo ἱμάντωσις* (cf. Sir. 12:18)."

כָּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (**נֹוֹר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**נֹוֹרֶיהָ**), he became a young lion (**כָּפִיר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כָּפִיר נָוִים** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **عُفِر** to be hairy, shaggy; comp. **عُفِر**.)

[(2) "i. q. **כָּפַר**. Neh. 6:2, *a village*."

כֶּפְרִיהָ (i. q. **כָּפַר** a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Eze. 2:25; Nehem. 7:29.

כָּפַל ["*Æth. ܕܠܠܐ*: to divide equally, to distribute; whence **ܕܠܠܐ**: part, portion; Arab. **كَنَل** portion, equal part; and Dual **كَنَلَا**"] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **ܕܠܠܐ** to double, to roll up; Syr. Ethpe. **ܕܠܠܐ** to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled, or repeated*, Eze. 21:19.

Hence **מְכַפֵּל** and—

כָּפַל m. *a doubling*. Job 41:5, **כָּפַל רֶסֶן** "the doubling of his jaws," i. e. *his jaw armed with a double row of teeth*.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכִפְלִים לְחֻשְׁפֶּיהָ** "for God's wisdom has double folds," i. e. *the wisdom of God is complicated, inexplicable*. According to others, *double*, i. e. *manifold*, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. **كَفَن** to roll up;" see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, עלה קנהה ששקה thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפר m. *hunger, penury*, Job 5:22; 30:3.

כפר an unused root; see כפר [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots קנה, קנה, קנה.)

No. 1. קו hollow, and קנה, קנה to hollow, to vault; קנה to dig out; קנה to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *caff* = *tippen*, *umtippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. קפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפר, כפר.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפר a covering. Arabic كثر fut. I. and غفر to cover. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) *covered with hair, to be hairy, shaggy*, see כפר.

(4) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كثر II. to expiate a crime, كثر to pardon.

PIEL כפר fut. יכפר.—(1) *to cover*, i. e. to *pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare כפר Ps. 3:4). 2 Chron. 30:18.

(2) *causat. to obtain forgiveness*.—(a) *to expiate an offence*, followed by an acc. Dan. 9:24; Eze. 45:30; followed by על Lev. 5:26; followed by על Ex. 32:30; followed by ל Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

free him from charge; followed by על of pers., Ex. 30:10; Lev. 4:20; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, ויכפר עליו הכהן על חטאתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן מהחטאתו "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כפר, כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יכפר 1 Sa. 3:14, and—

NITHPAEL, יכפר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפר, and pr. n. כפר.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كثر id.

כפר העמוני ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In ינה קרי ק'.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كثر id.)

(3) *cypress*, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حنا, حنا, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֵצֶל הַכֶּפֶר a bunch of cypress; pl. נִפְרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, נִפְרִי נֶפֶשׁ, “the redemption-price of his life;” Isa. 43:3, כֶּפֶר, “the price at which thou wast redeemed.”

נִפְרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְרִים the day of atonement, Lev. 23:27; 25:9.

נִפְרֶת fem. *a covering*, from the root נִפַּר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; הַבֵּית הַנִּפְרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, *Unabensstuhl*) [English *mercy-seat*], as though it were from the signification of *propitiation*; see נִפַּר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

נִפֵּשׁ prob. i. q. נִבֵּשׁ, כִּסֵּס I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, הַכֶּפֶשׁ שָׁנִי בְּאַפִּיר “he has covered me over with ashes.” Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (בְּאַפִּיר מִכְשַׁחַת Ber. Rabba, §75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐψώμυσέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

נִפֵּת Chald. *to tie, to bind*; pret. PETL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

נִפְתָּוֹר a quadrilateral, which appears to me to be compounded of the trilaterals נִפַּר to cover, and נִתָּר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Σαῦλεν-Καπίτάλ, Knauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαυρωτήρες, Vulg. *spherulæ*; Josephus (Ant. iii. 6, §7)

renders it by pomegranates; compare Syr. حَصْلُ blossom of the pomegranate.

(2) [Caphtor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. נִפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words יִצְחָק וְיָעֶזֶק by comparison with the other passages, seem as if they should stand after נִפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called קִרְתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called קִרְתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כֶּר plur. כֶּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. حَصْبَحَة fattened; Ch. פִּטִּים fat. Collect. Isa. 16:1, שְׁלַחְכֶם מִלְּאֵל אֶרֶץ “send ye the lambs of the ruler of the land,” i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לִבְשׁוּ כֶרִים הַצֵּאן “the pastures are clothed (adorned) with flocks.”—(b) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَشش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρα...κρίβαρον. Κάρα...ἰωνες τὰ πρόβατα. Κάρος...βόσκημα, πρόβατον. Κάρος...βόσκημα. Compare Bochar, Hieroz. i. 429.)

(2) כֶּר הַיָּמֶל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*. [jolting] motion, or like *currus a currendo* (comp. אֶפְרַיִם). Arab. كُور and كُور, also قَر id. See Jahn's Bibl. Archaeologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer*; hence *an executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. קִרְתִּי. It occurs three times in pl. כָּרִים

(for **כרוב** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכְרִי וְהַכְרִי** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, הַכְרִי וְהַכְרִי. [Root כר.]

כר m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. חקר. (The Arameans commonly use חקר for the Hebrew חקר. The Hellenists also adopted κύπος.) The origin of this word is in its round form, and כר appears properly to signify a round vessel. See the root כר.

כרה Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ** Ithpacl, Dan. 7:15, אַתְּ-כְרִית רִיחַ "my spirit was grieved."

כרב a doubtful root, see **כרוב**.
כרב quadrilateral, i. q. **קבל** (which see), TO GIRD, TO PUT ON, the letter ר being inserted. See Lehg. p. 864. Pass. **מְכַרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

כרבל Ch. f. a cloak. Dan. 3:21.

I. **כרה** TO DIG (Ch. **כרה** and Arab. **كرا** to dig the earth. Kindred roots are **כור** No. 1, **אכר**, also **כור** and **כר**); e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בְּלִיעַל פֶּה פָּרַח רָעָה**, "the wicked man prepares mischief." Followed by **על** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַד עֲלֵי-יָדְכֶם**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יָכְרוּ עָלָיו חֲבֵרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרַיתָ לִי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי קָלַיתָ לִי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staar stecken*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jem. die Bunge lösen*.

["NIPHAL pass. of Kal, Ps. 94:13."] Derived nouns, **כרה** No. 1, **מְכַרְבֵּל**.

II. **כרה**—(1) TO BUY, i. q. **קנה**, **מָכַר**. Deu. 2:6;

Hos. 3:2. (Arab. **كرا** I, III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **كرا** to make a feast, especially on the completion of a building, also **قرا** to entertain as a guest, **قرا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, zu denen man einkaufen muß.)

I. **כרה** or **כרה** f. pl. const. **כרת**, pits, cisterns, root **כרה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹזֶת כְּרֵת רְעִים וְנִדְרוֹת צֹאן**, "fields full of shepherds' cisterns and folds for flocks." In the word **כרת** allusion is made to **כרתים**, verse 5.

II. **כרה** f. feasts, banquets, from the root **כרה** No. II. (2). 2 Ki. 6:23.

כרוב pl. **כרובים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיִּרְכַּב עַל כְּרֹבִים**, "and he rode upon a cherub, and did fly;" Ps. 18:11, **יָשָׁב תְּכַרְבִּים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr.

ܟܪܒܐ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כרב**, by a transposition of letters, stands for **רכב** and **כרוב** as if **כרוב** divine steed (Ps. 18:11); compare Arab. **كرب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.

Persarum, p. 263) **כְּרוּב** is i. q. **כְּרֹב** (comp. **כְּרֹב** = **קְרֹב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוּבִים** are the same as the **γρύφες** (**Greifen**) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. **گريفتن** (**greifen**) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. **Cherub**. [Other conjectures are given in Thes.]
(a) [**Cherub**], pr. n. m. Ezr. 2:59; Neh. 7:61.

כְּרוֹחַ m. Ch. emphat. **כְּרוֹחָא** a herald, Dan. 3:4 (Syr. **ܟܪܘܚܐ**); from the root—

כְּרוֹ Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܟܪܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. **krus**, to cry out; Zend. **khresid**, one crying out, a herald; Pers.

کریستن to cry out; Greek **κηρύσσω**, also **κρίω**, **κράζω**; Germ. **kreischen**, **kreißen**; Engl. *to cry*; compare **כְּרֹא**. Amongst the Arab Christians **كز** is to preach, for **κηρύσσειν**.)

כְּרִי 2 Ki. 11:4, 19; see **כְּרִי**.

כְּרִית ("separation"), [**Cherith**], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוֹת and **כְּרִיתָתָא** f. a cutting off from marriage, a divorce; **כְּרִיתָתָא** Deut. 24:1, 3; Isaiah 50:1; **כְּרִיתָתָא** Jer. 3:8, a bill of divorce. Root **כְּרַת**.

כְּרֹךְ an unused root; Syriac **ܟܪܝܚ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַךְ**, to surround, (whence **כְּרֹךְ** circuit, circle), formed by the rejection of one radical; compare **כְּרֹךְ** a chain, from **כְּרֹךְ** (Hebr. Gramm. p. 73).

Hence **כְּרֹךְ** a mantle; Syriac **ܟܪܐ** a fortress; compare **כְּרֹךְ**, and—

כְּרֹכֵב an unused quadriliteral; Zab. to surround, compounded of **כְּרֹךְ** to surround, and **כָּבַב** (which see) to roll together. Hence—

כְּרֹכֵב m. with suff. **כְּרֹכְבוֹ** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כְּרֹכֵם m. **curcuma**, **crocus Indicus** ["the **crocus**, whether the Indian or the common"], Cant. 4:14; LXX. **κρόκος**. (Ch. **כְּרֹכֵם**, **כְּרֹכֵם** **crocus**, **כְּרֹכֵם** to dye a **crocus** colour; Arabic **كركم** id.; Sanscrit **kankom** and **kunkuma**; Armen. **khekhrym**.)

כְּרֹכֵםִישׁ ["fortress of Chemosh"], [**Carchemish**, **Charchemish**], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek **Καρχησιον**; Latin **Ceruasium**; Arab. **قَرْقِيسَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרֹךְ**, Syr. **ܟܪܐ** a fortress, and some proper name **יִישׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **יִישׁ** i. q. **כְּרֹכֵם** pr. n. of an idol.]

כְּרֹכַס [**Carcas**], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کركس** eagle. ["Compare Sanscrit **karkaza**, severe, Benfey."]]

כְּרֹכְרוֹת f. **dromedaries** or swift camels [Isa. 66:20], (compare Herod. iii. 103, **αἱ γὰρ σφὶ κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι**), so called from their *leaping* or *bounding* [*jolting*] motion; (root **כְּרַר**, Piel **כְּרַר** to dance), their pace being sometimes quickened by musical instruments [?]. See Bochart Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כְּרֹם an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كرم** land producing fine plants. Hence—

כְּרֹם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרֹמִים** pl. **כְּרֹמִי**, **כְּרֹמִים**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרֹם** an olive yard, Jud. 15:5. **כְּרֹם** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opposite to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרֹם חֲמֵד** a garden of

wine [but the reading is *כרמי* *Am. 5:11*. A vineyard is also sometimes used in the prophets as an image of the people of Israel, *Isa. 3:14*; *5:1*, seq.; *27:2*, *Jer. 12:10*, compare *Matt. 20:1*, seq.; *21:28*; *Luke 20:9*. (Arab. *كرم* id.) Hence the denominative—

כרם m. (like *כרם* from *כרם*) a vinedresser, *Joel 1:11*; *Isa. 61:5*.

כרמי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, *Gen. 46:9*; *Ex. 6:14*—(2) *Jos. 7:1*. From No. 1 is derived the patronymic which is spelled the same (for *כרמי*), *Num. 26:6*.

כרמיל m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. *כרמי*, which see; in the more ancient, *חולצת* *Ch. 2:6*, *13*; *3:14*. The Hebrews adopted this word from the Persians; it is from the Pers. *کرم* *kerm*; Sanscr. *krimi*, a worm; and *آل* bright red; compare Armen. *karmir*; Arab. *قرمز* *coccus*, worm, *قرمز* *coccus*; Germ. *cramoisi*, carmesin [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermilion.]

כרמל (from the noun *כרם* with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, *מקום אילנות פירות ושרות תבואה*), sometimes used in opposition to a desert, sometimes to a forest; *Isaiah 29:17*, "Lebanon is changed into a garden, and the garden shall be a forest;" *Isa. 32:15*, *16*; *Jer. 2:7*, "I brought you forth *כרמל* into a land like a garden, that ye might eat the fruit thereof," *Isai. 10:18*; *16:10*; *Jer. 48:33*; *2 Ch. 26:10*; with suff. *כרמלו* *Ki. 19:23*; used of Lebanon, *ישר כרמלו* "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand *כרמל* *Lev. 2:14*, i. e. *grits, corns, polenta, early grain*; and thus by an ellipsis of a common word, *כרמל* *Levit. 23:14*; *2 Ki. 4:42*. In both the passages in Leviticus *כרמל* are offered on the altar with bread of the first fruits,

with which it is also joined, *Ki. loc. cit.*; and perhaps we may understand *grits, polenta* (*αλφρα*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, *א שבלת רכה ולחה* a fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. *הכרמל* *Am. 1:2*; *9:3*; *Jer. 4:26*; *Cant. 7:6*; fully *הר הכרמל* (the mountain of the garden), *1 Ki. 18:19*, *20*; without the art. *Isa. 33:9*; *Nah. 1:4*; *Josh. 19:26*. *Cant. loc. cit.* *כרמל* *ראשוך עליך* "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi *Palästina*, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [*کرمل* *Kurmul*. Robinson], a chalky mountain, *Josh. 15:55*; *1 Sa. 15:12*; *25:5*. See Relandi *Palästina*, p. 695; Seetzen in v. Zach's *Monatlicher Correspondenz*, t. 17, page 134.

The Gentile noun is *כרמלי* *1 Sa. 30:5*; *2 Sa. 23:35*; fem. *כרמלית* *1 Sa. 27:3*.

כרן [*Cheran*], pr. n. m. *Gen. 36:26*. (Arabia *כרן* i. q. *כנור* a harp.)

כרסא Chald. a throne, tribunal, i. q. Heb. *כרסא* (the double *s* being changed into *rs*, see the letter ר), *Dan. 5:20*; with suff. *כרסאיה* *Dan. 7:9*; pl. *כרסאין* *ibid.*

כרסם quadril. derived from Piel of the verb *כרס*, which see, for *כרסם* (see *כרסא*, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, *Psa. 80:14*. (Arabic *كرس* to cut off, to corrode, to depasture, to gnaw, to devour; Chald. *כרסם* to devour, depasture, as a locust.)

כרע TO BEND, TO BOW, used intrans. of the knee, *שם beugen* (vom Knie). (A kindred root is *כנע*, which see. ["Samar. *כנע* to lie down."] Just as from *כנע* is *כנף* leg, so from *כרע* is *כרע* *crus*, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, *כרע*, to be bowed down through age, or while at prayer.) Hence *Isa. 45:23*, *תקרעו כל בשר* "every knee shall bow." Hence used of a man, *כרעו אל פניהם* to bow

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *השתחויה*, Ps. 95:6. Followed by *ל* of pers. Est. 3:2, 5; Isa. 45:23; *לפני* Ps. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נפל*. Job 4:4, *בָּרָעוּם בְּרָעוּם* “falling (failing, or bowing) knees.” Psal. 20:9, *בָּרָעוּ וְנָפְלוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, *בָּרַע רַבִּין* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *בָּרָעוּ אֶפְסִים אֶרְצָה* “and they bowed themselves with their faces to the ground.” Hence *בָּרַע עַל אִשָּׁה compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPIHL—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

בָּרָעִים dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-schenkel, das Wadentein, vom Knie abwärts*), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كراع*), Lev. 11:21.

בָּרָפִים *fine, white linen, or cotton cloth*, Est. 1:10; Arab. *كرنس*, Pers. *كرباس*, Gr. *ἀράπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

בָּרַר a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *בָּרַל* and *בָּרוּל*. Hence *בָּר* prop. a round vessel, i. q. *בָּל*, *בָּלָה*.

(2) *to dance* (comp. *חול* No. 1; Gr. with a prefixed sibilant, *σκαίρω*), *to exult, to leap* (see *בָּר* a lamb, so called from its leaping); also, *to run*, whence *בָּר* No. 2, a camel's saddle (comp. *curro, currus, carrus, carrum*; Engl. *to carry*).

PIEL בָּרַר *to dance*, 2 Sam. 6:14, 16, i. q. *בָּרַד* in the parallel place, 1 Chron. 15:29. Hence *בָּרָדוֹת* dromedaries, from their bounding motion.

From *בָּרַר* in the first signification of *going round*, is derived the secondary triliteral *בָּרַד* to surround, and the noun *בָּרַר* for *בָּרַר* a circle, a circuit.

בָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred *בָּרַם*. Hence—

בָּרֶשׁ *the belly*, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *בָּרוּחַ* from the root *בָּרַח*, Jerem. 51:34; (Aram. *כְּרִישׁ* i. q. *בָּרֶשׁ*, Arabic *كش* the ventricle of ruminating animals, *كشاة* a woman with a large belly.)

בָּרֶשׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called *the sun* by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κῦρος*, *κύρος*, *ἥλιος*), and rightly so; for it is the Zend. *khoro*, *hur*, *ahurō*; Pers. *خور*, *دور* (compare Sanscr. *śr̥g*, *śr̥gi*, and the word most frequently used, *śr̥jja*); *בָּרֶשׁ* is a termination added, as in *בָּרֶשֶׁת*.—As to the opinion lately brought forward by U. Möller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *בָּרֶשׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *בָּרֶשׁ* uprightness), it is needless to do more than mention it.

בָּרֶשֶׁת [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *كارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

כָּרַת fut. *יָכַת*.—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *כָּרְתֵי הָעֵצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *כָּרִית* Levit. 22:24; more fully *כָּרִית שְׁפָכָה* Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *כָּרִית בְּרִית*; Gr. *ὁκία τέμνειν, τέμνειν σπονδάς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*). Commonly construed followed by עִם and אִת (אִת) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ל—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1. לַעֲיִי בְרִית בְּרִיתִי “I made a covenant with my eyes,” i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40.—(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה בְּרִיתוֹ לָנוּ בְּרִית, “now grant a league to us;” verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2.—(c) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִבְרַת בְּרִית, וְעַתָּה נִבְרַת בְּרִית, “now then let us vow to our God to put away all the wives;” hence בְּרִית דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וְתִבְרַת לְךָ מִמֶּהם, “and thou hast joined with thee (some) of them in covenant;” Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֶמְנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַזֶּה מִעַמּוּתָהּ “that soul (that person) shall be cut off from his people,” Gen. 17:14; Levit. 7:20, 21; עֲמֹם, עֲמֹם Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מִיִּשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַזֶּה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבָד. 1 Kings 2:4, לֹא־יִבְרַת לְךָ אִישׁ מֵעַל בִּסְמָא יִשְׂרָאֵל “there shall not fail thee (perish unto thee) a man from off the throne of Israel;” 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא־יִבְרַת כָּמֹךָ עָדָר “there shall not fail (i. e. cease) from you a slave;” i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתִית divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת and בָּרַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHAL—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא־תִכְרִית אֶת־חַסְדְּךָ מִעַם בֵּיתִי “that thou withdraw not thy mercy from my house.”

HOPHAL הִכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתָה, בְּרִיתָה.

בְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בָּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַבְּרִיתִי וְהַפָּלְתִי 2 Sa. 8:18; 15:18; 20:7, נָצַב (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בָּרַי, בָּרַי, אֶמְנָה). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בָּשָׂר [pl. בָּשָׂרִים] m. and בָּשָׂרָה f. by a transposition of letters, i. q. בָּבָשׁ, בָּבָשָׁה (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

בָּשָׂר an unused root. Arab. كَشَد to cut in, gain.

בָּשָׂר [*Chesed*], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (נשדים) may be derived from him. Compare אֲרַמְיָאֵר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

נשדים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יִשְׁבֵי בָבֶל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. בֵּית נִשְׁדִּים Isa. 47:1. Their country is called אֶרֶץ נִשְׁדִּים *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. נִשְׁדִּים f. (as in Latin *Bruttii*, *Samnites*, for their country), Jer. 50:10; 51:24, 35. נִשְׁדִּים into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence אֲרַמְיָאֵר Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بَدِيَّةُ الشَّام), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form *Χαλδαῖος*, *Chaldæus*, perhaps both this and the Heb. נִשְׁדִּים may be formed from a more ancient form כַּרְדִּי which is still preserved in the name; the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

נשדִּי emph. נִשְׁדִּיָּה pl. נִשְׁדִּיָּהִי Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

נשִׁה *παρὰ λεγύμ.* Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشَى Conj. I. and V. to be filled with food (Kamûs, p. 31).

נשִׁיחַ m. *an axe, a hatchet*, so called from cut-

ting down (נשִׁחַ), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

נשִׁיחַ (once fut. יִנְשִׁיחַ Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נָנַע and נָנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word נָנַע to totter, pr. in the ancles, to waddle, from the quadrilateral מְרִסָּה an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as נָנַע, נָנַע, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence נשִׁיחַ means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; הִמָּה נִשְׁלָה וְנָפְלוּ “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, נִשְׁלָה בְּרִפְיִי “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. נִשְׁלָה *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by נ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3. NIPHAL נִשְׁלָה fut. יִנְשִׁיחַ i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 כְּחִיב and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, נשִׁיחַ, נשִׁיחַ, נשִׁיחַ and—

נשִׁיחַ m. *a fall*, Prov. 16:18.

נשִׁיחַ unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. *λατρεύειν*), Phil. 1:4 (for Gr. *δύνανται ποιεῖν*). Like many Syriac words relating to worship (e. g. נְסִיחַ, נְסִיחַ, נְסִיחַ, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL נשִׁיחַ *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. נִשְׁחֵף, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. נִשְׁחֵפָה Exod. 22:17. LXX

φαρμακός, φαρμακείσθαι. Vulg. *maleficus, maleficus artibus inservire.*

Hence pr. n. אֲכַשֵּׁף, and the words which immediately follow.

כְּשָׁף only found in pl. קְשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֲכַשֵּׁף *an enchanter*, Jer. 27:9.

כָּשַׁר fut. יִכָּשֵׁר.—(1) TO BE RIGHT, like the cognate roots אָשַׁר, יָשַׁר; followed by לְפָנַי Est. 8:5, וְכָשַׁר לְפָנַי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

הִפְחִיל, *to cause to prosper*, Ecc. 10:10.

Hence כְּשָׁרָה, כְּשָׁרָה, and—

כִּשְׁרוֹן m. Syr. كَفْلٌ.—(1) *success, prosperity*, Ecc. 2:21; 4:4. See כְּשָׁרָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכָּתֵב. TO WRITE. (Arab., Syr., Ch. id. [“Æth. ቀጥብ: book, letter”].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כָּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, לִיהוָה pr. “he fills his hand with letters (er beschriftet seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. כָּתַב לְכָרֶם to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by לְ Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֲרָמִית “written in Aramaean letters.” Specially it is—(a) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(b) *to describe*, Jos. 18:4, 6, 8.—(c) *to inscribe, to put down in a list, men, citizens, or soldiers*, Ps. 87:6, יִכָּתֵב בְּכֹתֹב עַמִּים “Jehovah will count as he writes down the peoples:” Isa. 4:3, כָּל־הַכָּתוּב לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) *to write a sentence, i. e. to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PHEL i. q. Kal let. d, Isa. 10:1

Hence כְּתָבָב and the words immediately following

כְּתָב m. (with kametz impure) i. q. Syr. كَلَمٌ

Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכָתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Eze. 6:18; 7:22, לֹא כָתֹב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכָּתֵב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. *writing, [mark]*, Levit. 19:28; see עֲקֵצָה.

כְּתִיִּים and כְּתִיִּים Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses or Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscript. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אִישׁ כְּתִי בֶן חֲדָשׁ... אֲשַׁכְתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea in general, especially the Northern Greece, and the islands and shores of the Ægean sea*; (in the same manner as אֲרָם, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιεύς βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῆ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται. καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χέθιμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Πόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

בְּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i.e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **בָּתַח**.

בָּתַל an unused root; Arab. **كَتَلَ** to press into one; whence **كَتَمَ** a compact mass of clay. Hence—

בָּתַל m. [with suff. **בְּתִילִי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

בָּתַל Chald. id. Dan. 5:5; plur. **בְּתִילָא** (like **בָּרָא**, **בְּרִיאָה**), Ezr. 5:8.

בְּתִילִישׁ (prob. contr. from **בָּתַל**=**בְּתִילִי** and **יִשׁ**), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

בָּתַם unused in Kal.—(1) i. q. **כָּתַם** TO HIDE AWAY, TO LAY UP; see **בָּתַם**.

(II) to be soiled, stained; Syriac Pael **ܕܡܕܐ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **בָּתַח**, by a change of the letters **ח** and **ט**; see **בְּתִיחָם**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

בָּתָם m. a poetical word, gold; prop. that which is hidden away in treasuries, that which is precious (comp. **בָּנוֹר** and **בְּנוֹרָה**; Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

בָּתַן an unused root, perhaps i. q. **בָּתַם** No. I, and Æthiopic **በገረ**: to cover, to cover over, **ተገረ**: to clothe oneself, **ገረ**: a tunic, a vest. Hence—

בְּתִנָּה (only in absol. state) and **בְּתִנָּת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **בְּתִנָּתִי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **בְּתִיחָם**).

(The etymology is uncertain. Arab. **كَتَنَ**, Chald.

ܕܡܕܐ; Syr. **ܕܡܕܐ** is flax, linen; compare **ܕܡܕܐ** **ܕܡܕܐ** cotton, cotton cloth, Germ. Gotton, Gattun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **בְּתִנָּת** from the idea of covering, and clothing; see the root **בָּתַן**.) Plur. **בְּתִנָּתוֹת** Exod. 28:40; 29:8; 40:14; and **בְּתִנָּתוֹת** Ex. 39:27; const. **בְּתִנָּתוֹת** Gen. 3:21; Ex. 39:27; with suff. **בְּתִנָּתִי** Lev. 10:5.

בָּתַח [Derived in Thes. from the unused root **בָּתַח**, const. **בְּתִיחָה** f.—(1) THE SHOULDER; as to the difference of this from **בָּתַח**, see that word. (Arab.

كَتَفَ id.; whence is formed the denominative verb **كَتَفَ** to wound in the shoulder, etc.) On the shoulder (**בָּתַח** **עַל** Isa. 46:7; 49:22; **בְּתִיחָה** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **וַתִּתֵּן** **בָּתַח** **סִמְרִית** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין בְּתִיחָיו** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine,” they shall attack their borders, an image taken from birds of prey.

Plur. **בְּתִיחָיוֹת**, const. **בְּתִיחָיוֹת**, with suff. **בְּתִיחָיוֹתִי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

בָּתַר unused in Kal; prop. TO SURROUND, i. q. **בָּתַר**, see a long series of connected roots under the word **בָּתַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIFIL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by ק.

(2) *to put on as a crown, to crown oneself with anything* (see קתר). Prov. 14:18, יְכַתִּירוּ רֵאשָׁה "the prudent are crowned with knowledge."

Hence כְּתָרָה, and—

כְּתָר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις*, *κιδάρις*, Curt. iii. 3.

כְּתָר plur. כְּתָרוֹת f. *a capital*, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

כָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. כָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִכְתֵּשׁ a mortar.

כָּתַת fut. יִכְתֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio*, *percutio*; kindred root כָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. כְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL כָּתַת i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIFIL fut. יִכְתִּי *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִכְתֹּת *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence כְּתִיתָה, כְּתִיתָה.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֶד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, לָחַץ Chald. לָחַץ, לָחַץ a sheath, לָחַץ and לָחַץ a chamber, a cell; לָחַץ, Syr. לָחַץ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald.

לָחַץ, Arab. لحن etc. where *n* has sprung

from *l*. Compare λήθον, βέντιστος, for λήθον, βέντιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that

ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שֶׁלֶשׁ a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, אֶלְמִנֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

lo! אֶלְמִי Arab. ليل midst (compare λείριον, *lilium*); but on the other hand, elsewhere the exchange is

made by ך being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי, אֶלְמִי

אֶלְמִי a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. מְלָכָה godhead; see also the play of words, in לָחַץ and לָחַץ Mic. 1:13.—(c) more rarely with

ם, as מְלָכָה, Arab. جمجمة the skull.

(2) sometimes with ך, as מְלָכָה Chald. מְלָכָה and מְלָכָה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as מְלָכָה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see מְלָכָה (bupreln), מְלָכָה (Gärtchen), מְלָכָה (Anóthel), מְלָכָה (Anóthel, cup of a flower).

ל before monosyllables and barytone dissyllables, as מְלָכָה, מְלָכָה (comp. Lgb. 628), with suff. לִי; לָחַץ, לָחַץ in pause; לָחַץ, לָחַץ; לָחַץ, לָחַץ poet. לָחַץ, לָחַץ (Arab. ل, Æth. 𐩌, Syr. ܠ), a prefixed preposition, abbreviated from מְלָכָה, to which it is, to a considerable extent, synonymous; but with this difference, that מְלָכָה is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach, an* (εἰς) *hin, zu, gen*; Gr. *εἰς. πρὸς* with acc.; hence קָרַב followed by ל and ל to draw near to some one, לָקָח לְקָחָהּ to attain to anything, בּוֹא followed by ל and לְ Is. 60:4, 5, 13; לָקָחָהּ to sin against any one; very frequently used of the turning of the heart or mind to something, as לָקָחָהּ to be well disposed towards any one, לָקָחָהּ to wait for any one (barren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִשְׁמָעָהּ, desiring (see בָּקָחָהּ), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לָקָחָהּ, as לָקָחָהּ even to satiety, Eze. 39:19. לָקָחָהּ prop. interval...even to, i. e. between this and that, (page CXIV, B). לָקָחָהּ of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָקָחָהּ לָקָחָהּ "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הִבִּיתָ הִבִּיתָ "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, לָקָחָהּ הִבִּיתָ הִבִּיתָ "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *εἰς μύριας*, *πρὸς μύριας*; Germ. *an hundert*, 2 Ch. 5:12, לָקָחָהּ לָקָחָהּ "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *εἰς, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לָקָחָהּ (into) a king;" also, לָקָחָהּ to become (to be changed) *into* something, *zu etwas werden*. Gen. 2:7, לָקָחָהּ לָקָחָהּ "and man became a living soul" (comp. הִבִּיתָ No. 2, a); and without the verb substantive, Job 13:12, לָקָחָהּ לָקָחָהּ "your bulwarks (are become) bulwarks of clay." Lam. 4:3, לָקָחָהּ לָקָחָהּ "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see לָקָחָהּ), of pardoning (לָקָחָהּ), of consulting (לָקָחָהּ), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see לָקָחָהּ, לָקָחָהּ), of fleeing (לָקָחָהּ), especially in the imperative and future, see Lehrs p. 736; poet. also to other verbs, as לָקָחָהּ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, לָקָחָהּ, etc.

(b) *the dative of the possessor*, as לָקָחָהּ לִי (see under these verbs), there is to me, I have, לִי there is not to me, I have not (see לִי), לִי there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לָקָחָהּ לִי the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לִי).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Gracism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לָקָחָהּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לִי "to this (towards such things) my heart trembles," *gittert mein Herz für dich* folded; Isa. 19:22, לָקָחָהּ "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winte geschieht es*, for *auf den Wint*, in Folge und Kraft des Wintes, der Macht des Wintes gleichsam weichenb. It is thus put—(aa) after passive verbs, לָקָחָהּ לִי, let there be done of (by) you, Ex. 12:16; לָקָחָהּ לִי it was heard by Sannballat, Neh. 6:1; לָקָחָהּ לִי invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לָקָחָהּ לִי to be done by some one, Isa. 19:15; לָקָחָהּ לִי to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), לָקָחָהּ לִי a psalm of David, Ps. 3:1; 4:1, and לָקָחָהּ לִי Ps. 24:1; and without the nominative לָקָחָהּ of David, or *by David*, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לָקָחָהּ לִי לָקָחָהּ struck by the Sidonians, by Tyre, Gr. Σιδωνίων, Τύρου.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, לָקָחָהּ לִי "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply לִי, compare rather Ps. 128:6); Job 33:6, לָקָחָהּ לִי "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, לָקָחָהּ לִי "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לָקָחָהּ לִי

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר וְנִדְלָה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1, שִׁמְעוֹ שְׁלֹמֹה לְעָם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הִישָׁעָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִקָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); רָאָה לְעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called σχημα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τοῦ ἀνθρώπου, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many *genitives* depend on one *nominative*, as דְּבַר הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁנַן עֶשֶׂר שָׁנִים לְשִׁבְתָּ אֲבִירָם Gen. 15:3, compare Ruth 2:3; or where the *nominative* has an epithet adjoined, as אֲחִיר לְאַחֲמִירָה 1 Sa. 22:20 (in both these kinds of examples the *construct state* would be unsuitable, see Lehrs. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year נֹחַ לְחַיֵּי of the life of Noah;" and so רִאשֹׁן לְכָל the first of all, 2 Sa. 19:21, אֶחָד לָהֶם one of them; Eze. 1:6.—(c) as a *genitive marking material*, Lev. 13:48; Ezr. 1:11, and—(d) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as קָבִיב (adv.), קָבִיב לְ (prep.); מִתַּחַת (adv.); מִתַּחַת לְ (prep.); מִעַל לְ, מִחוּץ לְ, מִפְּנֵים לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, instead of the *accusative*, after active verbs (as is done in Chaldean, Syriac, and Æthiopic), e.g. לָקַח לְ Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an *accusative*, Isa. 8:1, "and write thereon with a common stylus לְמִדְּבַר this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, den Edhnen Issachar (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִירָם the ל may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding אֲבִירָם לְ to be the *accusative* of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition εἰς, and by a dative (Matthiæ, Gr. § 404), in Latin by an *ablative*. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צָרוּרָה לְאֶרֶץ purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְיִשְׂרָאֵל לְמִשְׁפָּט יָשִׁי "and as to princes let them rule justly." Ps. 16:3, לְקִדְשִׁים "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה quare? wherefore? why? Gr. εἰς τί; πρὸς τί; Germ. wozu? and לָכֵן, לָהּ, therefore, Gen. 4:23, "I have slain a man לְפָצְעִי because of a wound inflicted on me, וְלְהַצַּרְתִּי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַרְי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבַּרְי עָלַי "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשְׁכֶם on behalf of your lives," i. e. for the security of your life. So לָקָחַם לִי to fight for any one; לָחֹזֵק לִי to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינֵו "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵו "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצַדִּיק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הֲקִשִּׁים בְּנִיָּה לְלֹא "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, לְמַלְכֵּהוּ מַצְעִידֵהוּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶר like Tyre" (pr. as if he were Tyre); יָצָא לְחֶפְזִי he went out (from bondage) free; which is also expressed without לִי, יָצָא חֶפְזִי.

(B) More rarely לִי is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare *ל* letter B), like the Gr. *ἐν*, *ἐν* for *ἐν*, and the Germ. *zu* for *in*, as, e. g. *zu* *Seitig*; as לְיָד at one's side; לְיָמִין at some one's right hand (p. CCCLI, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפֶתַח מִדְּבָר "at the entrance of the city," Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינַי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנַי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לִי for the common *ב*, e. g. לחוץ Ps. 41:7, and לחוץ 2 Ch. 32:5, i. q. לְחוּץ without, outside; מִלִּפְנֵי מֶלֶךְ Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְשִׁמְתָהּ in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common לְאֹר; לְבֹקֶר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:21; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב עֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֵת צֵאת הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשִׁלֻשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשִׁלֻשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָיִם יָמִים "after two years;" 11:1. Some examples of לִי prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, וְכֵן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם בָּקָא by the day of the full moon (to the festival)," Germ. *zum* *Heft*.

(3) of the *condition or state in which* any one is, as לְבֵד in separation, i. e. separately; לְבֶטֶח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרַקְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לִי prefixed (as לְעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum*, to do, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open;" עַתָּה לְלָקֵחַ "a time to bring forth," Ecc. 3:2; לְעוֹף קִרְבָּה near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: לְעֲשׂוֹת מָה what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, for doing, לְעֲשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. יְהוָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, of doing, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that*, so that (one might do), Num. 11:11; Isa. 10:2.

(5) *even to*, until (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of*, because (see A, 6), Isa. 30:2.

(7) *in that*, while, when (one might do), לְאָמַר in that he said; לְפָנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֲשׂוֹת when he makes, Job 28:25 (for which there is בְּעֲשׂוֹת, verse 26).

(8) *as if*, *as though* (A, 9), 1 Sa. 20:20.

Farther, לִי is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, לְבָנוֹת הַחֵדְלוּ Germ. *zu*

törten auf zu bauen; Deut. 3:24, הָחֵלֵת לְהִרְאֹת "thou hast begun to shew." In such cases ל may be omitted, e. g. הוֹקִיף followed by a bare infinitive, Am. 7:8; 8:2; with ל prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, הִצִּיחַ, הִשָּׁחֵם, הִשָּׁחֵם, הִשָּׁחֵם, and the like.

Once ל appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِي for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading הָיָה לְךָ may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking הָיָה as a doubled infinitive, as in 1 Ki. 17:14.

ל Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20, הָיָה מְבָרָךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field מְבָרָךְ let thy dwelling be;" Dan. 2:29, הָיָה דִּי מָה "what shall come to pass" (unless here הָיָה be put for the fuller הָיָה לְךָ).

ל ["and ל 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לֹא, לֵי, לִי (compare לֹאֵל, לֹאֵל, לֹאֵל),

Aram. and Arab. لَ, ل, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike אֵל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לֹא הָעָלֹב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לֹא תִגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אֵל, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is אֵל), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in Thes.] Ex. 28:32, לֹא יִבְרָךְ "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 3-3-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אֵל No. 4), for לֹאֵל *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לֹא *without*; 1 Ch. 2:30, "and Seled died לֹא בְנִים *without* children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא דֶרֶךְ *without* a way, Job 12:24; לֹא אִישׁ *without* men, devoid of men, Job 38:26.

(4) It is, i. q. עַד *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לֹאֵל *impious*, Psalm 43:1; לֹאֵל *infirm*, Prov. 30:25.—(b) to substantives, as לֹאֵל *as if it were non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹאֵל *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹאֵל *used of God as not to be compared with mortals*, Isa. 31:8. As to the phrase לֹאֵל, see under לֹא No. 3. Some ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹאֵל should be rendered *I could not* (do any thing of the kind); compare however Chald. לֹאֵל, לֹאֵל Dan. 4:32.

With prefixes—

(A) לֹאֵל.—(1) A preposition of various significations, according to the various uses of the particle לֹא. —(a) *not in* (a certain time); compare לֹא of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לֹאֵל עַת־בְּרִיתָהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּיָמֶיךָ); Job 15:32, לֹאֵל יוֹמָהּ "before his time;" compare above לֹא for לֹאֵל No. 4.—(b) *not for* (some price); compare לֹא of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לֹאֵל Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לֹאֵל לֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לֹאֵל is used, as לֹאֵל לְיָדֶיךָ *without hand (of man)*, Job 34:20; לֹאֵל בְּיָדֶיךָ *not with*

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **ל**, without).—(d) *not through*; compare **ל** of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened **ל** **ל** not (blackened) by the sun." In some instances **ל** is also concisely used for **ל**; Isa. 55:2, **ל** **ל** "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over **ל** **ל** Lot according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14, **ל** **ל** "so that (men) could not touch their garments."

(B) **ל** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **ל** is often simply an affirmation, almost i. q. **ל** **ל** *lo!* 1 Sam. 20:37, **ל** **ל** "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **ל**). Hence the author of the Chronicles, instead of **ל** in the books of Kings, has often used **ל**, e. g. 2 Ki. 15:36, **ל** **ל** "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **ל** by *ἰδοὺ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **ל** is commonly used for **ל**, and in the same sense in Arabic **لَا**, see Lehrg. p. 834.

(C) **ל**—(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see **ל** A, 9. Elsewhere it is for **ל** **ל** Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **ל** is sometimes written for **ל** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **ל** is written for **ל**, 1 Sam. 2:16; 20:2; Job 6:21 [?] but several of these examples are uncertain.

Note 2. Some suppose the particles **ל** and **ל** to be compounded of **ל** and **ל**, but **ל** in these is the prefixed preposition; see p. ccciii, A, and below **ל**.

ל, once **ל** (Dan. 4:32 כח ב), i. q. Hebr. **ל**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **ל** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

ל **ל** "without pasture", [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **ל** **ל**.

ל **ל** ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

ל **ל** ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

ל an unused root. Arab. **لَب** Med Waw, *to thirst*; cognate to **ל** to burn; whence the noun **ל** which see.

ל (cogn. to **ל**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **ל** thou faintest;" followed by **ל** with inf. *to labour is vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **ל** **ל** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **ל** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **ל**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **ל** and—

ל ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

ל i. q. **ל** and **ל** TO WRAP ROUND, *to muffle*, 2 Sa. 19:5 (with this accord Sanscr. *lāt*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **ל** Job 15:11: see under **ל**.

ל adv. *gently*, see **ל**.

ל i. q. **ל** part. Kal of the root **ל** which see.

ל an unused root; Arabic **لَب** Conj. 17

Æthiopic ለለከ: to depute, to send a messenger; ሰለለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለገገ, ለገ and Lat. *legavit*.)

Derivatives, ለገገ, [ገገ], ለገገ, ለገገ, ለገገ, ለገገ, pr. n. ለገገ.

ገገ ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

ገገ an unused root, perhaps denoting the same as ገገ, ገገ. (Arab. ገ is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

ገገ suff. ገገ, ገገ, Isa. 51:4; plur. ገገ m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαῖωτα of Ptolemy.

[ገገ; see ገገ].

ገገ followed by Makk. ገገ, with suff. ገገ, ገገ pl. ገገ; and (what is the same)—

ገገ constr. ገገ, suff. ገገ, plur. ገገ (1 Ch. 28:9); with suff. once ገገ Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root ገገ. (Arab.

ገ, Syr. ገ, Æthiopic ገ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. ገገ (Hom. *φρένες*), *the soul, life* (bas *Lebensprinzip des Körpers*), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. ገገ verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see ገገ). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (ገገ) Ps. 57:8; 108:2; fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see ገገ, ገገ), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, ገገ; see, on the other hand, 1 Chr. 12:33, ገገ with a sincere heart. A heart that is wide (ገገ Prov. 21:4), great (ገገ Isa. 9:8), high (ገገ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, ገገ "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, ገገ "to destroy is in his heart." Isa. 63:4, "the day of vengeance ገገ is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). ገገ i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare ገገ heart, understanding; Lat. *cor*, Cic. *Tusc.* i. 9; Plaut. *Pers.* iv. 4, 71, and *cordatus*, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called ገገ Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, ገገ foolish, void of understanding, Pro. 7:7; 9:4; ገገ men of heart, i. e. understanding, Job 34:10. Job 12:3, ገገ "I also have understanding as well as you." ገገ Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see ገገ, Isa. 6:10).

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod.* 15:8; of heaven, *Deut.* 4:11. 2 Sam. 18:14, קָלַב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לְבִי], *Ch. id.* *Dan.* 7:28.

לָבָא & לָבָה an unused root, whence are derived לָבִיא, לָבִי, לָבִיָּה, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *luven, lúven, leuen*; Engl. *to low*; whence the Germ. *löwe, leu*; Gr. *λέων*. [In *Thes.* another origin is also suggested; Arab. *لى* to be voracious.]

לְבָאוֹת, לְבָאִים — (1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh.* 15:32; more fully בֵּית לְבָאוֹת 19:6.

לָבַב a root unused in Kal; prob. i. q. נָבַב (comp. *Job* 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See *Thes.*]; hence לָבָה, לָבָב, לָבָה the heart, and לָבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבַב pass. of Piel No. 1, to be deprived, to be void of heart, i. e. of mind, of understanding. *Job* 11:12, וְאִישׁ נָבוֹב וְלִבָּב וְעֵיר פָּרָא וְיָלַד אָדָם "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dullness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹב and וְלִבָּב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مَكْبُود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dullness in וְלִבָּב may not be drawn from the verb לָבַב itself, in the sense of hollowness [but has it such a sense?], so that וְלִבָּב may be almost the same as נָבוֹב. Others, by comparison of Syr. *ܠܒܒܐ* to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבַב — (1) denom. from לָבַב, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, *Heb Gram.* § 51, 2.

(2) denom. from לָבִיָּה to make such cakes, *Isa* 13:6, 8 (see לָבִיָּה).

לָבַב m. heart, see לָב.

לָבַב m. *Ch. id.* with suff. לָבָבָךְ, לָבָבָה *Dan.* 2:30; 5:22.

[לָבִיבוֹת see לָבִיבוֹת.]

לָבַד alone, see בָּד.

לָבֶה contr. from לָהֶבֶה flame, *Ex.* 3:2, like קָטִיל for הִקְטִיל; according to others, from the root לָבַב, לָבַב, Samar. to shine, to give light.

לָבָה f. of the word לָב heart, *Ezek.* 16:30; plur. לָבוֹת (see לָב) *Ps.* 7:10; *Pro.* 15:11.

לָבוֹנָה see לָבָנָה.

לָבוֹשׁ, לָבוֹשׁ m. (once f. see No. 2, from the root לָבוֹשׁ).

(1) a garment, clothing, *Job* 24:7, 10; 31:19; 38:14; *Est.* 6:9, 10, 11; specially a splendid garment. *Job* 38:14, וְיִתְנַבְּדוּ כְמוֹ לְבוֹשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. *Est.* 6:9, 10, 11; *Isa.* 63:1. Poet. used of the scaly coat of the crocodile, *Job* 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal.* 2:16 (where it is construed with a fem.); compare *Koran*, *Sur. ii.* 183, "Wives are your attire, and you are theirs." Compare also the verbs لَبَسَ, لَبَسَ to put on a garment; also to lie with a woman. More examples are given by *Schultens* in *Animadv.* ad *Ps.* 65:14.

לָבוֹשׁ *Ch. i. q.* *Hebr.* No. 1, *Dan.* 3:21.

לָבַט unused in Kal; Arab. لَبَطَ to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov.* 10:8, 10; *Hos.* 4:14.

לָבִי pl. m. לְבָאִים lions, *Psa.* 57:5; fem. לָבִיָּה lionesses, *Nah.* 2:13, see לָבִיא.

לָבִיא a lion, so called from his roaring, see לָבָא, a word altogether poetic, *Gen.* 49:9; *Num.* 24:9; *Deut.* 33:20; *Job* 4:11; 38:39; *Isa.* 5:29; 30:6.

etc. (Arab. لَبِيبَة, لَبِيبَة, also لَبِيبَة a lioness; Copt ΛΑΒΟΙ a bear [also a lion and lioness].) *Bocbart* considers, *Hieroz.* i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבָא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לְבָיָהּ, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לְבָיָהּ f. (for לְבָיָהּ), Eze. 19:2, a lioness.

לְבִיבֹת [the actually occurring form is לְבִיבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengeöffneter Eierkuchen, Stingen) [This depends on whether לְבָב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυρίδες. Vulg. sorbituncula.

לָבָן—(1) TO BE WHITE, unused in Kal, see לָבָן, לָבָן.

(2) denom. from לָבַנָה to make bricks, Gen. 11:3; Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מְלָבֵן.

לָבָן—(1) adj. f. לְבָנָה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. Laban, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבָן i. q. לָבָן No. 1, const. state לָבָן Gen. 49:12.

לָבָן Ps. 9:1 על מִוֹת לָבָן. Here some take לָבָן as a pr. name Labben of one of David's enemies; others regard לָבָן as servile and לָבָן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבָן to be the name of a musical instrument. Better to read לָבָן על מִוֹת לָבָן as in many MSS., with *virgins' voice* (עַל מִוֹת לָבָן Ps. 46:1) for the boys, to be sung by them. לָבָן being taken as a collective." Ges. add.]

לְבָנָה f.—(1) white, poet. for the moon, like לְבָנָה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [Lebanah], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לְבָנָה f. pl. לְבָנִים a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3. Arab. لبن id. Compare مَلَبَن.

לְבָנָה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبَنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לְבָנָה f.—(1) whiteness, transparency, Ex. 24:10.

(2) [Libnah], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לְבָנָה & לְבָנָה (Gr. λίβανος, λίβανωτός), [Arab. لَبَن, Syr. ܕܠܒܢܐ], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [Lebonah], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبّان, Rob. iii. 90].

לְבָנָה see שִׁדְדֹר לְבָנָה.

לְבָנוֹן (in prose always with art. הַלְבָנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount Lebanon (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called Lebanon, Libanus κατ' ἐξοχὴν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לְבָנוֹן).

Ch. טוּר תְּלָאָא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. תְּרִמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْعَة *Bekaa*, but it is, however, altogether a different place from הַלְבָנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palæstina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Eth.*

ላብሱ; Syr. دَحَف].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לְבוּשׁ בְּדִים Eze. 9:2, and לְבוּשׁ הַבְּדִים, verse 11, seq. Compare קִנְיָר.

(2) It has various figurative uses, Ps. 104:1, הוֹדוּ וְהִרְרֵה לְבוּשֵׁךָ "thou art clothed with splendour and majesty;" Job 7:5, לְבוּשִׁי רִמָּה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבוּשׁוֹ כְּרִים הַצֹּאֵן "the pastures are clothed with flocks;" לְבוּשׁ הַרְגִּים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; with justice, Job 29:14; terror, Eze. 26:16; salvation, 2 Chron. 6:41, etc.; compare the phrases in Homer, εὖναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִיק לְבוּשָׁי וְיִלְבָּשֵׁנִי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صَحِبَ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשִׁים Ezr. 3:10, and מְלַבְּשִׁים

1 Ki. 22:16; 2 Chron. 18:9; clothed with (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֶּשֶׁת.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הִלְבִּישׁ (in a Hebraizing form), to clothe followed by an acc. of the garment, and ? of pers. Dan. 5:29.

לבש see לבוש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος. Latin lacus, lacuna, from the root לָגַג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Lod*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Est. 2:33.

לָר an unused root; Arab. to contend, whence the pr. n. לָר and לָרִיד for לָרִיד son of contention.

לָה Ch. nothing, i. q. לָא: Dan. 4:32 כְּחִיב לָהּ.

לָה Deut. 3:11 כְּחִיב לָהּ, for לָא not.

לָהב an unused root; Arab. لَب; *Eth.* ለሀብ: to burn, to flame. The primary idea is that of licking, lapping, an idea which is found in roots beginning with the syllables לָה, לָר, לָע, and which is applied in various senses (see the root לָע), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהֵט, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לֶבָה**.

להבים m. pl. *ἀπαξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **Libyans**; as to the relation of the forms **לָוִי** and **לֵוִי** see p. CCXI, A.

להג an unused root; Arabic *لَهَج* prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence—

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עֲשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *Stüben*).

להד an unused root; Arab. *لَد* to press, to oppress; whence—

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָאָה** (comp. **לָאָה** and **לָהָה** TO BE Languid, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with **ל**, such as **לָהָה**, and the remarks on the root **לָוִי**. Comp. Lat. *languo*, and Germ. *lechen*, whence the frequentative *lechen*, *lech*, *lech seyn*.) It occurs once Gen. 47:13, **וַתֵּלֶךְ אֶרֶץ מִצְרַיִם מְצֹרֶת מִפְּנֵי הָרָעָב** “and the land of Egypt was exhausted through the famine.” (Chald. **לָהָה** often used to answer to the Hebr. **לָאָה**.)

להה unused in Kal; prob. i. q. **לָהָה** pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad*. I thus understand—

HITHPALPEL, part. **מְהִלֵּה** *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειράμενοι*, tempted driven (by a demon). Venet.

ἐξαιρώς. There is i. Syriac a secondary root derived from the idea of madness, **ܠܚܬܐ** to be frightened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לֹהֲטִים** *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָאָה**, **לָאָה** (compare p. CCXI, A), pr. to hide; hence to use occult and magical arts; whence **לֹהֲטִים** which see.

להט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **להב**.

להטים [plur. with suff. **לֹהֲטִיָּהֶם**] *incantations*, Ex. 7:11; i. q. **לָאָה**. See **להט** No. II.

להם unused in Kal. Arab. *لَهَم* to swallow down greedily, whence *لَهَم* greedy, a glutton. Cogn. is **לָאָה**.

HITHPAEL, part. **מְהִלֵּה** things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

להן compounded of **ל** and the pron. **הֵן** (which see), *therefore*, Ruth 1:13; i. q. **לָכֵן**.

להן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew **לָכֵן** p. CCCIII, A, on which account many have regarded this word to be compounded of **לָכֵן** and **הֵן**), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (sonbern), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

להקה f. only, 1 Sa. 19:20, prob. by a transposition of letters, i. q. **לֵהָקָה** *an assembly*. So LXX., Syr. Ch.; compare also **לֵהָקָה** 2 Sa. 20:14.

לו is three times put for **לָא** not; see **לָא** note 1.

לו דבר see **לָא דבר**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19; — [The power of this word as an *interjection* is taken as primary in Thes.]—(a) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare **אם** p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, **לו חָכְמוּ יִשְׁכְּלוּ זֶה**, “if they were wise (which they are not) they would understand this.” Jud. 13:23, **לוּ הָיָה יְהוָה לָקַח מִיָּדֵינוּ**, “if Jehovah pleased to slay us, he would not have accepted,” etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, “if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved.” (In verse 13 there is **כִּי** in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, **לוּ אֶנֶכִּי**, “and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand,” etc. Psalm 81:14, 15; compare **לוֹלָא**. There is an aposiopesis in this instance, Gen. 50:15, **לוּ יִשְׁטָמְנוּ**, “if Joseph should hate us, (what then?)” *wie? wenn Joseph uns verfolgte?* Well rendered according to the sense by the LXX. *μή ποτε*.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as *wenn es geschähe*) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; *wenn es geschähe! o wenn es doch geschähe!* A remarkable instance of this is Job 16:4, **לוּ יֵשׁ נַפְשִׁי בְּמָקוֹם נַפְשִׁי אֲחִירָה עֲלֵיכֶם בְּמִלִּים**, “if your souls were in my soul's place, I would make a league against you with words;” where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. **אם** C, 3), a preterite, Num. 14:2, **לוּ מָתֵנוּ**, “would that we had died!” Nu. 20:3, **לוּ נָמוּתָהּ**, but with a future signification, Isa. 63:19, **לוּ נִרְעָה**, “Oh that thou wouldest rend (heaven).” It is merely *concessive* in Gen. 30:34, **לוּ יְהִי בְרִבְרָךְ**, “let it be according to thy word.” (Arab. **لو** id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms **ܠܐ** Heb. **לו**, **לו** not, **לו** oh, that! As to etymology this particle seems to be kindred to the root **לוּה**, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as **לא**.])

לוֹא see **לוֹא**.

לוֹא see **לוֹא**.

לוֹב an unused root, kindred to **לָאב**. Arab. *ل* *thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and **לְבִים** Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Æthiopians. Comp **לְהִיבִים**. Arab. **لُوبِي** a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare **לָיִם**.

לוֹד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and **לְוִיִּם** Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוֹה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, “it is good for a man to **עֲלֵה**, to drink, to be merry, **לְוֹנוּ בְּעַמְּלוֹ** for this shall cleave to him (i. e. shall remain with him) in his labour.” Hence—

(2) to borrow, to receive as a loan, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like **Kal**, No. 1, to join oneself to any one, followed by **עַל** Num. 18:2, 4; Dan. 11:34; **עִם** Ps. 83:9; **אֶל** Gen. 29:34; “**אֶל** to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of **Kal**, No. 2, to lend. Isa. 24:2, **כְּכִלְוֶה בְּכִלְוֶה** “as with the lender, so with the borrower,” Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives **לוֹהָה**, **לוֹהָתָה**, **לוֹהָה** for **לוֹהָה**; also **לוֹה**, and pr. n. **לוֹה**.

לוֹן—(1) TO BEND, TO BEND ASIDE. (Arabic **لَوْن** Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, particip. **לוֹנֵה** *pervverted*, i. e. *perverses*, wicked (compare **עָוָה**, **עָשָׂה**, Prov. 3:32; Neutr. **לוֹנֵה**).

perverse, wickedness, Isa. 30:12. More fully, Prov. 14:2, לָלוּ דְרָכָיו "whose ways are perverse;" and Prov. 2:15, לָלוּ דְרָכָיו id.

HIPHIL, fut. יָלִיז (inflected in the Chaldee manner, like יָלִיז from לָן); i. q. Kal, to go away, depart, Prov. 4:21.

לָח m.—(1) *the almond tree*, Gen. 30:37.

(Arab. لَوْز, Syr. لَوْز). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in *ընդ-ող engus*; Lat. in *noz*; which, with a different inflection, is found in Hebrew, in לֶחֶם a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵזֶר [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לָח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לָח m. pl. לָחִים a table, tablet (Syr. لَحْم; Arab. لَحْم; Ethiopic ለጥረ: id.)—(a) of stone, on which anything was carved, or inscribed; לָחִים הַבְּרִית Deut. 9:9; לָחִים הַעֲוִדָה Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לָחִים the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φρενῶν, Æsch. Whence—

לָחִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לָחִשׁ with the art. הַלָּחִשׁ ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לָחִי—(1) i. q. לָחֵם No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לָחִי hiding, Isa. 35:7; and another form לָחִי intrans. hidden, secret; whence לָחִי secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לָחִי Jud. 4:21. Part. pass. f. לָחִי wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לָחִים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is לָחִי Ex. 7:11; see לָחִי.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13
Hence לָח and—

לָח m.—(1) *a covering, a veil*. Isaiah 25:7 הָלוֹם הָלוֹם הָלוֹם "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. *Lot*, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot*, Deut. 2:9; Ps. 83:9.

לָח ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לָח ("adhesion," or "garland," "crown," i. q. לָח from the root לָח) m.—(1) pr. n. *Levi*, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23. the ancestor of the tribe of Levi (לָח), which was set apart for the service of the sanctuary, and of which was the family of Aaron (לָח), to whom the priesthood was appropriated.

(2) patrón. name for לָח a *Levite*, Deut. 18:18; Jud. 17:9, 11; 18:3; Plur. לָחִים Josh. 21:1, sq.

לָח Chald. plur. emphat. לָחִים *Levites*, Ezr. 6:16, 18; 7:13, 24.

לָח f. *a garland, a wreath*, so called from the idea of *joining and bending* (see the root לָח); compare Arab. لَوَّى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لَوَّى fold of a serpent, Pro. 1:9; 4:9. Hence—

לָח (with the adj. termination לָח, like נֶחֱשֶׁת brazen, from נֶחֱשֶׁת, עֲקֻלָּתוֹ from עֲקָלָה, prop. an (animal), *wreathed, twisted in folds*.

(1) *a serpent* of a larger kind, Job 3:8 (as to this place see the root עָרָא Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, *a crocodile*, Job 40:25, seq.

(3) any *very large aquatic creature*, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לָחִי Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לָח an unused root, kindred to the root לָח (which see); Germ. rollen, to wind, to twist round, whence the following words.

לָח pl. לָחִים *winding stairs*, 1 Ki. 6:8. (Ch. id.)

לול only in plur. לולות, def. לולות, constr. לולות (of the form לולות which see), *loops*, into which the hooks (לולות) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulae*.

לול Gen. 31:42; Deut. 32:27, and לול Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לו if, and לא, i. q. לא not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לא אם (compare the remarks on the word לו). Followed by a preterite, Gen. 31:42, לול אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לול יהושפט אני נשא "unless I regarded Jehoshaphat," etc.

לול & לול pret. לו Gen. 32:22; 2 Sa. 12:16; לו Jud. 19:13, gerund לו Gen. 24:25; and so frequently, also לו ib. verse 23; imp. לו Jud. 19:6, 9; לו Ruth 3:13; Joel 1:13; fut. לו apoc.; לו 2 Sam. 17:16; לו Jud. 19:20; Job 17:2; conv. לו Gen. 28:11; 32:14. Part. לו Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לו, לו, לו, night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לו to lodge, to remain in any state), Psa. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:17, לו "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred לו my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לו against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לו against any one. Pret. לו Num. 14:29; fut. לו Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לו, לו Ex. 16:7; Num. 14:36; 16:11; part. לו Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לו, לו, לו.

לו TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לו throat. For לו Job 6:3, see the root לו.

It was aptly remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לו refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לו, as לו to lick up, to sip up; לו and לו id., לו (Arab لعظم, لعظم) to eat greedily, לו

Ethpe. to devour greedily, לו greedy, glutton לו, לו to lick up, to eat greedily, Syr. لو, لو a jaw: there is a similar power in the kindred syllable לו, לו, as לו (לו) to lick, לו to swallow down, and לו to eat, לו and לו to lick, lap (as a flame), i. e. to flame, compare Sansc. ली, to lick, Gr. λείω, λιχμῶω, λιχνεύω. Lat. LinGo, LiGurio, transp. GuLa, degutio, Germ. ledten, and with a prefixed sibilant schluden, schlingen.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לו, לו, לו and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לו, לו, לו, לו, Germ. ledten, ledzen), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לו); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לו), where more may be seen, לו, לו.

The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable la, lam, lab, lap; compare λῶω to lick, λάβρος, λάμπος, voraciously talkative, λαμός, λαμός the throat, λαμός voracious (an anthropophagite לו Ghûle; see לו),

λάπτω, λαφύσσω; Lat. lambō, labium; Pers. ل lip; German tippe, and the common words labbern, schluck

bern, (slappen. The signification of *deriding*, which comes from that of stammering (ψψ), is found in Greek in the same letters when transposed γελάω, γλεῖψη.

לִּיץ prop. TO STAMMER (compare לָעַץ, and the observations on לִּיץ); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and 29:17). To this answer Sansc. *lad*; Lat. *ludere*; Gr. *λασθη*, derision), Prov. 9:12. Part. *ῥα mockers, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare 7), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. **פִּרְשֵׁי** *an interpreter*, Gen. 42:23 (well rendered by the LXX. *ἑρμηνεύτης*, Onk. **פִּרְשֵׁי**); hence *an ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; **פִּרְשֵׁי** Job 33:23; *angel interceding with God on behalf of men*, *μεσίτης*, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one *μεσίτης* and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part
לִפְּלֵל scorers, mockers, Hosea 7:5, for מְלַפְּלֵל
Lehrg. p.316." Thes.]

HITHPALEL הִתְלַצֵּץ *to act foolishly, impudently,*
Isa. 28:22.

Hence מליצה, לציון.

לָרֵשׁ ["TO KNEAD with hands and feet, kindred to רָשָׁה, also רָבַשׁ, רָבַשׁ"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., *Ṭṣh*. אֶרֶשׁ: id.). Hence לָרֵשׁ.

["(2) *to be strong, firm*; Arab. لَاف Med. Ye, III, V., id. Hence לָפַף."]

לִישׁ pr. n. m. 2 Sam. 3:15 כְּתִיב; compare לִישׁ
8. 6.

לִי Ch. (for לָאוֹת, from the root לָו [“ of the form לָוֶה, לָוֶת, לָוֶת”]), prop. connection, *adhesion*; used as a preposition *by, with, like* the Syr. **ܠܕܐ**; Ezr. 4:12, **ܠܐܝܢܐ** i. q. Hebr. **לְעֵינַי**; French *de chez toi*.

לֵל see הֵל.

לִּיָּה an unused ["and doubtful"] root, i. q. לָח, whence ["perhaps"] לוֹחַ.

הַלְזָה see לָזָה

הֵלֵז see לֵז

לִזְוֹת f. *perverseness*, Prov. 4:24, from the root לָזָה ["or from לָזַן"].

רֶזֶק adj. (from the root רָזַק); pl. רִזְקִים (with Dagesh forte implied, Gramm. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 2:3; of new ropes, Jud. 16:7, 8.

חַל m. *vigour, freshness*, Deut. 34:7, from the root חחל.

חֶחֶל an unused root; Æth. ለሐዋ: to be beautiful, handsome, whence חֶחֶל cheek ["from the *fresh* colour"].

לָחִים or לָחִים (from the root לָחַם).—(1) that which is eaten, *food*; Job 20:23, וְיִסְקַר עֲלֵימָם בְּלֶחֶמָם, “and he shall rain upon them with their food,” i.e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (לָחִים) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for **בָּרָא** some MSS. and printed editions have **בָּרָא**. (Arab. **لَحْم** pl. **لَحْم** flesh.)

לח an unused root, *to be moist*; **Æthiopic** ለፀልፀ: *to moisten* (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לחל id., לחיה, לחיות, לחיה לחיה moisture, vigour. Hence לח [and לח].

לְחִי f. in pause לְחִי; with suff. לְחִי; dual לְחִי;
const. לְחִי Isa. 30:28; with suff. לְחִי Ezek. 29:4;
but לְחִי Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root **לָחַץ** 'הָקָה **עַל** לָחִי and 'הָקָה לָחִי **עַל** 'הָקָה **עַל** לָחִי to smite anyone on the cheek, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps 3:8, לְחִי הִכִּיתָ אֶת-כָּל-אֹיְבֵי "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, "וְהָאֶלְחָמִי בֶן־יֵעִיר אֶחָיוֹתָי הָהָאִי" "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 3s copies have לחם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. *λάγνος*, pr. to be greedy, like the kindred root לחם, לחל, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ. i. q. לחץ (kindred to לחץ, לחץ, לחץ), TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لخص* VIII. to compel, לחץ to set upon, to be importunate with, Samaritan לחץ 2.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ וימים לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, sibilavit, susurravit, to WHISPER, Greek *ψιθυρίζειν*, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. *كسب* to whisper in the ear, *كسب* Peal, to use enchantment] Arab.

لوحس to lick, to hiss as a serpent, whence לחש whisperers, i.e. serpents; Æth. *ለሐሰ*: id. also, to mutter, to speak softly; for the Gr. *γρῶζω*, ἁδρῶζω: to whisper into the ear; ἁδρῶζω: to whisper amongst themselves.)

PIEL לחש to whisper : mutter specially used of

the incantations of sorcerers, uttered in a mutter Particip. *לחשנים* *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i.e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. *صملا*). Prop. charms against enchantment; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. *قيّة*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. *ληδον, λίγδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κιστος, Cistus ladanifera*), (Herod. iii, 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח. —LXX., Vulg., render it *στακρή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לחש an unused root, i. q. Arab. *لطم* and *لطي* *to cleave to the ground*, and the Chald. *לחש* = לחש to hide; whence—

לחש f. a species of lizard, Lev. 11:30. LXX *χαλαβῶτης*. Vulg. *stellio*. See Bochart, Hiercs. i. page 1073. Zab. לחש a lizard.

לחש ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש fut. למש.—(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-snare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, וְלִמְשׁ עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

Pual, part. sharp, Ps. 52:4.

Derivative, pr. n. לְמִשָּׁה.

לילה for לילה, לילה = לילה a wreath, from the root לָלַח; pl. wreaths, festoons (Guirlanden, Gefestons), in architecture, 1 Ki. 7:29, 30, 36.

לילה Isa. 16:3, and Lam. 2:19 כְּחִיב ["once לילה Isa. 21:11 in pause, like לילה and לילה"], const. לילה Ex. 12:42; Isa. 15:1; 30:29; more often with הּ paragog. לילה* (Milél), in pause לילה, pl. לילות [Root לָלַח in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. ܠܝܠܐ, id. ["In all these cognate words there is a trace of הּ paragog.; see the note."] A word, beyond doubt primitive, from which the verb לָלַח to pass the night, for לָלַח, appears to be formed: [in Thes. לָלַח as implying obscurity, is derived from לָלַח]. Gen. 1:5, 14; Ps. 19:3, and so very often; לָלַח אַרְבָּעִים forty nights, Gen. 7:4, 12; לָלַח בְּכָל לַיְלָה all the night, Ps. 6:7; לָלַח בְּלַיְלָה in one night, Gen. 40:5; 41:11; לָלַח בְּהַיָּוָה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לָלַח Gen. 14:15; Ex. 13:22 (whence לָלַח יוֹסֵם Ex. 13:21; Lev. 8:35; Num. 9:21, and לָלַח יוֹם Isa. 27:3; לָלַח יוֹסֵם 34:10; Jer. 14:17); poet. לָלַח Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לָלַח לַיְלָה Psal. 16:7; לָלַח Cant. 3:1. לָלַח adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. לָלַח as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare חֲשָׁה).

(*) Note. לָלַח with הּ paragog. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לָלַח, לָלַח the region towards the south or north, for south and north (whence לָלַח, לָלַח, comp. לָלַח; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לילה m. Chald. night, Dan. 2:19; 5:30; 7:2, 1, 13

לילית f. prop. nocturna, from לָלַח, with the adj. term. fem. לִיְלִית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman "Εμποισα, about the *ὄνοκέντρουροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עֲלִיקָה*, *שְׁמִירִים*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

לִי see לִי No. 1.

ליש an unused root, i. q. *לֵשׁ* Med. Ye III. and V. to be strong, bold, *אֵלִישׁ* strong; also *לֵישׁ* strength, *אֵלִישׁ* strong, brave. [This root is rejected in Thes.] Hence—

ליש m.—(1) [In Thes. from *לֵישׁ*, a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. *لَيْش*, Chald. *לֵישׁ*, Gr. *λῆς*, ap. Hom. id.)

(2) [*Laiish*], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called *לַיִשׁ* and *לַיִשׁ* (which see), Jud. 18:7, 29; with the addition of הַ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לכר fut. לִכְר.—(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. *لكد* to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Jer. 7:24, וְלָכְדוּ לָהֶם מַתְּחִילִים "take the water before them."

(3) to take, to choose any one by lot. Compare

אֶת־ No. 7. Jos. 7:14, הַשִּׁבְתָּ אֶת־יִלְדֵי־יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פָּנֵי תְהוֹם יִתְלַבְּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מְלַבְּדִית and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַד imp. of the verb לָקַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לְכִי *agile*, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַד for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [*Le-cah*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכֵס "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכַן see לָ page cccii, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لَكَر, لَكَد, لَكَث Thes.].

לָלֹאֵחַ [the actually occurring form] see לָלֵי.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَم to strike, to beat with a rod), especially beasts of burden (whence מְלַמֵּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, מְלַמֵּד מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 9:4; to accustom oneself to any thing, followed by Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deut. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרְעוּת לְמִדָּתִי אֶת־דִּרְכֹּךְ "wickedness hast thou taught thy ways;" Jer. 13:21, לְמִדָּתִי אָתָּם עָלֶיךָ אֲלָסִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלִמְדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מְלִמְדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנֹשִׁים מְלִמְדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, מְלַמֵּד, מְלִמְדָה, לָמֹד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוּ poet. for לָ (like לָמוּ for לָ, see מוּ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוּאֵל ("by God," sc. created, see לָאֵל) [*Le-muel*], Pro. 31:4, and—

לָמוּאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמַד & לָמֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לְמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לְמִידָּה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Semitic לָמַל, inflected in the Aramaean manner לָמַלְל, springs the Gr. λάμπω; and from לָמַל, Syr. لَمَع, Ch. לָמַל, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָל to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לָמַל m.—(1) *a lamp, a torch* (see the root), Jud. 7:16. Job 12:5, לָמַל בָּזוּ "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לָמַל.

(2) *flame*, Gen. 15:17; Dan. 10:6.

לָפִידוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לָפָנִי prep. *before*, see לָפָנִים. Hence there has been formed a new adj. לָפָנִי (like סָפָנִי from 'סָפָנִי), *before, in front*, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, *to bend oneself*—(a) *to turn aside from the way*. Job. 6:18, יִלְפְּתוּ אֲדָחוֹת דֶּרֶכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) *to turn oneself back to see* (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. *mocking, frivolous contempt of what is good and upright*, Prov. 1:22; hence לָצוֹן i. q. לָצוֹן; Isa. 28:14; Prov. 29:8; from the root לָצוֹן.

לָצַץ a doubtful root i. q. לָצַץ, TO MOCK. Once in part. לָצַץ Hos. 7:5, unless this be for מְלֹצֵץ part. Pilel from לָצַץ.

לָקוּם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לָקַח Ex. 29:1, more frequently לָקַח with ה' parag. לָקַח Gen. 15:9, inf. absol. לָקַח Deu. 31:26; Jer. 32:14, const. לָקַח with pref. לָקַח (to be distinguished from לָקַח 2 fem. pret.), with suff. לָקַח.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, s. e. Hithpaël

[“Maltese *laqach*, *jylquach*, Vassali, p. 430”], G. λάχω, λαγχάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 7 of member, Eze. 8:3, וַיִּקַּח בְּצִיצֵת רֹאשִׁי “and he took me by a lock of my head,” born beym Ḳḥopf (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. *to take for oneself*, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering;” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, וַיִּקַּח אֶבְשָׁלוֹם “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, *to take for oneself*, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) *to take a wife*, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לְבָנִי “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּלְקַח לְבָנָיו מִבְּנוֹתָיו (וְשֵׁי). In the later books the usual expression is וַיִּשָּׂא אִשָּׁה, which see.—(b) *to take i. q. to take away* (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Ps. 31:14, וַיִּלְקַח נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)—” Gen. 5:24, וַיִּלְקַח אֱלֹהִים “for God had taken him away,” i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) *to take, i. q. to take possession of, to occupy*, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, *to take, to captivate* any one with blandishments, wisdom (jem. wodobuch einnehmen); Prov. 6:25; 11:30.—(d) *to send after, to fetch* any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אַחֲרָהּ “and he fetched Sarah;” Gen. 27:13, לֵךְ אַחֲרָי לֵךְ “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

* Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(a) *to take*, i. e. *to receive*, *empfangen* (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) *to receive with the ears*, i. e. *to perceive* (vernehmen), Job 4:12, compare נָחַם.—
(c) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִפְּל pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. **קָצַץ** and fut. —

HOPHAL חָפַל, pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. **אֵשׁ מִתְלַקַּחַת** Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see **Syn.** **הִתְלַקֵּךְ**.

Derivatives, מְלַקְחִים [מְלַקְחָה, מְלַקְחָה [?], מְלַקְחָה, מְלַקְחָה, מְלַקְחָה, pr. n. לְקַחְי, and —

לָקַח m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) *doctrine, knowledge*, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. **ܠܚܕ** to receive and learn; Gr. παραλαμβάνω and Lat. *accipio*, Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, the *discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִּקְחִי ("learned," "imbued with learning"),
[Likhi], pr. n. m. 1 Chron. 7:19.

קָטַף Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e.g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 8:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. **قَطَفَ** to collect any thing lying on the ground; Syr. **ܕܡܝܢ** Peal and Pael, used of collecting wood; Sam. 12:2, but Nasar. **ܕܡܝܢ** to collect." Thes.]

PUAL, Isaiah 27:12, and—

ΗΓΗΡΑΕΛ, Jud. 11:3, *to be gathered, assembled*
(of persons), Arab. and Aram. id.

I have ילקום and—

קָצִיר m. a *gleaning* of ears of corn, or of grapes.
Lev. 19:9; 23:22.

לָקַם see לָקַח. ["Arab. لَقِم to stop the way"]

לָקַק fut. לִקֹּק onomatopoet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָקַח , which see; also page cccxxxiv, B. Also Armen. լակել *lakiel*, is to lap; Arab. لَقَق a tongue.

PIEL, id. Jud. 7:6, 7.

לְקַיֵּשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מְקַיֵּשׁ the latter rain, and הַקֵּיִשׁ hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:10
(wheresome copies act as interpreters by reading **מִן**).

לֶקֶשׁ *m. hay of the latter growth, aftermowth,*
Am. 7:1.

לָשַׁד an unused root. Arabic لَسَد to suck; whence—

לֵשׁ m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, לֵשִׁי
לֵשִׁי "my vigour is changed," i.e. is dried up.

(2) *a sweet cake*; Nu. 11:8, **כֶּמֶץ** **לֶחֶם** "a cake of oil," an oiled cake; LXX. ἐγκρίς ἐξ ἐλαίου.

שֵׁן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Æthiop. ሐሳን: Aram. ܠܫܢܐ, ܠܫܢܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. լեզու *liezu*, Coptic ܠܥܓ, and even γλωσσα, in which γ is an addition; comp. λείσσω, γλαύσσω, γνόφος, νέφος, χλαίνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endowed with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare ܠܫܢܐ, لاس, لاس, ܠܫܢܐ. A secondary root is the Poel ܠܫܢܐ which see.) 'ב ܠܫܢܐ ܢܦܬ under the tongue of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of a *calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third tongue*, compare Sir. 28:15; and the verb ܠܫܢܐ). Ps. 140:12, ܠܫܢܐ ܠܝܐ "a man of tongue," i.e. a slanderer (but ܠܫܢܐ ܠܝܐ is an *enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i.e. as rightly given in the Chaldaee, let us bear false witness against him. Job 5:21,

לשון "the scourge of the tongue" (in German by a like figure, *Stafeln*). Pro. 10:31, לשון תהפכות, "a perverse tongue," i. e. deceitful; 17:29. Meton. —(a) for *speech*, Job 15:5, לשון ערבים, "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים, "the tongue of the Chaldeans." Genesis 10:5, איש לשונו, "every one according to his tongue," and even—(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות והלשונות, "all nations and tongues" (see Chald. לשון). It is applied—

(2) to inanimate things which resemble tongues—
(a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להט, להב, להט (En. ii. 684), compare ῥοπαλίων ὡς αὐτὸς πυρὸς, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erdrunge*); in the Arabian geographers لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁלַךְ; but used intrans. to throw oneself down. Hence—""]

לשכה f. i. q. לִשְׁכָּה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לִשְׁכוֹת, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لَسَمَ to break, e. g. stones with the feet. ["Arab. لَسَمَ to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called לִישָׁה and לִישָׁה.

לשון unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لَسَب, لَسَب, لَسَب, compare لَحَس, لَحَس, لَحَس"]

POEL לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מְלַשֵּׁן, מְלַשֵּׁן, מְלַשֵּׁן, for מְלַשֵּׁן, part. Piel, Ps. 101:5. (Arab. لَسَنَ to slander.) HIPHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עַמֵּי מְלָשָׁנָא וְלִשְׁוֹנָא "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لَسَعَ to pierce, to bore, لَسَعَ a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* or the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. תַּחַח, Sam. 18:21 to expand, whence אֶתְחַח: a garment of byssus, pr. more costly, large. Hence תַּחְתָּהּ.

לתך an unused root, prob. i. q. תָּךְ to be poured out, whence—

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. *μικροπος*. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. לָעַג to bite, whence מְלַתְעִים teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מֵיִם probably signifies water, i. q. מַיִם, and its most ancient form bore a resemblance to waves. In Æthiopic it is called *Mai*, i. e. water. ["To this answers the Greek name *Mū*, i. e. Phœnic. מו water."] It is interchanged—(a) often with the other labials,

as ב and פ, which see ["and even with ל, e. g. מִפְּתָח and מִפְּתָח"]—(b) with liquids, especially Nun, c. mp. מִם; Syr. م; Arab. م, م, م; Arab. م, م, م thumb; מִם pistacio; compare حَصْبَاءُ *pistacia terebinthus*, Lin. מִם; Arab. م, م to be fat. م, م a threshing

wam; שטם and שטם to be opposed to; ים and ים the mark of the plural; comp. the roots קנר, קנר, מוט, מוט. More rarely with י see p. ccccxii, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

י pref. formed from י what? where see the note.

י pref. i. q. י, which see.

י Chald. i. q. Hebrew י what? and also without an interrogation, י י that which, Ezr. 6:8.

מ m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מם.

מ (1) subst. m. strength, force, from the root מ No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וכלל and with all thy strength," i. e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מ "with (i. e. notwithstanding) the great might of thy sorceries," where we must join מ; Job 35:15. Hence—(a) מ with force of force, i. e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מ even to force, i. e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8.—(c) מ, i. q. מ but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) very, exceedingly, greatly, added to adjectives and verbs, as מ טוב Gen. 1:31; יפה מ 12:14; מ הנה 15:1. Emphatically doubled מ מ Gen. 7:19; Nu. 14:7.—Ps. 46:2, מ מ " (he is) an aid in distresses to be found greatly," i. e. he is found a strong aid.—(b) quickly, hastily, which is also connected with exertion of strength (compare Germ. bald, from the Lat. valde, and the Lower Germ. swieth, Anglo-Sax. swithe, very, Germ. geschwinde), 1 Sam. 20:19, מ "go down quickly." Vulg. festinus.

מ constr. מ f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ἑκατὸν, Syr. ܠܬܐ]. It is prefixed to substantives in absol. and constr. state, מ Gen. 17:17, and מ 25:7; it is more rarely put after them, and this is only in the later books; מ 2 Ch. 3:16. Dual מ (contr. for מ) two hundred, Gen. 11:23. Pl. מ—(a) מ more than one; hence with other numerals מ "six hundred," Ex. 12:37; מ "eight hundred," Gen. 5:7, etc. Once—(b) one hundred, as if centena, 2 Ch.

25:9 (compare verse 6). A less common form is מ (read מ), 2 Kings 11:4, 9, 10, 15, מ, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr מ id. Ecc. 8:12.

(3) the hundredth part, i. e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מ. Vulg. centesima. As to the centesima of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מ Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מ Ezr. 6:17.

מ once in pl. מ m. desires, Psal. 140:9. Root מ No. I.

מ for מ, commonly contr. מ (which see) a spot, a blemish. Dan. 1:4 [כ]; Job 31:7.

מ Milêl (from מ י as if quidquid).—(1) any thing whatever, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, לא מ, nothing, Deut. 13:18; אין מ id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מ לא מ not even any thing, Gen. 39:23.

(2) in any way (irgend, irgenwie), at all. 1 Sa. 21:3, מ לא ידע מ "let no one know at all of this matter."

מ pl. מ Ezek. 32:8, and מ m. Gen. 1:16 (from the root מ).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מ see under that word. מ the holy candlestick, Nu. 4:9, 16. Metaph. מ eyes the light of the eyes, i. e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מ f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidstoff). Vulg. caverna. Isa. 11:8. It may also be for מ, מ, مغارة cavern, מ and מ being interchanged.

מ dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מ No. II. It differs from מ which see.

מאונין Ch. id. Dan. 5:27.

מאיות see מאח No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת אש *food for fire* Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. سِكَاك spoon.

מאח an unused root; perhaps *to stain, to disfigure*, whence מאח, מאח which see.

מאחצים (from the root אצץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כל מאחציו כל "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. קל Dan. 5:2, 3, 23. In Targg. also defect. מן, Syr. مَان. It appears to be for מאנה, from the root אנה No. II. Arab. انى Conj. IV. to hold, whence مَان a vessel, مَان a ship, see page LXIV, A.

מאן not used in Kal, to REFUSE, see the verbal adj. (Syr. مَان, always impers. مَان I am wearied; Aph. to cease, to leave off. Cognate is מנע, see מן, p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם-מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאס [see note after No. 2]—(1) TO REJECT (opp. to בחר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בחר 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samue 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by ב Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מאסת שבט a despicable tribe, Eze. 21:18. Inf. מאס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned, rejected* (for impiety).

II. מאס i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מאד = מָסַד, and מאס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמְאָסוּ כְמוֹ מַיִם "let them melt away like water," i.e. perish. Job 7:5, עוֹרִי יִרְנַע וְיִמְאָס "my skin heals up and (again) runs with water."

[Note. In Thes. מאס is given as one article; the meaning here assigned to מאס No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפלה fem. *darkness of Jehovah*, i.e. thick darkness, from מאפל and יה = יה (like שְׁלֵהֲהָיָה Cant. 8:6). Jerem. 2:31, אֶרֶץ מִאֲפֵלָה "a land of thick darkness," used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמוֹת, and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מר to be bitter, sour; compare מאס, and מָסַס (Arab. مَار)."] Thes.]

HIPHAL הִמְאִיר, perhaps i. q. הִמְרִיר (compare מאס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סִלּוֹן מִמְאִיר "a thorn which causes pain," i.e. pricking. צִרְעַת מִמְאִיר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَار to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארה f. constr. מארת (from the root אר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv, A.

מבדלות (root בָּדַל plural *separations*, i.e. separated places. Josh. 16:9; הָעָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

מבוא m. (root בוא pl. -ים and -ות-.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, **מבוא** הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; **מבוא פתחים** "at the entrance of the gate."

(3) **מבוא השמש** the *entrance* (i.e. *place of setting*) of the sun, the west, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מבוכה f. (from the root בָּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מבול masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

מבונים 2 Ch. 35:3; כְּחִיב, for קְרִי מְבֻנִּים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מבוסה f. (root בָּוַס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

מבוע (from the root נָבַע) m. pl. -ים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَبِيع id.

מבוקה f. *emptiness*, Nah. 2:11, from the root בָּוַק; see בָּוַק.

מבחר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, **מבחר עממך** "thy most choice valleys;" Isa. 37:24, **מבחר ברקיע** "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, **עם מבחריו** "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

מבחר m. id. *choice*, 2 Ki. 3:19; 19:23.

מבט m. (for מְבַט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטִּי for מְבַטָּה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתִי for אֲבִיתָהּ, compare Hebr. Gr. m. § 27, note 2, b.

מבטא m. (from the root בָּטָא) *something rashly uttered*, followed by שְׁפָתַי Num. 30:7, 9.

מבטח (root בָּטַח) with suff. מְבַטְחִי, pl. מְבַטְחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מבליגית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, **מבליג** *cheering up*, see Lehrs. p. 514, where, to the instances ending with וֹת, may be added this in יִת-.

מבנה m. (from the root בָּנָה) *building*, Ezek. 40:2.

מבני [*Mebunnai*], see מְבַנִּי.

מבצר m. (from the root בָּצַר No. 2), [pl. -ים, once נִי- Dan. 11:15].

(1) *defence* (of a city), *fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is מְבַצֵּר, e. g. עִיר מְבַצֵּר לָרֹחַ Josh. 19:29, and מְבַצֵּר 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. מְבַצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבַצְרֵי Jer. 5:17, and with one only so put מְבַצְרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מְבַצֵּר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

מברח m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מבשם ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מבשים (from the root בָּשַׁל) masc. pl. *pudenda*, Deut. 25:11.

מבשלות pl. f. (from the root בָּשַׁל) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

מג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh*, *maé*, *mdo*; Sansc. *mahat*, *mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis*, *magnus*.) *מגל* by apposition, prince magian, chief of the magi, Jer. 39:3.

מגל see *מגל* under the word *מגל* No. I. 3, and *מג* No. 2, letter *g*.

מגביש ("congregating," compare Ch. *מגבש*), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מגלות (from the root *מגל* No. 1), plur. f. *small cords*, Ex. 28:14; see *מגלות*.

מגבעד (from the root *מגב*), fem. *the mitre* of the common priests, so called from its round form; different from *מגן*, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. *ܡܥܬܐ* cap, hat; Ethiop. *ቆብ*: mitre of priests and monks.)

מגד an unused root. Arab. *مجد* to excel in honour, in glory, *مجد* nobility, honour, glory. I have no doubt but that it is the same as *מגד* (*m* and *n* being interchanged), *مجد* to be chief, noble; whence *מגיד*, prince. Hence *מגנות* precious things, pr. n. *מגיד*, and —

מגד m. *something very precious or noble*. Deut. 33:13, *מגד שמים* "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deut. 33:14, *מגד תבואות* "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, *פרי מגדים* "most precious fruits." Cant. 4:16, and even without *פרי*, 7:14, *קל מגדים* "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. *ܡܥܬܐ* dried fruit.)

מגדו Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and *מגדון* (perhaps "place of crowds," from *מגד*, *מגדו*, [*Megiddo*, *Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. *Μαγδδών*; Vulg. *Mageddo*. *מגדו* the plain of Megiddo, 2 Ch. 35:22; *מגדו* the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, *الجيون*, Rob. iii. 177.]

מגדל & מגדול [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian *מגדול* (abundance of hills), which as a foreign name the Hebrews appear to have changed into *מגדל* (tower); see Champollion, *l'Egypte sous les Pharaons*, ii. page 79.

מגדיאל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מגדל pl. *ים* and *לח* (from *מגדל*), m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of *castles* themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of *watchtowers*, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, *rising up and higher* in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(a) *מגדל אל* ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. *Μαγδαλά*, Matt. 15:39, now *مجدل* [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) *מגדל גד* ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) *מגדל עד* ("tower of the flock"), [*tower of Edar*, *tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מגדנות plur. f. (from the root *מגד*), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מגוג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

i. 6, § 1). The Arabs call them *ياجوج وماجوج* *Yajûj and Majûj*, and they have many fables about them. Their king is called *ملك*, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assamani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i.e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8, **אֶרֶץ מַגְרִיךְ** "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מגור f. i. q. **מגור** *fear*, Pro. 10:24.

מגור f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מגור f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מגל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِنجل**, Syr. **ܡܢܓܠ** id.).

מגלה f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **מִגְלַת הַסֵּפֶר** "the volume of the book;" *kar' éxoghēn* the book of the law.

Syrian **ܡܢܓܠܐ**; Arab. **مِجْلَة**, according to

Kam. p. 1416 (not **مِجْلَة** as it is in Golius).

מגלה Ch. id. Ezr. 6:2.

מגמה f. (from the root **גם**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מִגְמַת פְּנֵיהֶם קְרִימָה** "the crowd of their faces looks straight on," *ihrer Gefichter Schaar ist vorwärts gerichtet*. Arab. **جَمَة**, *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מגן not used in Kal.

PIEL **מגן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** to make any one any thing, Hos. 11:8; comp. **مَجَانًا** gratis, prop. given. (To this seems to answer Arabic **مَكَّن** to be able; II. to give into one's power, 2 and 1 being interchanged.)

מגן com. (f. 1 Ki. 10:17); with suff. **מִגְנִי**, pl. **מִגְנִים**, const. **מִגְנִי** (prop. part. Hiph. from the root **מגן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِجْنَة**, id.) This word implies a shield of a smaller size and extent than **לִשְׁמִי**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מִגְן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מִגְנִי עִלְיָאֵלִים**, "my shield is with God," i.e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מִגְנֵי אֲרָץ** "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מגנה f. *a covering* (from the root **מגן**); once Lam. 3:65, **מִגְנַת לֵב** "covering of the heart," i.e. hardening, obstinacy; compare *κάλυμμα ἐπὶ τὴν καρδίαν*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى التَّلُوب** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Joe. Kimchi (the father) comparing Arab. **غاشية القلب** (i.e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מנעת f. (from the root **נע**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מגפה f. (from the root **גף**), with Tzere impure — (1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מגפיעש (perhaps **מגפיעש** "killer of moths"), [Magpiash], pr. n. m., Neh. 10:21.

מגיר kindred to **גיר**, **הִגִּיר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מִגְרֵי אֶל-חֶרֶב** "cast before," i.e. "delivered to the sword;" Syr. intrans. **ܡܓܝܪ** to cut down.

PIEL. מָגַר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרָן.

מָגַר Chald. Pael מָגַר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root מָגַר No. 2), *a saw*, 2 Sam. 18:31; 1 Ki. 7:9.

מִגְרָן ("a precipitous place," from the root מָגַר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from מָגַר No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions* of a wall (Xbfáæ), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֶיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root מָגַר). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb מָגַר No. 2, q. v., Eze. 36:5.

(2) *a place to which cattle is driven forth to feed, pasture* (from מָגַר No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) *any open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת as if from the sing. מִגְרָשׁ; but masc. gen., Eze. 27:28.

מָגַר with suff. מִגְרִי Psalm 109:18; and מִגְרִי Job 11:9; plur. מִגְרִים Jud. 3:16; and מִגְרִין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מָגַר No. 1), Psa. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מִגְרִין Jud. 5:10.

(2) *a measure* (from מָגַר No. 2), Job. 11:9; Jer. 13:25, מִנְתִּי מִגְרִי "the portion measured out to thee."

מִגְרָח Chald. *an altar*, Ezr. 7:17; from the root מָגַר.

מִגְרָר m. [with ה local מִגְרָרָה; const. מִגְרָר; once with ה local מִגְרָרָה 1 Kings 19:15]. — (1) *an uninhabited plain country, fit for feeding flocks, not desert, a pasture*, from the root מָגַר No. 2, *to lead to pasture*, like the Germ. *Ärft* from *treiben* (Syriac

מִגְרָר id.). Joel 2:22, מִגְרָר נָאוֹת "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֻנּוּ נָאוֹת מִגְרָר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִבְשׁוּ נָאוֹת מִגְרָר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִגְרָר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִגְרָר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּגְרָר *always the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי, שְׁמָרֶן, שְׁמָרֶן). מִגְרָר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שְׁמָמָה כִּמְדָר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדָרְךָ הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) *poetically the instrument of speech* (from מָגַר to speak), *the mouth*. Cant. 4:3, מִגְרָרִי נָאוֹה "thy mouth is pleasant" (parall. thy lips). LXX. *αλλία*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִגְרָר plur. מִגְרָרִי, twice contr. מִגְרָרִי Isaiah 65:7, and מִגְרָרִי Num. 35:5; inf. מָגַר Zec. 2:6; fut. יִמְדָר [with 1 conv. יִמְדָר].

(1) i. q. *to stretch out, to extend*, see HITPOEL and the nouns מָגַר, מִגְרָה, also מִגְרָה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμνος*, Lat. *metior, meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִגְרָר i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מִדָּר id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מִדָּר, Arab. Med. Ye, to be moved.

HITHPOEL, מִדָּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מִדָּר, מִדָּר, מִדָּר [and pr. n. מִדָּר].

מִדָּר m. *flight*, from the root מִדָּר (compare fut. מִדָּר Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְיִמְדָּר עָרֵב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדָּר as Pret. Piel from מִדָּר in an intrans. and intensitive sense, *the night is extended* [so taken in Thea.].

מִדָּר i. q. מִדָּר to extend, to measure, a root not used as a verb, from which come the nouns מִדָּר and מִדָּר No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מִדָּר fem. (from the root מִדָּר) — (1) *extension, length*. מִדָּר אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מִדָּר אֲנָשִׁי Isa. 45:14, and מִדָּר (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, מִדָּר מִדָּר "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מִדָּר מִדָּר a measuring cord, Zec. 2:5.

(3) i. q. מִדָּר No. 2, a garment, plur. מִדָּר Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּר m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מִדָּר Ezr. 4:13; 7:24. Syr. مَدْر.

מִדָּרָה ἄπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from Aram. מִדָּרָה (which see), i. q. מִדָּרָה; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. מִדָּרָה); or *heap, store-house of gold*; so that מִדָּר formative may indicate place compare מִדָּר dung, מִדָּרָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Saad.), and have expressed מִדָּרָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs מִדָּר and מִדָּר answer to one another in parallel members.

מִדָּר pl. with sufl. מִדָּרָה m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מִדָּר = מִדָּר.

מִדָּרָה m. (from the root מִדָּר) *disease*, Dent. 7:15; 28:60.

מִדָּרָה m. pl. *seductions*, Lam. 2:14, from the root מִדָּר, see Hiphil No. 3.

I. מִדָּר m. pl. מִדָּרָה (from the root מִדָּר). — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 19:19.

II. מִדָּר m. (from the root מִדָּר = מִדָּר), *extension, tallness*, 2 Sam. 21:20 קרי מִדָּר, אִישׁ a tall man, i. q. מִדָּר אִישׁ 1 Ch. 20:6; כהיב should be read מִדָּר, with the same meaning.

מִדָּרָה (contr. from מִדָּרָה מִדָּרָה what is taught? i. q. for what reason? Gr. τί μαθόν), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מִדָּרָה מִדָּר are not to be taken as closely connected; for מִדָּר as is very often the case (see מִדָּר B, 1) answers to מִדָּר interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, מִדָּרָה מִדָּרָה or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מִדָּרָה Ch. (from the root מִדָּר) *habitation*, Dan. 4:22, 29; 5:21.

מִדָּרָה f. a pile for burning, i. q. מִדָּר No. 3, Eze. 24:9; Isa. 30:33.

מִדָּרָה f. (from מִדָּר) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדָּרָה m. *throwing down, ruin*, Prov. 26:28, from the root מִדָּרָה.

מִדָּרָה pl. f. (from the root מִדָּר) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מִדָּרָה מִדָּרָה *hastily, urgently*.

מִדָּר f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدْر id.) Gent. noun מִדָּר a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *middle*.]

מִדָּר Ch id *Media*, Ezr. 6:2; Dan. 5:28; 6:12

Gentile noun emphat. **מְדֵיָה** כְּחִיב, *a Mede*, י"א. 6:1.

מְדֵי (contr. from **מְדֵיָה**) *what is sufficient*, 2 Ch. 30:3, compare the note under **מְדֵה**.

מְדֵי see י"א No. 2, b.

מִדְיָן m.—(1) *strife, contention* (from the root **מִדְ** see Niphal), pl. **מִדְיָנִים** Prov. 18:18; 19:13, and elsewhere in ירי, where כְּחִיב has **מִדְיָנִים**. See **מִדְיָן**.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city **مَدْيَن**), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—**מִדְיָנִי** the dromedaries of Midian, Isa. 60:6; **יּוֹם מִדְיָן** the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is **מִדְיָנִי** *a Midianite*, Num. 10:29; pl. **יָמִים** Gen. 37:28; f. **יָמִית** Num. 25:15.

מִדְיָן ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מִדְיָנָה fem. (from the root **מִדְ**) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; **קְנִי** **הַמִּדְיָנָה** Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מִדְיָנָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. **ܡܕܝܢܐ** id. [This word means *city*, as it is corrected in Thes.]; but **ܡܕܝܢܐ** signifies *city*.)

מִדְיָן *a mortar*, Num. 11:8, from the root **מִדְ**.

מִדְמָנָה ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מִדְמָנָה f.—(1) i. q. **מִדְמָנָה** *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מִדְמָנָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מִדְ (from the root **מִדְ**).—(1) *strife, contention*, only in pl. **מִדְיָנִים** Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מִדְיָנִי Gentile noun, only in pl. **מִדְיָנִים** i. q. **מִדְיָנִים** *Midianites*, Gen. 37:36, compare verse 28.

מִדְעָה & **מִדְעָה** (from the root **מִדְעָה** ["compensated by Dagesh as in verbs **מִדְעָה**"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. *συνειδήσεις*. (Ch. **מִדְעָה**, Syr. **ܡܕܝܢܐ** id.)

מִדְעָה see **מִדְעָה**.

מִדְקָרוֹת pl. f. (from the root **מִדְקָר**) *piercings* (of the sword), Prov. 12:18.

מִדְרֹךְ Ch. i. q. **מִדְרֹךְ** (from the root **מִדְרֹךְ**) *habitation*, Dan. 2:11.

מִדְרָגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (*Gelfenstige, Gelfentreppe*, compare *κλίμαξ* e. g. *κλίμαξ Τυρίων*), from the root **מִדְרָגָה** Cant. 2:14; Eze. 38:20.

מִדְרֹךְ m. (from the root **מִדְרֹךְ**) *a place which is trodden*, Deu. 2:5.

מִדְרָשׁ m. (from the root **מִדְרָשׁ** No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, **מִדְרָשׁ** "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that **מִדְרָשׁ** like the Arab. **مدرس** means any book, but this is incorrect.

מִדְרָשָׁה (the actually occurring form), see **מִדְרָשָׁה**.

מִדְרָתָא with the art. **הַמִּדְרָתָא** pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מִדְ, **מִדְהָ**, **מִדְהָ**, **מִדְהָ**, **מִדְהָ** (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like **מִדְ** of persons: *quid?* Gr. *τί*; **WHAT** (Syr. **ܡܕܝܢܐ**, Arab. **مَا**), in a direct interrogation, Gen. 4:10, **מִדְ** *what*

hast thou done?" Isa. 38:15, **מָה אֲדַבֵּר** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** **יְהוָה** לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **הַחֲכִמָּה מָה** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בְּצֹעַ** "what of profit?" Ps. 30:10. **מָה דְּמִיּוּת** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quas similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לָּךְ** "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי** "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לָּךְ וְלִשְׁלוֹם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לָּךְ לָרֶדֶךְ בְּצָרִים** Hos. 14:9; and followed by **אֵת** Jer. 23:28, **מָה לָּתֵבֶן אֶת־הַבֶּקֶר** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **مَا لِي وَمَا لَكَ**, and Greek *τί μάχασι κάμοι*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(e) indefinite pron., *anything, something, whatever*, more fully **מָה וְכֵן** for **מָה וְכֵן** which see. (Arab. **مَا شَيْء** anything, whatever.) Proverbs 9:13, **בְּלִירְעָה מָה** "he doth not care for anything." 2 Sa. 18:22, **וְיֵהִי מָה אֲרוּצָה** "whatever there is, let me run." Job 13:13, **וְיַעֲבֹר עָלַי מָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **ܐܝܬܐ**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רָאִיתֶם עֲשִׂיתִי** "what you have seen me do;" **מָה** *thr* *sahest*, *daß* *ich* *that*. Nu. 23:3, **לֵךְ מָה יִגְדֹּל לִי** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ ἐάν μοι δείξῃ*. Syr., Ch. 3, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *τί*; *quid?* Exodus 14:15, **מָה תִּצְעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **مَا**. Gen. 28:17, **מָה הָיָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹבוֹ אֹהֲלֶיךָ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֶהְיֶה תוֹרַתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזָרְתָּ לְאֵלֶיכָה** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כִּדְבָר מָה נִצְטָדֵק** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear **יִהְיֶה מָה** **מִדְּמִי** what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אֲדָבֵךְ מָה יִדְבֹּק בְּדַבְּרוֹ** "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. **مَا**. Job 31:1, "I have made a covenant with mine eyes, **מָה אֶתְבּוֹנֵן עַל־בְּתוּלָה** how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **مَا**). Cant. 8:4, **מָה תִּעֲרִיר וְיִתְעַרְרִי אֶת־הָאֵהָבָה** "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **מָה**); compare below **בְּמָה** Isaiah 2:22, and **בְּמָה** Job 21:17, and **לָמָּה** letter b. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **مَا**, **مَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **בְּמָה**, **בְּמָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **בְּ**.—(a) *for what* (price)? see **בְּ**, B, 9; Isa. 2:22, **בְּמָה נִחְשָׁב הוּא** "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see **בְּ**, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **כְּמָה** (compare as to the article after **כְּ** of similitude, page cccxi); Syriac **ܕܡܐ**; Arabic **كَم**; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **כְּמָה רָחְבָּהּ** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **כְּמָה מַעֲשִׂים** "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **כְּמָה שָׁנִים** "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) מִלֵּל (Milēl, for מִלָּה), and מִלָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ו and the name יהוה (see Noldii Concord. Part. p. 904); three times מִלָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לְ causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. הֵן מִלָּה and with Makk. הֵן מִלָּה (see הֵן No. 1, b), *why then?* (Arab. لِمَ, emphat. لِمَاذَا); Gen. 25:22, מִלָּה הֵן אֲנִי “why then am I?” why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, as the Syr. لَمَّا, لَمَّا; Ch. לָמָּה, לָמָּה; *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִצְחָק הָאֱלֹהִים עַל, לָמָּה יִצְחָק “wherefore should God be angry because of thy voice?” for *lest* God be angry. Well in the LXX. *iva μή*, Vulg. *ne forte*; Syr. لَمَّا, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form لَمَّا accurately answers מִלָּמָה Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and מִלָּמָה, which, Dan. 1:10, is even put after a verb of fearing, just like לֵאמֹר, “for I am afraid of my lord the king יְהוָה לֵאמֹר מִלָּמָה יִרְאֶה לֵאמֹר lest he see;” Theod. *μή ποτε*. (Arab. from لَمَّا, لِمَ *why?* is shortened لَم

not, like פִּמָּה, פִּמָּא from פִּמָּא

(4) **לְמַדָּה** *on account of (that) which, because that,* from **לְ** *on account of* (A, 6), and **מֵדָה** *relat.* So once, 1 Ch. 15:13, where contr. **לְמַדָּה** for **לְמַדָּה** *"because that from the beginning," etc.* (Compare **לְמַדָּה** *enough*, 2 Ch. 30:3.)

(5) עֲרִיָּה (*é ri*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) **מִמָּה** prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form מֶּ is found *everywhere* in pause, also before ׀ and ׀, whether Mak-kaph be inserted or omitted, as מֶּמֶּלֶךְ Zec. 1:9; מֶּלֶּךְ ׀ Jud. 9:48; more rarely before ׀ Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; ׀ Josh. 22:16; Jud. 8:1; ׀ Gen. 21:29; ׀ 1 Ki. 9:13; also ׀ 2 Ki. 8:13; ׀ Gen. 31:32.—(b) Very frequent is מֶּ, before letters which are not gutturals, followed by Dag. forte

conjunctive, as מִה־יָדָךְ Jud. 1:14; מִה־שָׁמוֹ Ex. 3:13; מִה־יְהִיָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as מִה־הוּא Nu. 16:11; מִה־הִיא Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes מִה־, followed by Dag. coalesces with the next word, as מִלֵּכִים for מִלֶּכֶם Isa. 3:15; מִזֶּה Exod. 4:2; מִתְּלָאָה Mal. 1:13; מִדִּינֶה (which see), and followed by a guttural, מִחֵם for מִיָּחֵם Eze. 8:6 (also the pr. names מִכְּבֹדִי, מִכְּבָּנִי).—(d) מִיָּה is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, ב), מִיָּה חֵרֶל Ps. 39:5; 89:48; Job 26:2 מִיָּה עֲלִיָּה 1 Sa. 20:1; also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); מִיָּה מִשְׁפָּט הָאֵשׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לִמָּה 1 Sa. 1:8; בִּמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and בִּמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than בִּמָּה); followed by Dag. forte, בִּמָּה־ךְ Jud. 16:5.

מה once מא (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. *מִהַּ* *what*
it is that, that which, Dan. 2:28.

With pref. כִּמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה id. 7:23. Comp. Heb. לָמָּה letter *b*.

מָה־הָא or מָה־הִיא not used in Kal; prob. to

DENY, TO REFUSE; Arab. نَهَى and نَهَا to prohibit, to forbid (compare as to verbs of negation p. XXI, A). Hence—

HITHPALPEL הִתְחַלְּפֵל *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

מְהוּמָה *f.* (from the root הוּם, *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. **מְהוּמָה** *deadly disturbance*, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

מְהוּמָן (i. q. Syriac ܡܚܡܢ “faithful;” also, “eunuch,” as being a faithful servant of his master, from the root **מָחַן**, [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

מְהֵטָבֵל ("whom God benefits," a Chaldee form for **מְהֵטֵב אֵל**), [*Mehetabel, Mehetebeel*], pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 38:30.

מהיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מהיר** No. 2.

מהלל i. q. Ch. **מהלל**, Heb. **מָלַל** (comp. p. CCXI, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מהלך masc. (from the root **הלך**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מהלכים** Zec. 3:7, part. Hiph. from the root **הלך** are leaders, companions.

מהלל m. (from the root **הלל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מהללאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מהלמות pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הלם**.

מהמרות pl. f. *ἀναξ λεγόμεν*. Ps. 140:11, *streams, whirlpools*, from the root **המר**, which see. Comp.

مهمر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מהפכת fem. (from the root **הפך**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, *המהפכת אלהים את סודם* "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מהפכת f. (from the root **הפך**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (morin jemand trumm gefesselt worden). Compare **פר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:19:26. 2 Chr. 16:10, *בית המהפכת* "the house of the stocks," a prison.

מהיר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهير** to be diligent, acute-minded, see Pi. No. 2, and **מהיר**.

PIEL מהיר—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **הביא קמח** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מהיר הפלט** "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מהיר קהרת למצא** "how then hast thou found it so quickly?" Ex. 2:18. **מהיר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

NIPHAL מהיר properly *to be precipitate*. Job 5:13, **נצח נפילים נמהרה** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **מהיר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid*, precipitate in flight, Isa. 35:4.

Derivatives, **מהיר, מהיר, מהרה** [pr. n. **מהיר**].

II. **מהיר** TO BUY, specially a wife, for a price paid to the parents (**מהיר**). Kindred verbs are **מיר** which see, and with **ה** hardened **מיר, מיר**, Exod. 22:15.

מהיר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מהיר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מהירה fem. *hastening, celerity*, Ps. 147:15; whence **מהירה** Eccles. 4:12; **מהירה** Ps. 147:15; and **מהירה** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מהיר ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מהירות plur. f. (from the root **החל**) *deceitful things*, Isa. 30:10.

I. **מהיר** properly i. q. **מה** *what, (that) which*, pleon. joined in poetic language to the prepositions **ב, ל, מ**, so that there are formed the separate words **מהמהיר, מהמהיר, מהמהיר**, like **מהמהיר** for **מהמהיר**, **מהמהיר** for **מהמהיר**, **מהמהיר** for **מהמהיר**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and

Lehrgeb. page 629. As **מָזַל** and **מָזַל** see in their respective places **מָזַל** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מָזַל** i. q. **מָזַל** Arab. **مَال** *water* (see **מָזַל**), from the unused root **מָזַל**. [See Job 9:30 (כחב); see more in Thes.]

מָזַל *to flow*, see **מָזַל**. [See Thes.]

מֹאָב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מָזַל** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrah, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מֹאָב** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מֹאָב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מֹאָבִי** f. **מֹאָבִיָּה** Ru. 4:5; 2 Ch. 24:26.

מֹאָבִי i. q. **מֹאָבִי**, **מֹאָבִי**, which see, *over against*, Neh. 12:38.

מֹאָבִי m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **מֹאָבִי** for **מֹאָבִי**, a word irregularly formed so as to correspond with the word **מֹאָבִי** which is added in the sentence. Compare Lehrg. p. 374, note.

מָזַל—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مَال** Med. Ye. Figuratively *to be dissolved with fear and alarm* (compare **מָזַל**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt with fear and alarm*, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מָזַל** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מָזַל** **מָזַל** Metaph. Job 30:22 קרי **מָזַל** "thou hast dissolved my welfare;" כתיב **מָזַל** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt with fear and alarm*, Nah. 1:5; Ps. 107:26.

מָזַל an unused root. Arab. **مَال** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מָזַל**, **מָזַל**, **מָזַל**). The verb itself in Pilel **מָזַל** is perhaps found, Hab. 3:6, "(God) standeth **מָזַל** and moveth the earth," compare LXX., Ch. But see under **מָזַל** Poel.—Besides this, hence is derived the noun **מָזַל**.

מָזַל m. (from the root **מָזַל**) Prov. 7:4, and Ruth 2:1 קרי **מָזַל**, *familiarity, acquaintance-ship*, and coner. *an acquaintance, a friend*.

מָזַל f. id. Ruth 3:2.

מָזַל fut. **מָזַל** TO TOTTER, TO SHAKE (kindred to **מָזַל** and **מָזַל** ["**מָזַל** Med. Ye, to turn aside from right

מָזַל to incline, comp. Syr. **مَال** to waver," see Thes.]), e. g. used of the mountains, Ps. 46:3. Isa. 54:10; of a land or kingdom, Ps. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מָזַל** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **מָזַל** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **מָזַל**, fut. **מָזַל** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **מָזַל** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **מָזַל** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כתיב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מָזַל m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying anything on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see **מָזַל** No. 3.

מָזַל f.—(1) i. q. **מָזַל** No. 2, *a bar, staff*, 1 Ch. 15:15. **מָזַל** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

מָזַל i. q. **מָזַל** TO PINE AWAY; specially *to be brought to poverty*, Lev. 25:25, 35, 39, 47 SOME

have absurdly referred to this root the pr. n. מִיָּדָר, מִיָּדָר, מִיָּדָר, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָלַל No. II., נָמַל No. I.); with an acc. of pers. Gen. 31:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמִלֵּתֶם אֶת עֵרְלַת לִבְבְּכֶם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deut. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַמִּלּוֹ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל to cut down. Impers. Ps. 90:6, לְעֵרֹב מוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHAL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ הַצִּוּיָּם כְּמוֹ יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלֵה.

מול Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic عمل, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is عمل الى. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case מ in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of נָמַל for נָמַל; comp. Gerin. 608, 609. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root מוֹל i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזָה אֶל מַחְזָה "window over against window."

With other prepositions prefixed—(1) מוֹלֵם to wards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מוֹל הַר גֵּרִיזִים towards mount Gerizim;" Josh. 9:1. Specially מוֹל פָּנֵי prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah מוֹל פָּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[מוֹלֵם adv. over against, Neh. 12:38.]

(2) מוֹלֵם — (a) prop. from before, i. q. מוֹלֵם, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מוֹלֵם בְּקֵצִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מוֹלֵם שֵׁלֶמָה (prop.) from the face of the garment," as if בִּידָה, hart vom Oberleibe weg.—(b) of tarrance in a place; 1 Ki. 7:39, מוֹלֵם נָגַב "on the south side;" Num. 22:5, "and he (the people) is dwelling מוֹלֵם by my side," mir zur Seite. Followed by מוֹלֵם on the fore part, in front of any thing, Exod. 28:27; 39:20.

מולדת ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מולדת f. (from the root יָלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Ezek. 16:3, 4; מוֹלָדָה מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

מולדת f. circumcision, Ex. 4:26; root מוֹל.

מוליד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מוֹל (for מוֹל, מוֹל, from the root מוֹל), n. spot, a stain, blemish (Syr. مَوَل id., Arab. عيب and عيب a spot; specially of small pox; Gr. μωμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, 24; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

מוֹכֵב n. (from the root מוֹכֵב), the circuit (of a house), Eze. 41:7.

מוֹסֵד (from the root מוֹסֵד) only found in pl. מוֹסְדוֹת Jer. 51:26; constr. מִיָּדָר, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 7:28. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוסד m. i. q. **מוסד** No. 1. Isa. 28:16, **מוסד** מוסד "a founded foundation," i. e. firm; compare **יסר** Hophal.

מוסדה f. — (1) *foundation*, Ezek. 41:8 קרי, where the **חביב** is **מיסדות**.

(2) *an appointment (of God), a decree*. Isa. 30:32, **מוסדה** מטה "the rod sent by God;" compare the root **יסר** Kal, and Pi. No. 2.

מוסד m. (from the root **סכך**), *a (covered) portico*, 2 Ki. 16:18 קרי, where there is in **חביב** **מיסד**.

מוסר for **מאסר** (from the root **אסר**), only in plural **מים** and **ות** — m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוסר** and **ות** — [*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוסר m. (from the root **יסר**) — (1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, **מוסר** מוסר; 23:13, **מוסר** מוסר "withhold not correction from a child." Job 12:18, **מוסר** מוסר "he loosens or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, **מוסר** מוסר "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דעת**, **חכמה**, Pro. 1:2; 4:13; 6:23; 23:23.

מועד m. (from the root **יעד**), plur. **מועדים** and **ות** —

(1) *a set time* (see the root Kal No. 1). — (a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **מועד** מועד "about this time next year." Jerem. 8:7, "the stork **מועד** knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **מועד** מועד "the vision belongs to a time (somewhat remote)," Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully **מועד** יום Hos. 9:5; 12:10;

מועד the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare **חג** No. 2). — (b) *of space of time*, as appointed, defined, i. q. **מועד** Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. **מועד** Dan. 7:25.

(2) *an assembly* (comp. **מועד** No. 2 [in **יעד**]). Job 30:23, **מועד** מועד "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **מועד** מועד "called to the assembly;" elsewhere **מועד** מועד. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned **מועד** מועד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians **المروج**,

el Burj, el Burz; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **מועד** מועד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκήνη τοῦ μαρτυρίου*), and Vulg. (*tabernaculum testimonii*), who have taken **מועד** as if it were the same as **עדות** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מועד** מועד of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **מועד** מועד "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (**גבוהות**) and *seats of the prophets*; I have said more on this in the preface to Gramberg's *Religionsideen des A. T.* vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מועד m. (from the root **יעד**) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוֹדֵר Lam. 1:15.

מוֹעֲדָה pl. f. מוֹעֲדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֲדוֹת]; compare מוֹעֵד No. 1, a.

מוֹעֵד f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוֹעֵד "cities of refuge" (Syr. حِلْجَة refuge, shelter, port; حِلْجَة place of refuge).

מוֹעֲדִיהָ ("assembly of Jehovah"), [*Mo-adijah*], pr. n. m. Neh. 12:17."

מוֹעֵד see עָד.

מוֹעֵף m. verbal part. Hoph. from the root עָפָה, *darkness*, Isa. 8:23.

מוֹעֵצָה f. i. q. עֲצָה (from the root יָעַץ) only in plur. מוֹעֲצוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁבְּעוּ מִמּוֹעֲצֵיָהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹעֲקָה f. verb. of Hoph. from the root עָקָה a *heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים a *miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means a *beautiful*, or *splendid deed*, for מוֹפְתִים, although from the origin having been overlooked, Tzere of the last syllable ת is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אֲתוֹת וּמוֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. אֲתוֹת וּמוֹפְתִים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שָׁמַר Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפְתִים is also —

(2) a *sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אֵלֶּה 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) a *sign of a future event, a portent*, i. q. אֵלֶּה No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me וּלְמִסְתֵּימֵינוּ (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אֲנִשֵּׁי מוֹפֵת, men who in their persons shadow forth future events, Eze. 12:6, 11; 21:24, 27.

מוֹרֵץ — (1) TO PRESS, whence part. מֹרֵץ *oppressor*, Isa. 16:4, and the noun מֹרֵץ. Kindred is מִצָּה to squeeze out.

(2) prob. in general to *separate*, like the Arab.

Med. Ye. Hence —

מוֹץ Zeph. 2:2; more often defectively מִן m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹן, מוֹנָה, מוֹנָה). Isa. 41:15. Ps. 35:5, יִהְיוּ כְמוֹן לְפָנֵינוּ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצָא (from the root יָצָא) pl. const. מוֹצְאֵי m.

(1) a *going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the promulgation of an edict (see the root, letter l). Dan. 9:25.

(2) the place from which one goes out, hence a gate, Eze. 42:11; 43:11; מוֹצָא מַיִם a fountain of waters, Isa. 41:18; מוֹצָא כֶּסֶף a vein of silver, Job 28:1; מוֹצָא רֶשֶׁת a place fertile in grass, Job 38:27; absol. also the East, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, וְעָרַב תְּרִינוּ מוֹצְאֵי בֹקֶר "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) that which goes out, is produced, as מוֹצְאֵי שִׁפְתַּי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) origin, stock, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹצְאָה f. of the preceding — (1) [pl.] origin, springing, Mic. 5:1.

(2) pl. מוֹצְאוֹת *cloacæ*, where filth is carried away, see מוֹצֵא, מוֹצְאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוֹצֵק m. (from the root יָצַק to pour), something poured out, cast. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹצֵק m. in pause מוֹצֵק (from the root יָצַק) *what is narrow* (opposed to רָחֵב). Job 37:10, מַיִם רַבִּים בְּמוֹצֵק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצֵק in this place does not mean poured out.

מוצקה f. (from the root **פצק**), a tube for pouring through, *Zec. 4:2*.

מויק not used in Kal. ["Arab. **مائي** med. Waw, to be light, foolish."]

HIPHIL **הִמְיַק** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **הִמְיַק** id.; compare *μῶκος, μωκάω, —άμαρ, μωκίζω, se moquer* [Engl. to mock]).

מוקד m. (from the root **קדד**)—(1) *heat, burning, Isa. 33:14*.

(2) *dry wood, faggot, Ps. 102:4*.

מוקדה f. (from the root **קדד**)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel, Lev. 6:2*.

מוקש m. (from the root **קש**)—(1) *a noose, a snare, by which wild beasts and birds are caught, Am. 3:5. מוקשי-מוקש the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **רוח**, **רוח**), Job 40:24.*

(2) *Metaph. used of a cause of injury. Ex. 10:7: מוקש יהיה זה לנו למקש "how long shall this man be a snare to us?" i.e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14.*

Plur. **מוקשים**, once **מוקש**—*Ps. 141:9*.

מור see **מור**.

מור not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **מיר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ل** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מיר** No. II.

HIPHIL **הִמְיַר**—(1) *to exchange any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by פ of the thing with which any thing is exchanged, Ps. 106:20; Jer. 2:11; Hos. 4:7.*

(2) *absol. to change. Ps. 15:4, "he sweareth מיר and changeth not (sc. his mind);" i.e. does not violate his oath. Ps. 46:3, מיר ארץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).*

NIPHAL **יִמְר** (as if from the root **מיר**), *to be changed, Jer. 48:11.*

Derivative, **מורקה**.

מורא m. (from the root **מיר**)—(1) *fear. Gen. 9:2, מוראכם "the fear of you." Deu. 11:25; also, reverence, Mal. 1:6.*

(2) *that which is feared or revered, specially spoken of God (compare **מורא**), Isa. 8:12, 13; Ps. 76:12.*

(3) *a stupendous or wonderful deed, Deut. 26:8; 34:12; Jer. 32:21. Pl. מוראים Deu. 4:34.*

מורג m. *Isa. 41:15; plur. מורגים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), מורגים 1 Chr. 21:23 (from the root **מרג**), tribulum, a threshing wain; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.*

מורד m. (from the root **ירד**)—(1) *a declivity, a country abounding in declivities, Joshua 7:5; 10:11.*

(2) 1 Ki. 7:29, **מנשה מורד** work hanging down, pensile work, festoons.

מורה m. pr. part. **Hiphil**, of the root **ירה**—(1) *a shooter, darter, archer.*

(2) *the early rain, see the root Hiphil No. 1, 2.*

(3) *one teaching, Isaiah 9:14; 2 Ki. 17:28; a teacher, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מורה מי כמוהו who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. Job 35:11, מלפני מנהגות ארץ ובעוף השמים יחבטנו, LXX. *δυνάστης*, perhaps from the Aramaean use of **ܡܢܗܓܐ** *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מורה** a teacher. Others regard **מורה** h.l. as i. q. **מורה** Psal. 9:21, and **מורה** fear, the object of fear and reverence.*

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מורה** אלון Gen. 12:6, and **מורה** אלני Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **מורה** the hill of the teacher, in the valley of Jezreel, Jud. 7:1.

I. **מורה** masc. (from the root **מרה** to stroke), a razor, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מורה** Ps. 9:21 כתיב i. q. **מורה** terror, which is given in קרי by way of explanation.

מורס (from the root **מרט**) m. *destruction. Isa. 18:2, מורס ומורס "a mighty and destructive nation." Others take מורס as part. Pual from מרט for מורס fierce, active. [So Ges. in Thes.]*

מוריה see **מוריה**.

מורש m. (from the root **ורש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת נח ("the possession of the Gittites"), [*Morosheth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתאי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

י. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPIL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא ימיש מעשות פרי** "and it shall not cease to bear fruit."

II. מורש i. q. **מורש** and **ימש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPIL, id. Ps. 115:7, and Jud. 16:26 קרי.

Derivative, pr. n. **מושי**.

מושב (from the root **ושב**) plur. constr. **מושבאי** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מושב** dwelling-place, Lev. 25:29. **עיר מושב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מושב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

מושי ("yielding" ["prob. for מושיה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also משי 1 Chr. 6:4. Patron. itid. מושי for מושי Nu. 3:33; 26:58.

מושכות f. pl. pr. part. act. from the root **שך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

מושעות pl. f. (from the root **ושע**) salvations deliverances, Ps. 68:21.

מור pret. **מת** (compare Syr. **ܡܪܬ**). — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **ר**, compare **דרש**, **דוש**, etc., so that the original stock would be **mrt**, compare Sansc. **mri**, to die, **mrita**, dead, death; also **mdth**, **muth**, **müh**, **méth**, **méd**, to kill; Malay, **míta**, to kill and to die; Zend. **mreté**, **mereté**; Pehlev. **murdeh**, **mard**, mortal, man; Pers. **مردن** to die; Gr. **μυρός**, i. q. **βροτός**; Lat. **mors**, **mortis**, **Morta**, ap. Liv. Andr.; Germ. **Mord**; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **הקרה** by the hail-stones than," etc.; Jud. 15:18, **אמית בצקא** "I die of thirst," Eze. 5:12; and with **כפלי** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הרני**); land which lies untilld, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הארמה חשב** (compare Arab. **ميت** to be untilld, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עמכם חכמה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קנות**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. **ein Toter**, **ein Kranter**, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

PILEL **מותח** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPIL **המית**, 2 pers. **המתה**, 1 pers. with suff. **המיתי** 1 Sa. 17:35, **המיתי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרני**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **קמתים** killers, prob. angels of death. Job 33:22.

HOPHAL הוּכַח *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָכַח, מְכַחְתָּה, and —

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָוֶת דְּלִי deadly weapons, Ps. 7:14; יָשָׁן מָוֶת to sleep the sleep of death, Ps. 13:4. מָוֶת 1 Sa. 20:31; 26:16, and אִישׁ מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעֵרֵי מָוֶת the gates of death, of Hades, Ps. 9:14; הַדְרֵי מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. *Seuche* Job, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to מַלְאִים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With הַ parag. מוֹתָא Ps. 116:15; plur. מוֹתָאִים Eze. 28:10; Isa. 53:9. [But see מָוֶת as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root מוֹתָר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַ with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root מִזַּבַּח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזֵּג an unused root, i. q. מִצֵּד (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

מִזְגָּ m. *mixed wine*, i. e. spiced [Cant. 7:3], κεράσμενον ἀκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מִזָּה an unused root, i. q. מִצָּה (which see); Arab. مز to suck; hence —

מִזָּה m. adj. once Deu. 32:24, מִזָּה רָעָב *emaciated, or exhausted with hunger*.

מִזָּה ("fear," "trepidation," from the root מִזָּה), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶן (for מוֹנֶה ["like מַעַל for מַעֲלָה." Thea.], from the root מוֹנֶה), plur. מוֹנוֹת *cells, barns, storehouses*, Ps. 144:13; LXX. *ταμεία*.

מָוֶתָה (from the root מוֹת No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָוֶן m. (from the root מוֹן No. 1), *food*, Gen. 45:23.

מָוֶן Ch. id. Dan. 4:9.

I. **מָוֶן** m. (from the root מוֹר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָוֶן** (from the root מוֹר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net, or snare*, from the Aramaean מוֹר to spread out.

מָוֶן an unused root, i. q. מָסַס, Ch. אֶתְמָסַס *to flow down, to fear*. Hence pr. n. מָוֶן.

מָוֶן an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حزم I., IV., to bind a girth round a beast, حزام a girth of a beast, and مَسَكَ to hold, to restrain, مَسَكَة a fetter. Hence —

מָוֶן Ps. 109:19; Isa. 23:10, and —

מָוֶן m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלוֹת f. pl. pr. *lodging places, inns* (Arab. مَنَازِل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلک البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מָזָל, and the circle of them מִזְלוֹת; compare מִזְרוֹת.

מָזָל m. (from the root מָזַל; whence the Arabic مَزَج to draw out, the letters ז and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלוֹתָה only in the plur. מִזְלוֹת id. Exod. 27:3; 38:3.

מְזַמְּרָה f. (from the root **זָמַר**).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. **מְזַמְּרָה** (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence **אִישׁ מְזַמְּרָה** *a fraudulent man*, Pro. 12:2; 14:17; **פַּעַל מְזַמְּרָה** id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מְזַמְּרָה m. (from the root **זָמַר**, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מְזַמְּרָה f. [only in pl. **מְזַמְּרוֹת**], (from the root **זָמַר** to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מְזַמְּרָה only in pl. **מְזַמְּרוֹת** f. (from the root **זָמַר** to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מְזַמְּרָה (from the root **זָמַר**), m. *smallness*.—(a) of time in the expression, **מְזַמְּרָה מְזַמְּרָה** “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, **אֲנָשִׁים מְזַמְּרָה** “few men.”

מְזַמְּרָה an unused root, prob. i. q. **זָרַר** to be separated, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence **מְזַמְּרָה** *a bastard*.

מְזַמְּרָה m. (from the root **זָרַר**), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מְזַמְּרָה pl. f. **ἀπαξ λεγόμεν**. Job 38:32; prob. i. q. **מְזַמְּרָה** (see the letter **ל**), *the signs of the Zodiac*; prop. lodgings; Chald. **מְזַמְּרָה**. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that **ל** is often softened into **ר**, but that very rarely *vice versa*, **ל** is hardened into **ר**, is removed by the examples, p. CCCXXI, A, which might easily be increased.

מְזַמְּרָה (from the root **זָרַר**), *the rising of the sun*; always however used of *the east*, Psalm 103:12; **מְזַמְּרָה** to the east of Jericho, Josh. 4:19. *Towards the east* is **מְזַמְּרָה** (acc.) Neh. 12:37; **מְזַמְּרָה** Deu. 4:47; **מְזַמְּרָה** Exod. 27:13, and **מְזַמְּרָה** Deut. 4:41.

מְזַמְּרָה m. pl. Job 37:9; properly part. Pi. of the root **זָרַר** those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. **زاريات** and **رامسات** scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. *ἀρκτοῦρια* (fort. leg. *ἀρκτα*, *ἀρκτοῦρος*). Others regard this as the same as **מְזַמְּרָה** Job 38:32.

מְזַמְּרָה const. **מְזַמְּרָה** m. (from the root **זָרַר**), *place which is sown, field*, Isa. 19:7.

מְזַמְּרָה m. (from the root **זָרַר** to scatter), pl. **יָם** and **חַל** prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a cup of wine, Am. 6:6.

מְזַמְּרָה m. adj. (from the root **מָחַח**).—(1) *fat*, especially used of a fat sheep. Arab. **مَحِيح** a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare **מָחַח** Isa. 5:17.

מְזַמְּרָה (from the root **מָחַח**) *marrow*, Job 21:24; (Arab. **مَخ** and **نَخ**, Aram. **ܡܚܐ** id.

מְזַמְּרָה i. q. Aram. **ܡܚܐ**, **ܡܚܐ** TO SMITE, TO STRIKE, used poetically for the common **מָחַח**. Followed by **פָּה** i. q. **פָּה** (2 Ki. 11:12), to clap the hands. Ps. 98:8, **נְהַרְוּ יַמְתָּאֲרָכָה** “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of **יָד**. Inf. with suff. **מְזַמְּרָה**.

מְזַמְּרָה Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek **μάχουμαι**, **μάχου**; in Hebrew **מָחַח**, **מָחַח** (נָכָה). Some have referred to this **מָחַח** l. **מָחַח** Dan. 5:19; but this is part Aph. from **מָחַח** keeping alive.

PAEL **מָחַח** id. followed by **יָד** to strike upon one's hand, i. e. to hinder, restrain. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase **ضرب على يديه**.

ITHPAEL, *to be fastened upon with nails* (Germ. *angefchlagen werden*), Ezr. 6:11.

מְזַמְּרָה m. (from the root **מָחַח**) *a hiding-place*, Isa. 32:2.

מְזַמְּרָה m. pl. id., 1 Sam. 23:23.

מְזַמְּרָה f (from the root **מָחַח** No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מִחְבְּרוֹת f. pl. pr. part. Pi. of the root **חִבַּר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 28:3.

מִחְבֵּית (from the root **חָבַת** to cook) for **מִחְבֵּיתָה** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מִחְנֵרֶת f. (from the root **חָנַר**) a *girdle*, *belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **مَحَا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο-ίμι**—; with a prefixed sibilant **σμάω**, **σμός**, **σμήχω**, **σμόςχω**. The theme **μάσσω** is yet more nearly approached by **משח** (מָשַׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמָּח** Ps. 109:13 (for **יִמָּחַ**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמָּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִדְבְּקֶיךָ לְמַחֹת קִלְדִּין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to those who corrupt kings, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת קִלְדִּין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. מָחָה i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. **מָחָה** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **עֲשֵׂנוּם מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מָחָה** for the common **מָחָה**; see sing. **מָחָה** for **מָחָה**; comp. **מָחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מִחוּגָה f. (from the root **חָגַג**) *compasses*, Isaiah 44:13.

מָחוֹ m. [root **חָוָה**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حَوْز** border, side, region). ["a refuge, hence a port"].

מָחוּיָאֵל & **מָחֻיָאֵל** (perhaps "struck by God," for **מָחוּיָאֵל**), [Mehujael], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מָחוּיָאֵל 1 Ch. 11:46 (where one would have expected the singular **מָחוּיָאֵל**), [Mahavite], Gentile noun, whence is not known.

מָחוֹל m. (from the root **חָוָה** No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [Mahol], pr. n. m. 1 Ki. 5:11.

מָחוּלָה or **מָחֻלָה** f. i. q. **מָחוֹל** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מָחוּזָה m. (from the root **חָזָה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מָחוּזָה f. (from the root **חָזָה**) a *window*, 1 Kings 7:4, 5.

מָחוּזִיאוֹת ("visions"), [Mahazioth], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. **מָחָה** No. III. Arab.

IV. to be marrowy as a bone, to be fat as a sheep, whence **מָחָה**, **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Marct**, **Marct**, marrow, whence with **r** inserted, **Mart**, **Mart**, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii. p. 73.)

מָחָה m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחָה קָרְלוֹ** according to the Targ. "the striking of his battering-rams."

מָחִידָה (perhaps "a joining together," from the root **חָוָה** Pa. **חָוָה** to join together), [Mehida], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מָחִיָּה f. (from the root **חָיָה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. **מָחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **חַיָּה**), or *a stroke* (from the root **מָחָה**). Lev. 13:10, וּמָחִית בָּשָׂר חַי בְּשָׂאָתָא "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מָחִיר m. (from the root **מָחָר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **חִנָּם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

מַחְלָה m. (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחְלָה f. i. q. **מַחְלָה** *disease*, Ex. 15:26.

מַחְלָה f. see **מַחְלָה**.

מַחְלוֹן ("sick," from the word **מַחְלָה** and the termination **וֹן**), [*Mahlon*], pr. n. m. Ruth 1:2; 4:9.

מַחְלִי (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מַחְלֶה f. (from the root **חָלָה**), *a cave*, Isa. 2:19.

מַחְלִיִּים m. pl. (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

מַחְלָף m. *a slaughter-knife*, once in plur. **מַחְלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabb. **חַלְפָּה** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

מַחְלָפוֹת plur. f. (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, **ܡܚܠܦܐܬܝܢ**, **ܚܠܦܐ**, Jud. 16:13, 19.

מַחְלָצוֹת plur. f. *splendid*, or *costly garments*, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** ⁵⁻⁶ a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

מַחְלָקָה, suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **סָלַם**), and so in pr. n. **הַמַּחְלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (*ἐφημέρια*, *εὐχέραι*), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלָקָה Ch. id., plur. **מַחְלָקָן** Ezr. 6:18.

מַחְלָה m. (from the root **חָלָה**, **Æth.** **ሕለዎ**: to sing, **ሕለዎ**, *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ሕለዎ**: a song, also *κιθάρα*. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

מַחְלָת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מַחְלָתִי [*Meholathite*], Gent. n. from **מַחְלָה** **אֲבִל** II, letter *d*, 2 Sa. 21:8.

מַחְמָאוֹת Ps. 55:22, is commonly taken as a noun formed from **חָמָא** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחְמָאוֹת** may be supposed to be for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as De Rossi's Cod. 368), *Chirek* or *Tzere* being changed into *Pathach*, on account of the following *Chateph-pathach*, compare **אֶחָדִי** for **אֶחָדִי** Jud. 5:28; **יִמְחֲנִי** for **יִמְחֲנִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחְמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by **Chald.** and **Symm.**

מַחְמָד constr. **מַחְמָדִים** masc. plur. (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָדִים** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחְמָדִים m. (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִים** verse 11 **בְּחִיב**

מחלל m. ["*compassion*, hence *love* or *favour*, also the object thereof"], *that to which one's desire is turned*. Eze. 24:21, מְחַלֵּל נַפְשְׁכֶם "that which your soul desires," or *loves*; from the root חלל i. q. אָל, followed by אָל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression מְחַלֵּל נַפְשְׁכֶם verse 25. The sense, indeed, would not be changed if the verb חלל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חמר, some codices read מחמר.

מחמץ f. part. Hiph. from the root חמץ *something leavened*, see the root.

מחנה com. (compare Gen. 32:9; Ps. 27:3), from the root חנה.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) מַחֲנֵי encampments, Nu. 13:19; with suff. מַחֲנֵיךְ Deu. 23:15; Josh. 10:5; 11:4. —(b) מַחֲנֵיךְ Gen. 32:8, 11; Num. 10:2, 5, 6. מַחֲנֵי יְהוָה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2. —(c) מַחֲנֵי from sing. מַחֲנֵי (compare מַחֲנֵי under the word מַחֲנֵי No. III, and Lehrs. p. 537), Cant. 7:1, there used of the heavenly host (אֲמָלִיּוֹת), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מַחֲנֵי, which some also understand frigidly enough in the passage in Cant.

מַחֲנֵי דָן ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מַחֲנֵי ("camp," see מַחֲנֵי pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahana'im], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מַחֲנֵי masc. (from the root חנף), *strangling*, or, in general, *death*, Job 7:15.

מַחֲנֵי & **מַחֲנֵי** (Ps. 46:2), constr. מַחֲנֵי Isaiah 28:17; with suffix מַחֲנֵי m. (from the root חנף) *a*

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מַחֲסוֹם m. (from the root חסם), *a muzzle*, with which the mouth is *stopped*, Ps. 39:2.

מַחֲסוֹר (from the root חסר m. *want* of any thing, Pro. 24:34. מַחֲסוֹרָךְ every thing that thou wantest, Jud. 19:20. Absol. need. Pro. 28:27; 21:17, מַחֲסוֹר "a needy person."

מַחֲסֵה ("whose refuge is Jehovah"), [Mahaseiah], pr. n. m. Jer. 32:12; 51:59.

מַחֲזֵז — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, מַחֲזֵז יָמָיו "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. مَجَّضَ to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake*, *to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מַחֲזֵז m. *contusion*, *wound*, Isa. 30:26.

מַחֲצֵב m. (from the root חצב), *a cutting of stones*. מַחֲצֵבֵי אֲבָנֵי מַחֲצֵב hewn stones, 2 Ki. 12:13; 22:6.

מַחֲצֵה f. (from the root חצה)—(1) *half*, Num. 31:36, 43.

מַחֲצִית f. (from the root חצה)—(1) *half*, Exod. 30:13.

(2) *middle*, Neh. 8:3.

מַחֲקֵן TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. مَحَقَّ to blot out, Conj. II. to destroy. Kindred are מַחֲקָה, מַחֲקָה.

מַחֲקֵר m. (from the root חקר), *that which is known by searching*, *inmost depth*, i. q. חֲקֵר No. 2, Ps. 95:4.

מַחֲרֵר an unused root, with the guttural hardened, i. q. מַחֲרֵר No. II, and מַחֲרֵר.

(1) *to interchange*; whence perhaps מַחֲרֵר to-morrow, מַחֲרֵר the following day, unless indeed this should be kindred to the word מַחֲרֵר.

(2) *to buy*, *to sell*, i. q. מַחֲרֵר, מַחֲרֵר. Hence מַחֲרֵר price.

מַחֲרֵר subst. and adv.—(1) *to-morrow*. (Syriac. ܡܚܪܝܬܐ) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. יוֹם מַחֲרֵר

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *εἰς αὔριον*, auf morgen). מָחָר to-morrow about this time (see under the word מָחָר); more fully מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר בְּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר בְּעֵת הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר בְּיוֹם מָחָר id. Gen. 30:33; compare מָחָר. [In Thes. this word is supposed to be closely connected with the root מָחָר, see page 784.]

מָחָרָא f. (from the root מָחָר, *cloaca*, 2 Ki. 10:27 כְּחֵיב).

מָחָרָא & מָחָרָא f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root מָחָר No. 3), the other *the coulter*. For the pl. of both מָחָרָא is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Egypte, i. tab. 70, 71.

מָחָרָא const. מָחָרָא f.—(1) *the morrow*, מָחָרָא יוֹם to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מָחָרָא (comp. לְמָחָר) Jon. 4:7; מָחָרָא the next day, the day after, Gen. 19:34; Ex. 9:6. מָחָרָא until the next day (comp. מָחָר No. 3). Lev. 23:16. Followed by a gen. מָחָרָא הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מָחָרָא הַיּוֹם the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—This termination מָחָרָא is taken in Thes. as a pleonastic suffix.]

מָחָרָא m. (from the root מָחָר, *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מָחָרָא & מָחָרָא f. const. מָחָרָא, pl. מָחָרָא, const. מָחָרָא (from the root מָחָר).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective מָחָרָא Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מָחָרָא m. (from the root מָחָר, *darkness*, Isa.

29:15. Pa. 88:19, מָחָרָא "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מָחָרָא *obscure or dark places*, Pa. 88:7; 74:20, מָחָרָא "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מָחָר (abbreviated from מָחָרָא, "taking hold," "seizing"), [Makath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מָחָרָא f. (from the root מָחָר, *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *τροφέματα*. Vulg. *vasa, ubi quæ emuncta sunt, exstinguuntur*.

מָחָרָא f. (from the root מָחָר, properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Pa. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מָחָרָא f. (from the root מָחָר, *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָחָר see מָחָר.

מָחָרָא Ch. (Hebr. מָחָר, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by מָחָרָא *to come upon any one, to happen to him*, Dan. 4:21, 25.

מָחָרָא m. *broom, besom*, see מָחָרָא under the root מָחָר, מָחָרָא page CCCIX, A.

מָחָרָא m. (from the root מָחָר, *slaying, slaughter*. Isa. 14:21.

מָחָרָא m. (once f. Mic. 6:9), pl. מָחָרָא Num. 1:16; Josh. 14:1, 2; once with suff. מָחָרָא Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָחָר, compare מָחָרָא, from מָחָר), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מָחָרָא לֶחֶם *to break the staff of bread*, i. e. *to cause a want of bread*, i. e. *famine*, as bread is in the Hebrew called the stay of the heart (compare מָחָרָא, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, "

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; *מטה שכם* "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the *punishment* itself, Micah 6:9.

(3) i. q. *שָׁבֵט* a *tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as *מטה לוי* Num. 1:49; *מטה בני מנשה* the tribe of the children of Manasseh, Josh. 13:29; *ראשי המטות* 1 Ki. 8:1, the leaders of the tribes.

מִטָּה (*Milēl*) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to *מֵעַל* above. (This word has not sprung from *מִטָּה* itself, but, as it appears from the acute penultima, from the shortened form *מִט* bending, a low place, with the addition of ה local.) With prefixes—

(1) *לְמִטָּה*—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old *לְמִטָּה* and under." Followed by *מִן* Ezr. 9:13, *לְמִטָּה מֵעֲוֹנוֹ* "below our sin," less than our sin deserved.

(2) *מִלְּמִטָּה* *beneath* (opp. to *מֵעַל* above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root *נָטָה*, like the Gr. *κλίνω*, from *κλινω*).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מִטָּה or *מִטָּה* pl. *מִטּוֹת* (prop. part. Hophal, from the root *נָטָה*).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מִטָּה m. (from the root *טָוָה*) *something spun*, Ex. 35:25.

מִטִּיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מָטַל Arab. *مطل* *to forge, to hammer*, especially iron. Perhaps the Greek *μέταλλον* should rather be referred to this root, than to *μεταλλάω*, *μετ' ἄλλα*.

מִטְמוֹן (from the root *טָמַן*), plur. *מִטְמוֹנִים* const.

מִטְמוֹן—(1) a place where anything is hidden or buried, especially an *underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מִטְעֵי (from the root *נָטַע*), plur. constr. *מִטְעֵי* Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; *נֶצֶר מִטְעֵי קָרִי* "a shoot planted by me."

מִטְעָמִים m. pl. (from the root *טָעַם*), Gen. 27:4; and *מִטְעָמוֹת* plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. *مطعم*, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטְפָּחַת f. (from the root *טָפַח*), Ruth 3:15; plur. *מִטְפָּחוֹת* Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, *De Vestitu Mulier*. Hebr. c. 16.

מָטַר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully *הַמִּטְרִי מָטַר*), followed by *עַל* upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and *עַל* of that upon which it descends like rain (see locc. cit.); once with *בְּ* of the thing rained down, Job 20:23 (see under *לָחוּם*).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מִטָּר m. pl. constr. *מִטָּרוֹת* Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. *מִטָּר אֶרֶץ* rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so *מִטָּר יִרְדֵּךָ* Isa. 30:23. It differs from *נֶשֶׁם* a shower.

מִטָּרֵד ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

מִטָּרָה f. (from the root *נָטַר*).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. *نظر* to see, to keep watch; like the Greek *σκόπος* from *σάπτομαι*), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מַמְרֵי).

מַמְרֵי ("rainy," or patronymic of the name מַמְרֵי "for מַמְרֵי 'rain of Jehovah'"), [*Matri*], pr. n. m., 1 Sam. 10:21.

מַי sing. unused, WATER, the only trace of which is in the pr. n. מַיִי brother of water, which see.

Arab. مَاءٌ, dimin. very frequent in the common language مَوْدٍ, Æthiop. ማዳ: The root is מַי, Heb. מוֹא, whence מַי for the fuller מַיִי (like מַיִי for מַיִי), and another form מוֹא (for מוֹא) in pr. n. מוֹאב, compare Chald. מוֹי water. The same signification of water is found in the somewhat harsher roots מַאֵ

to have water, as a well, II. to pour out water, מַאֵ to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מַאֵ to be melted, dissolved, מַאֵ to flow, to melt; and Hebrew מוֹא, מוֹאב, מוֹאב, מוֹאב, מוֹאב. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מַסַּס, מַסַּס, מַסַּס No. 2. which see.

Plural מַיִם constr. מַיִ, and rather less frequently מַיִי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מַיִיךָ, מַיִיךָ, מַיִיךָ, with ה local מַיִיךָ, Ex. 7:15; 8:16, *waters*, *water* (comp. Chald. מַיִ. Syr. مَيَّ). It is joined to plural adjectives. מַיִם מַיִם living water, i.e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מַיִם קְדֹשִׁים holy water, Nu. 5:17; מַיִם רַבִּים Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מַיִן מַיִן Jud. 5:19, used of the river Kishon; מַיִן מַיִן Jer. 48:34; מַיִן מַיִן מַיִן Josh. 15:7 (which see), of fountains; מַיִן מַיִן Josh. 14:1; מַיִן מַיִן Isaiah 15:9, of a brook; מַיִן מַיִן (which see) of a marsh[?]; comp. מַיִן מַיִן of the waters of Egypt. Ex. 7:19; 8:2, מַיִן מַיִן 2 Ki. 5:12; מַיִן מַיִן of the flood, Isa. 54:9.

Figuratively מַיִן מַיִן water, i.e. juice, of hemlock or poppy, Jerem. 8:14; מַיִן מַיִן water of the feet, Isa. 36:12 קרי, a euphemism for *urine*, like Syriac مَيِّ and simply مَيِّ; Talm. מַיִן מַיִן, and Persic مَيِّ مَيِّ vesicam exonerare (but מַיִן מַיִן Eze. 47:4, is *water reaching to the loins*); also aqua viri

pro semine genitali (Arab. مَيِّ id.; Koran lxxxvi. 5

Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(a) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(b) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(c) of fear, Joshua 7:5, "the heart of the people melted like water," and became like water." (Compare Arab. مَيِّ of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(d) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(a) מַיִן מַיִן ("water," i.e. "splendour of gold;" comp. Arab. مَيِّ, [*Mezahab*], pr. n. of a man, Gen. 36:39.

(b) מַיִן מַיִן ("water of yellowness"), [*Mejarkon*], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(c) מַיִן מַיִן ("waters of opening"), [*waters of Nephtoa*], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מַיִן with a genitive coalesces into one word, as מַיִן מַיִן, perhaps מַיִן מַיִן.

מַיִן pers. pron.—(1) interrog. מַיִן; WHO? of persons, like מַיִן of things. (As to its correlatives מַיִן, מַיִן, מַיִן, see p. cccxci, A. In the cognate languages the Æthiopic only has מַיִן; *mi*, but for *what*? when the question relates to things. Aramaean and Arabic مَيِّ, مَيِّ.

Gen. 24:65, מַיִן מַיִן הַלֵּלָהּ "who (is) that man?" Ruth 3:9, מַיִן מַיִן "who (art) thou?"

also when the question relates to many (Arab. مَنُون).

Gen. 33:5, מַיִן מַיִן "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מַיִן מַיִן Ex. 10:8, מַיִן מַיִן "who (are) those who go?" (compare Æthiop. مَيِّ: مَيِّ: مَيِّ: *who are you?* Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מַיִן מַיִן "who (what) are all those companies with thee?"

Jud. 9:28, מַיִן מַיִן "who (are) the Shechemites that we should serve them?" 13:17, מַיִן מַיִן "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 2:6.

19.

מִי־כִּיָּה ("who is like unto Jehovah?"), *Mi. caiah*, pr. n. m.—(1) see מִי־כִּיָּה No. 1, 2.—(2) Neh 12:35, called מִי־כִּיָּה Neh. 11:17, 22.—(3) Neh. 12:41.

מִכָּהוּ (id.), [*Micaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִכָּהוּ (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִכָּה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִכָּה verse 14, and כְּחִיב מִכָּה verse 8.—(3) Jer. 36:11, 13.

מִכָּה m.—(1) 2 Sam. 17:20, מִכָּה הַמַּיִם a little stream of water (from the root מָכַל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִכָּהָל which see.

מִי water, see **מִי**.

מִימִינִי & מִימִינִי ("from the right hand," unless it be rather for מִימִינִי), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִינִי Nehemiah 12:17, 41.

מִי an unused root [referred to מָן in Thes.], Arab. مَان to lie, to speak falsehood, Eth. ጠናታ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנָה appearance, form, and —

מִי m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. حَسَل family, race.)

מִנְקָה nurse, part. Hiph. from the root נָקָה which see.

מִסָּד 2 Ki. 16:18 כְּחִיב, a very doubtful reading for מִסָּד, which see.

מִפְעֵת Josh. 13:8; Jer. 48:21, and מִפְעֵת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where מִפְעֵת is מִפְעֵת.

מִי m. pressure, squeezing (from the root מָצָה), Prov. 30:33.

מִישָׁה ("retreat," from the root מָשָׁה), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מָשָׁה.

מִישָׁהוּ ("who (is) that which God is?" from מִי, מָשָׁה and מָשָׁה, compare מִישָׁהוּ), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁה.—(3) Neh. 8:4.

מִישָׁהוּ m. (from the root מָשָׁה)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישָׁהוּ kar' *ikoxh* a plain in the tribe of Reuben, near the city of מִישָׁהוּ Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישָׁח [*Meshach*], pr. n. Ch. see מִישָׁח No. 2. Dan. 2:49; 3:12. Pers. *meshak* ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian *meshak* guest of the king." Thes.]

מִישָׁה ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישָׁה (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁה only in pl. מִישָׁהִים, more rarely מִישָׁהִים Pro. 1:3 (from the root מָשָׁה).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁהִים Prov. 23:31, and מִישָׁהִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁהִים Ps. 9:9, and מִישָׁהִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. מִישָׁהוּ to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. מִיתָר No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכָּהוּ & מִכָּהוּ m. (from the root מָכָה, pl. מִכָּהוּ Ps. 32:10, and מִכָּהוּ Isa. 53:3, m. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18:

מכביר *plenty*, see קבר Hiph.

מכבנא ("bond"), [*Machbenah*], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קב 1 Ch. 2:49.]

מכבני (perhaps "what (is) like my children?" for מִה קבני ["clad with a cloak?" from the root קב Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. Κωνυπτεῖον, a fly net, which some understand to be meant (following J. D. Michælis) seems unsuitable to the context.

מכה f. (from the root קה) pl. מכות, more rarely מקים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, wheat חֲטִי מכות commonly taken to be for חֲטִי מכות *wheat beaten out, or threshed*, but perhaps the reading is corrupted from חֲטִי מכות 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root קה) *a place burned on the body*, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) *a place*, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መገረ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכנה f. with suff. מכנתה Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מכנות.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה suff. מכורתם Eze. 29:14; plur. מכורות ibid. 1:6; 3; מכורת ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root כור No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. Abflammung, by a

similar figure taken from plants. Arab. حفر a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מכיר Num. 26:29.

מך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מך, מך, see under מ page CCCCLXXVIII, A. Syr. مَح to be cast down, prostrated.)

NIPHAL, fut. יִפֹּךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִפְכוּ for הִפְכוּ they decay, i. e. perish, Job 24:24.

מכל see מקל.

I. מכלה (from the root קלה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מקלות, "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root קלה to shut up), *a pen, a fold*, Hab. 3:17; plur. מקלאות Ps. 50:9; 78:70.

מכלול m. (from the root קלל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבָשִׁי מְכֻלָּל "perfectly (splendidly) clothed."

מכלל m. (from the root קלל) *that which is perfect, perfection*, Ps. 50:2.

מכללים plural of the form מכלל prop. *beauties* (Schönheiten); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מכלת f. *food*, once 1 Kings 5:25; constr. from מאכלת. [Root מכל.]

מכמנים m. plur. *treasures*; found once Dan 11:43; from the root קמץ to hide away, lay up.

מכמש Ezr. 2:27; מכמש 1 Sa. 13:2, 5; מכמש Neh. 11:31 ("laid up," "treasure," from the root קמץ), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμα, Ant. xiii. 1, § 6. [now Mükmaş, منماس Rob ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.

מכמרת Ps. 141:10, m. *the net* of a hunter, from the root *קטר* No. II.

מכמרת Isa. 19:8; suff. מכמרתו (as if from מכמרת), Hab 1:15, 16; *a fisher's net*, from the root *קטר* No. II.

מכמרת see מכמרת.

מכמרת (perhaps "hiding place," see *קמה*), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנרדי ("what (is) like a liberal person?" for *מכנרדי*), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מכנס (from the root *קנס*), only in plur. or dual, constr. מכנסים *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root *קנס*). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περὶ τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root *קס*, like *קטר* from *קטר*), pr. number, price (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. *חכסא*, Arab. *مكس* census, toll, whence is formed a new verb *מכס* to collect tribute, also a denominative noun *מכסא*, *מכס* a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *մարս*. Contracted from this is *מס*, fem. [*מסה*].

מכסה f.—(1) *number*, Ex. 12:4.

(2) *price* of purchase, Lev. 27:23.

מכסה m. (from the root *קסה*) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb *קסה*)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully *החלב המכסר ארית* Exod. 29:13, 22.

מכפל f. ("a doubling" ["portion," "part," "lot," like the *ἄθλ*, *ἄθλ*:""], [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. *ימכר*. TO SELL (kindred to *מחר*, *מחר* ["perh. Arab. *ميسر*"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by *פ* of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. *ܡܚܪ* to betroth, compare *מחר* No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell* a *people*, used of Jehovah, i. e. *to deliver* into the power of an enemy, Deut. 32:30; Jud. 2:14, *וַיִּמְכְּרוּ בְּיַד אֹיְבֵיהֶם* "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL *לְמַכֵּר*—(1) pass. of *Kal*, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, *מכר*, *מכר*, *מכר*, *מכר* [pr. n. *מכר*], and—

מכר m. with suff. *מכרי*—(1) *something for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root *קר*), *an acquaintance, friend*, prop. abstr. friendship, familiarity (*ḥesed*), 2 Ki. 12:6, 8.

מכרה m. (from the root *קרה*) *a pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. *מכרות*, ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαρα*), see the root *כר* No. I.; hence, Gen. 49:5, *כְּלֵי חַמָּס מִבְּרִיתָהֶם* "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, *עַקֵּב קָלַל אֶת הָרַבָּם בְּלִשָּׁן יוֹנָתָן* "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. *مكر* to plot, to devise, and *مكر*: to consult, *مكر*: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrs. p. 595.

מכרי ("worthy of price," or "bought" ["for *מכרי* 'price of Jehovah'"], [*Michri*], pr. name, m., 1 Ch. 9:8.

מכרתי [*Mecherathite*], Gent. n. from *מכרה*, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) a cause of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(b) incitements to go astray (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) offence of mind, scruple of conscience, 1 Sam. 25:31.

מכשלה *f.*—(1) ruin, used of a state brought to ruin, Isa. 3:5.

(2) an incitement to sin, offence; pl. used of idols, Zeph. 1:3.

מכתב *m.* (from the root **כתב**).—(1) writing, Ex. 32:16; Deut. 10:4.

(2) something written; hence—(a) a letter, Germ. ein Schreiben (Arab. **كتاب** and **مکتوب** used of a letter), 2 Ch. 21:12.—(b) a poem, Isa. 38:9. Compare **מכתם**.

מכתה *f.* (from the root **כתה**) fracture, breaking, Isa. 30:14.

מכתב *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), something written, specially a poem. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש *m.* (from the root **כתש**).—(1) a mortar, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *ὀδοντοκ*, socket of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. *מ* being occasionally cast away, **מלא** Job 32:18; **מלא** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης*, *πimplēmi*), *πλέος*, also *βλύω*, *βρύω*; Lat. *plere*; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω*, *πλείω*, to sail; also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*). Specially—(a) to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלא את המים בנפים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המזבח** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלא השלטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) to fill a place with any thing, with two acc. of the place and the thing filling it, Eze. 8:17, **מלא את הארץ חס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by *מן* of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידך** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר לבו לעשות כן" i.e. who has dared to do this? Job 36:17, **מלא רשע** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaß des Sünders füllst (compare Gen. 15:16).

(2) intrans. to be filled, to be full, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלא הארץ חס** "the earth is filled with violence." Jud. 16:27, "the house was full **מלא** of men." Job 32:18, "I am full **מלא** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by *מן* Isaiah 2:6. Specially in Hebrew it is said—(a) **מלא נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) to be fulfilled, or completed, used of space of time. Gen. 25:24, **מלא ימיה** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **מלא ימי ההקנים** "so do they fulfil; the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, to be filled, to be full, with an acc. Genesis 6:11, **ומלא הארץ חס** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אתם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלאם and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דוד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חיה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלא "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. ^{نظروا} نظر الى to observe any

one closely, ^{فعل} فعل to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא ^{הקשת} to bend a bow strongly, for ^{הקשת} להקשת Zeo. 9:13; Compare Arab. ^{املا في القوس} املا في القوس and fully

^{املا في القوس} املا في القوس Schult. Opp. Min. p. 176, 355;

and Syr. ^{حلا} حلا; also ^{حلا} حلا for לקחת to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing with which anything is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, למי ^{המקלים} למי "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא ^{אקנים} אקנים *to fill gems, for to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, ^{והוא} והוא "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מלא אתם חכמת לב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, מלא ידו ^{בקשת} בקשת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מלאים ^{מלאים} מלאים *filled up* with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by מל ^ל ל *to attack with united strength*, Job 16:10.

Derived nouns are, מלא, מלאה, pr. n. מלא, מלאה, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלאה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, מלאה ^{את ההיכל} את ההיכל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, מלא ^{מלא} מלא *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, מלאים ^{בטוב} בטוב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מלא ^{מים} מלא *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מלאה ^{לה} לה Am. 2:13.—A *full wind* is a *strong, violent wind*. Jer. 4:12, מלאה ^{הרוח} הרוח "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, מלא ^{מי} מי waters of fulness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; in *full number*, Nah. 1:10.

מלא, מלאה, once מלא Eze. 41:8, m.

(1) *fulness* (Gülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, מלא ^{היד} היד "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מלא ^{התקנים} התקנים "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מלא ^{המקל} המקל מים "a basin full of water."—Amos 6:8, מלא ^{עיר} עיר "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל הָאֲדָמָה "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **مَلَا**, Syr. **ܡܠܐ** in Barhebr. often. Gen. 48:19, מָלֵא הַנְּזִים. Isa. 31:4.

מְלֵאָה f. *fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְהִמְלֵאתָ לֶחֶם LXX. ἀπαρχὰς ἁλωνος καὶ ἀληνοῦ. Deut. 22:9, מְלֵאָה הַזֶּרַע, וְתִבְרָאתָ הַכֶּרֶם. Used of wine, Nu. 18:27, מְלֵאָה מִן הַיֵּיבֶשֶׁת "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ἀληνοῦ.

מְלֵאָה f. *filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵאָה No. 2.

מְלֵאָה m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵאָה No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare מְלֵאָה sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. **מְלֵאָה** Ex. 25:7; 35:9.

מְלֵאָה m. (from the root לָאָה to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܝܬܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מְלֵאָה); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלֵאָה Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

["מְלֵאָה Ch. *an angel*; with suff. מְלֵאָה Dan. 3:28; 6:23."]

מְלֵאָה fem. (by a Syriacism for מְלֵאָה), const. מְלֵאָה; with suff. מְלֵאָה; plur. מְלֵאָה, const. מְלֵאָה.

(1) prop. *service* (see the root לָאָה); hence *work*

prescribed to any one (comp. Germ. *schiden*, Luth. *teschiden*, *beforgen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה קָלָה **מְלֵאָה** "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, מְלֵאָה קָלָה "work of a smith;" מְלֵאָה עֹר *leatherwork*, something made of leather, Lev. 13:48; מְלֵאָה בֵּית יְהוָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; מְלֵאָה עֹשֵׂי הַמְלָאָה workmen, 2 Ki. 12:12; מְלֵאָה עֲלֵי הַמְלָאָה those who are set over works to be done, 1 Ki. 5:30. Used of public affairs, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְלֵאָה).

מְלֵאָה const. מְלֵאָה f. *message*, Hag. 1:13 (from the root לָאָה).

מְלֵאָה (abbreviated from מְלֵאָה "the messenger of Jehovah;" whence LXX. *Malachias*, Vulg. *Malachias*; comp. מְלֵאָה for מְלֵאָה, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלֵאָה (from the root מְלֵאָה, fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלֵאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלֵאָה m. (from the root לָבַשׁ), *a garment*, i. q. לְבָשׁ 2 Ki. 10:22.

מְלֵאָה m. (denom. from לָבַשׁ a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מְלֵאָה f. pl. מְלֵאָה and מְלֵאָה (from the root מְלֵאָה).

(1) *word, speech*, i. q. מְלֵאָה, a word of frequent use in the Aramaean (Syr. **ܡܠܐܝܬܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְנִתְּנָה לִי לְמֵלֶכֶת.

(2) *a thing*, like מְלֵאָה, Job 32:11.

מְלֵאָה f. Chald., emphat. st. מְלֵאָה; pl. מְלֵאָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלֵאָה see מְלֵאָה.

מְלֵאָה see מְלֵאָה.

מְלֵאָה masc. prop. *a rampart, mound, built up and filled in with stones and earth* (Chaldee מְלֵאָה).

Specialty—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bijl. i. ii. p. 35, seqq. It appears to be the same as מלוא 2 Kings 12:21. But—(b) מלוא Jud. 3:6, 20, is a castle of the Shechemites, and מלוא its inhabitants, ibid.

מלוח m. (denom. from מלח salt), *halimus*, Greek ἀλμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מלוד ("reigning," or i. q. Syr. مَلُود "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מלודי Neh. 12:14 כחוב, where קרי is מלודי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מלוד f. and מלוד 1 Sa. 10:25 (from the root מלד, *kingdom*; *dominion*; מלודי royal city, 2 Sa. 12:26; מלודי royal throne, 1 Ki. 1:46; מלודי royal stock, Jer. 41:1; Dan. 1:3; מלודי to exercise rule, to reign, 1 Ki. 21:7.

מלוד see מלוד No. 2.

מל m. (from the root מלן), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מלוד fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also a *suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عزال, see Buxtorff Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מלח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מל, also מלח to smooth, to soothe, Greek μαλακός, μελιχίος (μέλι), ἀμέλγω, Lat. *mulceo*, *mulgo*; and a great many cognate roots, the third radical of which is a dental or a sibilant, מלח, מלח and those cited under these words). Hence מלח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِج fugitive (from the idea of slipping away, comp. מלח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מלח to threaten (with r softened into l)."]

NIPHAL, *to glide away, to flee, to vanish*. Isa. 51:6; מלח מלח "for the heavens shall vanish like smoke." Besides in the root מלח then! is the active signification *to draw, to pull* (ziehen, zerren), whether with the hands or with the teeth, compare מלח : to draw, to pull, to seize, and hence the Heb. מלח rags.

II. מלח (Arab. مَلَح) *to salt*, denom. from מלח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מלח, inf. absol. מלח *to be washed with salt water*, as a new-born babe, Eze. 16:4.

I. מלח (Arab. مَلَح) m. SALT, מלח the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מלח the valley of salt, see מלח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מלח a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. Derivatives, מלח No. II., מלח, מלח, מלח.

II. מלח only in plur. מלח *torn garments, rags*, Jer. 38:11, 12; from the root מלח No. 1.

מלח Ch. (from the noun מלח) *to eat salt*, Ezr. 4:14. Slaves for whom their owner provides victuals are said to *eat* of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מלח Ch. salt, Ezr. 4:14.

מלח m. with Kametz impure, Eze. 27:9 (denom. from מלח in the signification of sea, comp. Gr. ἁλᾶς); *a sailor*, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلِج Syr. مَلِج id.)

מלח f. *a salt land*, and on that account *barren*, Job 39:6; Ps. 107:34; fully מלח Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus — fragibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה 1. once **מִלְחָמָת** 1 Sa. 13:22; with suff. **מִלְחָמָתוֹ**, plur. **מִלְחָמוֹת** (from the root **לָחַם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1; **לְמִלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מִלְחָמָה**, followed by **אִתּוֹ** (אִתּוֹ) and **עַל** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **יְהִי מִלְחָמָה** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **כָּל מִלְחָמוֹת** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בָּאֵם מִלְחָמָה** *bas strigas* wolf, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מִלְחָמָה** *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַצְּבָרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

מָלַט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **מָלַח**. (Of the same family are the roots cited under **מָלַח** No. I. The third radical is a dental or a sibilant in **מָלַץ**, Arabic **مَلَد** II. to soften, **מָלַט** to smooth, to flatter, **מָלַס** to be soft, smooth, **מָלַז** to escape, to slip away, Gr. *μείδω* to soften, *μαλάσσω*, *μειλίσσω*, although in these the root has γ, [comp. *μέλω*, *μαλακός*, *mulgeo*, *mulceo*]; Germ. *milb*, etc. With the letter *l* hardened is formed **מָלַט**, which see.)

PIEL **מָלַט** and **מָלַח**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מָלַט נַפְשׁוֹ** to preserve one's own life, 1 Ki. 1:12; **מָלַט נַפְשׁוֹ** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مَلِط** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וְאָחַז מִלְחָמָה בְּעוֹדוֹ**, "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **لَا يَبْقَى** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מָלַט m. *cement*, so called from being *spread* or *smoothened* over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מָלַט**). Arab. **مَلَّط**, Syr. **ܡܠܬܐ** id., also Gr. *μάλθη*, Lat. *maltha*, Ital. *malta*, Jer. 43:9.

מִלְחָתָהּ ("whom Jehovah freed"), [*Melathiah*], pr. n. m. Neh. 3:7.

מְלִיכָה [*Melicu*], see **מְלִיכָה** No. 2.

מְלִיכָה f. *an ear of corn*, prop. used of an ear of corn cut off (from the root **קָלַל** No. II.), once Deut. 23:26.

מְלִיצָה f. (from the root **לָוַץ**).—(1) *a mocking song*, Hab. 2:6, see the root Kal No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מָלַךְ f. **מְלִיכָה**.—(1) *to reign, to be king*. (Æth.

መለከ; id.; Arab. **مَلَكَ** to possess, to reign; Syr. and Ch. to consult, compare Lat. *consulere* for *judicare*, *statuere* (whence *consul*), and the Old Germ. rather for *to rule, to govern*; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **עָלָה** 1 Sa. 8:7; 12:14; Ps. 47:9, and **פָּ** Josh. 13:12, 21 (to rule over, *herstehen über*), although **פָּ** is also not unfrequently **פָּ** of place, Jud. 4:2, *herstehen zu*, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מְלִיכָה** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מְלִיכָה**, **מְלִיכָה**.

מְלִיכָה [so also in pause], with suff. **מְלִיכָי**, pl. **מְלִיכָיִם**, once **מְלִיכָיִם** Prov. 31:3, and, by insertion of a mater lectionis **מְלִיכָיִם** 2 Sam. 11:1 [*מְלִיכָיִם*], m.

(1) *a king*. (Arab. **مَلِك**, rarely **مَلِك**.)

Syr. **ܡܠܬܐ**. Followed by a genit. of people or land, as **מְלִיכָה יִשְׂרָאֵל** Gen. 14:2; **מְלִיכָה יְהוּדָה**; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֹקֵב Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܕܠܗܝܬܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(a) [*Melech*], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶכָּה; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִּי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכֶם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented the planet *Saturn*, which was regarded by the Phœnicio-Shemitic nations as a καὶ δαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מֶלֶכָּה Chald. a *queen*, Dan. 5:10.

מֶלֶכֶת f. (from the root מָלַךְ), a *snare*, a *trap*, Job 18:10.

מֶלֶכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּדִילָשִׁים), Cant. 6:8, 9.

מֶלֶכָּה (id., or by the Chald. usage, "counsel"), [*Milcah*], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מֶלֶכָּה see מְלָכָה.

מְלָכָה const. מְלָכוֹת, emphat. מְלָכוֹתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מְלָכוֹתָא Dan. 2:44; 7:23.

מְלָכוֹת fem. (denom. from מָלַךְ).—(1) *kingdom*, *royal dominion*, a word of the later Hebrew for the older מְלָכָה שְׁאוֹל, מְלָכָה שְׁאוֹל "the kingdom of Saul," Dan. 1:1, "in the third year of the reign of Jehoikim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכָה שְׁאוֹל *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere מְלָכָה שְׁאוֹל Meton. used of *royal ornaments*; Esther 5:1, מְלָכָה שְׁאוֹל "and Esther put on royal apparel."

(2) a *kingdom*, i. e. a country and people subject to a king; מְלָכָה שְׁאוֹל the kingdom of Judah, 2 Ch. 11:17; מְלָכָה שְׁאוֹל the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכוֹתָא Dan. 8:22.

מְלָכִיָּה ("God's king," i. e. appointed by God), [*Malchiel*], pr. n. m. Gen. 46:17. Patron. in 2. Nu. 26:45.

מְלָכִיָּה and מְלָכִיָּה ("king of Jehovah," i. e. appointed by Jehovah), [*Malchiah*, *Malchijah*], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכִיָּה ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכִיָּה ("king of height"), [*Malchiram*], pr. n. m. 1 Ch. 3:18.

מְלָכִיָּה ("king of aid"), [*Melchi-shua*], pr. n. of a son of Saul, 1 Sam. 14:49; 31:9; al.

with the words separated מִלְכֵי שָׁמַיִם 1 Ch. 8:33; 9:39; 10:8.

מִלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָּם and מִלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מִלְכָּה f. of the Chald. form מִלְכָּה (ܡܠܟܬܐ the contrary מִלְכָּה from מִלְכָּה), a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the moon, or *Astarte* (עֲשִׂתָּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָּה worship, i. e. abstr. prop. concr. deity, goddess (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܐ ܫܡܝܐ, the worship of heaven.

מִלְכָּה with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דִּבֵּר. (Chald. and Syr. ܡܠܠ id. It in some measure imitates the sound, like the Greek λαλέω, lalein). In Kal once part. מוֹלֵל Pro. 6:13.

פִּיֵּל מִלַּל id. Const. with acc. to speak of, to utter any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, and "who would have said to Abraham, Sarah shall give suck?" Compare דִּבֵּר No. 1, c.

Deriv. מִלָּה a word [and pr. n. מִלְלֵי].

II. **מִלַּל** i. q. מוֹד, מְהֵל, מוֹד TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) יִמַּל Job 14:2; 18:16; pl. in pause יִמְלֻ Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, יִצָּחַר, "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, יִמְלֻ קְצִירֹו, his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from יִמַּל i. q. נָבַל to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member בִּלְבֹן), but the signification of cutting off is confirmed by the form יִמַּל Ps. 90:6, and the deriv. noun מִלְלָה

POEL מוֹלֵל, fut. יוֹלֵל, to cut off, Psalm 90:6; see מִלָּה Pilel.

Deriv. מִלְלָה.

Note. Some regard the notion of cutting as primary, and this they consider to be applied to speaking (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

מִלַּל Chald. Pael, to speak, Dan. 7:8, 11, 20, 25.

מִלְלִי ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

מִלְלָה or **מִלְלָה** m., once constr. st. Jud. 3:31, מִלְלָה "an ox-goad;" Gr. βουπλήξ, Il. vi. 135, βούκηντρον, see Schöten, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root מִלַּל No. 1, to correct, to chastise.

מִלֵּךְ not used in Kal, TO BE SMOOTH (compare the cognate verbs מִלַּח No. I. מִלֵּךְ and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מִלְלָר with the art. הַמִּלְלָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers.

مَلَسَ prefect of the wine; according to others مَلَسَ prefect of the treasury.

מִלַּךְ TO BREAK, TO CRUSH (eintneiden), Levit. 1:15; 5:8. (Cognate is the root מִלַּךְ, whence this has arisen, the letter r being softened into l, p, and m interchanged. Syr. and Chald. ܡܠܠ vellicavit.) LXX. ἀποκρίνω, to cut off with the nail (abtnemen), contrary to the express words of the Hebrew text, וְלֹא יִבְדִּיל Lev. 5:8.

מִלְקָח m. (from the root לָקַח)—(1) prey, booty, but especially used of cattle. Nu. 31:12, וְאֶת-הַשְּׂבִי וְאֶת-הַשָּׁלָל הַמִּלְקָח "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְקָחַיִם both jaws, by which food is taken, Ps. 22:16.

מִלְקָחַשׁ m. (from the root לָקַח) the latter (i. e. the spring) rain, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִלְקָח, יֹרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלְקָחַיִם m. dual (from the root לָקַח)—(1) pair of tongs, Isa. 6:6.

(2) snuffers, 1 Ki. 7:49; 2 Chron. 4:21

מלקחים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in *Thes.*, this latter being given as the form before a suff.]

מלתחה f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root **לחח**.

מלתי (prob. for **מלאתי** "my fulness"), [*Mal-lothi*], pr. n. m., 1 Chron. 25:4, 26.

מלתעות pl. f., Psalm 58:7, and with the letters transposed **מחלעות** Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root **לחע** to bite; comp. **סגת-חיה**: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

ממרה f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries*, or *cells for keeping grain* (**מגירות**), denom. from **מנרה** Hag. 2:19, with **מ** local prefixed; comp. **מראש**, **מראש**, and Lehrs. § 122, 1, No. 14.

ממרים pl. (from the root **מרר**), *measures*, Job 38:5.

ממוכן [*Memukan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also **מומכן** verse 16 כתיב.

ממות only in plur. **ממותים** (from the root **מות**)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב *concr. slain*, where the **קרי** is **מפגמים**.

ממור m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. *ἐκ πορνῆς*; Vulg. *de scorto natus*; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see *Thes.* p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. *ἀλλογενής*. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root **מור** prob. had the same meaning as **נור** to separate but used in a bad sense, to despise, to condemn; whence **נור** Med. Damma, to be of little worth, contemptible; compare **מר** to put to shame;

and Syr. **ܡܪܝܢܐ** Aph. to condemn. Others take it from the root **מור**, whence the noun **מור** a foreign country; and hence **ממור**.)

ממקר m. (from the root **מקר**)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, **ממקר אחיו** "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

ממכרת Lev. 25:42, f.; i. q. **ממקר** No. 1.

ממלכה constr. **ממלכת**, with suff. **ממלכותי**, plural **ממלכות** (from the root **מלך**) f. *a kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king **ממלכת** royal city, Josh. 10:2; 1 Sa. 27:5. **בית ממלכה** royal abode, Am. 7:13. **ממלכות הארץ** kingdoms of the earth, Deu. 28:25.

ממלכות f., constr. st. **ממלכות** (from the root **מלך**) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

ממקד (from the root **מקד**) m. *wine mixed with spices*, i. q. **מקד**, **מקד** Pro. 23:30; Isa. 65:11.

ממן see **מן**.

ממר m. *sadness*, Pro. 17:25 (from the root **מרר**, like **ממר** from **מרר**, comp. **ממר** from **מרר**).

ממרא ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence **ממרא** **אלוני** "the oaks of Mamre," 13:18; 18:1; and simply **ממרא** 23:17, 19; 35:27, the name of an oak grove near Hebron.

ממררים Joh 9:18, a doubtful form which appears to have sprung from **ממררים** (36 copies read **ממררים**), and **ממררים**, from **ממררים** *bitternesses*, with **מן** prefixed. The construction will bear either, since the verb **ממרר** admits either construction, an accusative, or the particle **מן**.

ממשח m. *expansion*, Eze. 28:14. **זרוב ממשח** Vulg. *Cherub extensus*, i. e. with extended wings, comp. Ex. 25:20. Root **משח** No. 2.

ממשל m. (from the root **משל** No. 1) *dominion, rule*, Dan. 11:3, 5. Plural **ממשלים** 1 Chron. 26:6, *concr. lords, princes*.

ממשלה f. (from **משל**) Mic. 4:8; constr. **ממשלת** (Gen. 1:16; Psa. 136:8), with suff. **ממשלתך** Isaiah 22:21, pl. constr. **ממשלות**, **ממשלות**—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) *concr. princes, chief rulers*, 2 Chr. 32:9, see **ממשל** No. 2.

מִשְׁקָן (from the root **קָנָה** to possess). Once Zeph. 3:9, **מִשְׁקָן חָרָל** a possession of nettles, a place occupied by nettles.

מִמְתָּקִים m. plur. (from the root **מָתַק**) *sweetnesses*, Cant. 5:16.

מָן with suffix **מָנִי** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مَن** id., pr. *portion*, *gift*, **مِن السَّيْمَا**, from the root **מָן**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מָן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. **מָן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מָן** *whosoever*, Dan. 3:6, 11; 4:14.

מָן m.—(1) *part, portion* (from the root **מָן**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מָנָה** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמְנִי** pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, “warn them **מִמְנִי**” Germ. von meinem wegen, from me), **מִמְנֵי** *a parte ejus*, and the prefix **מִן** pr. is its const. state. That this is really a subst. the pl. const. **מִנֵּי** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מִנֵּי** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مَنْج** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מִנֵּי** **מִמְנֵי** the strings (i. e. concerts of music) gladden thee.” As to the plur. termination **ֵי** for **ִים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מָן and **מִן**, when followed by a guttural **מִן**, rarely **מִן** (מִן Gen. 14:23; מִן Sa. 18:16; and constantly in the forms **מִן**, **מִן**), poet. **מִן** and **מִן**

which see. (Syr. **مَنْ**, Arab. **مِنْ**, rarely **مِن**); with suff. **מִמְנִי** (see **מָן**) poet. **מִמְנִי** and **מִמְנֵי** (in the Syriac form); **מִמְנֵי** in pause **מִמְנֵי**, **מִמְנֵי** for **מִמְנֵי** from him, f. **מִמְנֵי**, poet. **מִמְנֵי**, **מִמְנֵי** for **מִמְנֵי** from us, **מִמְנֵי**, poet. **מִמְנֵי** f. **מִמְנֵי**.

(1) pr. const. st. of the noun **מָן** a part of any thing. Hence a partitive prep. **מִן** (מִן Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מִן** **מִן** of the elders of the city.” 2 Ki. 2:7, “fifty **מִן** **מִן** of the sons of the prophets.” Neh. 1:2, **מִן** **מִן** “one of my brethren.” Job 5:1, **מִן** **מִן** “who from amongst his holy ones (i. e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מִן** **מִן** “what of the night?” i. e. hast thou to teach. Saualah supposes another ellipsis, “what of the night?” sc. remains;—filling up (**מִן** **מִן** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**מִן** **מִן**, Gr. *εσθίειν, πίνειν τινός*), of being satisfied (**מִן** **מִן**), etc. 1 Kings 12:9, **מִן** **מִן** “lighten (somewhat) from the yoke.” In all these cases **מִן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. etwas). Specially—

(a) when it refers to multitude, it denotes *(some) out of the whole number*. (Compare Arab. **مِنْ** part, also some.) Ex. 17:5, **מִן** **מִן** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מִן** **מִן** “let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes one of a number, like the Arab. ⁵بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יָמִין אֶרֶץ and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַר לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, כֶּדֶם "some of the blood." Job 11:6, "God remitteth to thee מִקְלֶנֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 98; xix. 98; מִן עֵלֶם "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers *non a quoquam*, and contr. *non a quocquam*, Gal. 5:16. In Hebrew it is used—(a) מִן אֶחָד i. e. *some part of one, even one*. Lev. 4:2, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) מִן אֶחָד *even one*, in the difficult place, Gen. 7:22, מִן אֲשֶׁר בָּחַרְתָּה מֵהֶם, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) מִן אֶחָד i. q. *not even any, not even the least*." Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, τίς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that *something* was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ex*. So

very frequently in the proper signification, אֲחֵר הָיָא הוּא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, and the verbs הֵצִיל, מִיָּד, מִיָּד, מִיָּד, *to dip one's finger, and to take it out from the oil*, Lev. 14:16. Specially it is often used—

(a) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִצֵּיץ הַלְבָּנוֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיא מִן הַדָּבָר הַזֶּה "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַדָּבָר הַזֶּה "those sprung from thee," i. e. thy descendants (others render, *some of thy inhabitants*, compare No. 1, a); Jud. 13:2, מִן הַדָּבָר הַזֶּה "a man of Zorah;" Jud. 17:7.

(c) of the *author and efficient cause* whence any thing proceeds, Gen. 49:12, הַחֹלֶלֶת לִי מִיָּיִן "becoming dark through wine," לָבָן ... מִחֶלֶב "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֲשֶׁר מִן הַדָּבָר הַזֶּה "they are taken by the archers;" Isaiah 28:7, נִבְלְעוּ מִן הַיָּיִן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, אֵילָא מִן אֶחָד "perhaps I shall be built (i. e. have offspring) from her" (comp. מִן אֶחָד Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; רָשָׁע מִן Job 4:17; Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן אֶחָד Num. 32:22; יָדָה מִן Zech. 11:13. חֲלִילָה מִן הַיְיִן cursed by the Lord (see חֲלִילָה, p. cclxxx, B); Deut. 32:47, "it is not מִן אֶחָד a vain word to you," i. q. *not even one*. So I also understand Gen. 3:14, אֲחֵר אֶתְּהִי מִן הַדָּבָר הַזֶּה i. q. *not even one* [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן הַדָּבָר הַזֶּה i. q. *not even one* "reckoned as happy by the (other) sons," i. q. *by his brethren*.

(d) of the instrument. Job 7:14, מִן הַדָּבָר הַזֶּה "thou scarest me with dreams;" 4:9, Gen. 9:1, "no more shall all flesh be destroyed מִן הַדָּבָר הַזֶּה by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 52:5, מִן הַדָּבָר הַזֶּה "because of

our sins;" Cant. 1:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מְבַלְלִי, מְבַלְלָהּ because of defect, i. q. *because* there is *not*, see בָּלִי, בָּלָה. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נִחַם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). יְהוָה מִסִּי according to the command of Jehovah, 2 Chr. 36:12. Hence according to, after. Eze. 7:27, מִדְרָגָם אֲעֲשֶׂה אֹתָם "according to their ways will I do with them." מִן according to the number, as often as, nach der Anzahl (see דִּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשְׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...from...unto (see אֶל let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶל "from kind to kind," i. e. things of every kind.—(β) מִן...עד "from...to." Lev. 13:12, מִן רֹאשׁ וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן יָרַד וְעַד מָגַע "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, אִם מִחוּט וְעַד שְׂרוּד נֶעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...מִן...Eze. 25:13, מִן תֵּמַן...וְעַד דֵּדָן "from Teman .. even to Dedan." More often also in this signification (*from...unto*) there occurs לָמַן, for which see below. מִן מִן מִן *from thee hither*, see הֵנָּה and הֵלָּה. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (נָס, בָּרַח), withdrawing (נָחַ), but also after those of fearing (יָרָא, פָּחַד), hiding, hiding oneself (עָלָם, קָתַר), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן חֲסִי free from any one; מִן צֶלֶל a shadow which defends from the sun, Isa. 4:6; 25:4; מִן שָׁכַח to rest from any thing. There is the notion of *leaving off*, in מִן עָלָה to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן עָלָה " (it is) enough for you! (cease now) from going up." There is that of failing in מִן עָלָה.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' "Ἀργεος, far from Argos, ἀπὸ πατρίδος αἰχῆς, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִרְיב "to dwell far from strife;" Num. 15:24, מִן עֵינֵי הָעֵדוּת "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן אֶחָד one who is *next to the* Goel, or nearest of kin, the one who is next after him (compare Syr. מִן הַיּוֹם the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן כִּדְרִי "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִרְיב וְעַד גִּלְעָד " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἀπρὸν ἐκ πύργων; Od. xxi. 420, ἐκ διόφροιο καθήμερος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִן יְמִינִי on the right and on the left (see under these words); מִן צֶדֶק at the side; מִן מִצְרַיִם in front, to the east, Gen. 2:8; 13:11; מִן מִזְרָח to the west, מִן מִזְרָח to the rising of the sun, Isa. 59:19; מִן מִזְרָח on the hinder part, behind, מִן מִזְרָח round about, מִן מִזְרָח afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִזְרָח id.; Isaiah 17:13; מִן מִזְרָח on this side...on that side, 1 Sam. 17:3; 1 Ki. 19:19, 20; also מִן מִזְרָח, מִן מִזְרָח, see Heb. Gramm. § 147, 1. With ל added, these adverbs assume the power of prepositions, as has been already observed; see p. cccxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, & *ante* from which onward, מִנְעִירִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִנְיָמִיד from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמְּחֶרֶת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִבְּרֵאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִתְּהִיץ "as a dream after one awakes;" Prov. 8:23, מִבְּרֵאשִׁית "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; אַחֲרַי after the end (see אַחֲרַי); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִיָּמִים, Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. מִן בָּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גָּבַהּ מִכָּל הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; מִכָּל עֲלֵב more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֵם מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁחִיתוּ מִצְדִּיקוֹת, "they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of *eminence standing out*, and hence of *surpassing*, is manifestly more suitable than the general one of *distance, standing apart*; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עוֹנִי מִנִּשְׁאָא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָכַת אֱלֹהִים מַעֲלוֹת, "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּילֵיהֶם מִיִּדּוּלָהֶם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִיָּדְךָ תִּרְדֹּךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְיָ אֱלֹהֶיךָ "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of *receding*, after verbs which convey the notion of *hindering*; e. g. to restrain (לְהִינִי), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִן הָאֵזֶן." Gen. 27:1, "his eyes were dim מִן הָאֵזֶן."

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he could not see." Isa. 49:15, can a woman forget her sucking child בְּטִמְנָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּעֵלְיָי that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מֵן is for the fuller מִן. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִנּוּ so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מְאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i. q. Syr. ܡܢ, Arab. مِنْ, *lest*; comp. No. 5, c. Deu. 33:11, מִן יִקְרֹבוּ LXX. μὴ ἀσπρήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מֵן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un*, *d'après*; e. g. מֵאַחֵר from behind, hinter (etwas) weg; מִלִּפְנֵי from amongst, (etwas) weg; מִבְּעֵד, מִלִּפְנֵי, מֵעַם, עַל, לִפְנֵי, בְּעֵד, מֵעַם, מֵאַחֵר, see above, page xciv, A, after (אֲחֵר). In other places, it denotes only a *part* or *side* of any thing, as מֵאַחֵר after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מֵן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן לְעֵד for לְעֵד מֵן like the Syriac ܡܢ ܠܥܝܕ except, i. q. מֵן לְכֵר (both of which are in use); vice versa in —

לְמֵן for לְ מֵן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מֵן signification No. 3, a, of the terminus a quo, *inde ab, from*. לְמֵרְחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, לְמֵרְחוֹק עֲשָׂרִים שָׁנָה, "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, לְמֵאִישׁ וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22. — Here do not belong לְמֵבִית Num. 18:7, and לְמֵמִתָּה 1 Ki. 7:32, which are for לְמֵבִית, מֵבִית, with the added notion of *motion* to a place; compare אֶל־מֵחֵצָה.

מֵאֲחֵר see after פֶּאֶר p. xciv, A.

מֵן Ch. suff. מֵנִי, מֵנָה, מֵנָה, מֵנָה i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מֵן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מֵנֵהוֹן דִּי פֶרְזֵל a part of them was iron, a part of them earthenware;" compare מֵסֻס—מֵסֻס 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21. —(b) of the cause by which anything is moved, *on account of*, Dan. 5:19. —(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מֵן קִשְׁט out of truth, or according to truth, *truly*, Dan. 2:47; מֵן יָצִיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e. g. ἐκ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מֵן לְחַת = Hebr. מֵעַם, see לְחַת. מֵן אֶרֶץ i. q. Hebr. מִלְּפָנֶיךָ. מֵן אֶרֶץ i. q. מֵן אֶרֶץ from that time and onward, see אֶרֶץ. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, לִבְהֵמָה מֵן אֲנִשָּׂא יִשְׁעוֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מֵנָה Chald. see מֵנָה.

מֵנֵאוֹת pl. from מֵנָה, portions.

מֵנִיגִינָה f. i. q. מֵנִיגִינָה a song, specially in mockery, a satire, Lam. 3:63.

מֵנִידָה f. Chald. i. q. מֵנִידָה which see.

מֵנִידָה Chald. i. q. Hebr. מֵנִידָה, *nd*, according to the Chaldee mode, being changed into *nd* (from the root נִידָה fut. נִידָה).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מֵנָה prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מֵנָה, and מֵנָה. In the Indo-germanic languages there correspond, transp. *vémo*; Zend. *neeman*; Pehlev. *nim*; and perhaps *mépōs, mēpōmai*). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e. g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מֵנָה, to number. Perhaps Sanscr. *man*, to reckon, to think.)

PIEL—(1) *to divide* (see Kal), *to allot*, *to assign* to any one, followed by ׀ of pers. Dan. 1:5; Job 7:3
(2) *to appoint*, *to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, וַיִּצְרֶהוּ "appoint (order, cause) that they may preserve him;" followed by לָל to set over, Dan. 1:11.

PUAL, pass. *to be constituted*, *set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִם Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי and מְנִיָּה, and the proper names מְנִיָּה, מְנִיָּה, and מְנִיָּה.

מְנִיָּה & **מְנִיָּה** Ch. *to number*, *to review*, Dan. 9:26. Part. pass. מְנִיָּה verses 25, 26.

PAEL מְנִיָּה and מְנִיָּה *to constitute*, *to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה.

מְנִיָּה m. pr. part, *portion*, *number* (see the root), especially *mina*, Gr. *μνᾶ* (Syr. *ܡܢܐ*, Arab. *من*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable.

מְנִיָּה pl. מְנִיָּה (with Kametz impure, Est. 2:9), f.

(1) *a part*, *a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. מְנִיָּה to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מְנִיָּה *a lot*, Jer. 13:25.

מְנִיָּה in pl. מְנִיָּה *parts*, i. e. *times*, Gen. 31:7, 41. Compare מְנִיָּה No. 7.

מְנִיָּה m. *driving* (bas *Gahren*), of a chariot, 2 Ki. 9:20. Root מְנִיָּה.

מְנִיָּה f. (from the root מְנִיָּה No. 1, to flow), a deep *valley*, through which water flows, Jud. 6:2, Arab. *منه* and *منه* a trench of water, see Schult. ad Job. p. 49.

מְנִיָּה m. (from the root מְנִיָּה), Ps. 44:15, מְנִיָּה *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מְנִיָּה (from the root מְנִיָּה), with suff. pl. מְנִיָּה (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "*conditionem*" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנִיָּה f. of the preceding.—(1) *rest*, *repose*, *condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זאת מְנִיָּה "this is the rest," this is the way to enjoy tranquil felicity. מְנִיָּה still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מְנִיָּה m. according to the Hebrews, *progeny* (see מְנִיָּה and מְנִיָּה). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junter syon. Others understand it to be *an ungrateful mind*, from the root מְנִיָּה, Arab. *من* to receive favours ungratefully.

מְנִיָּה with suff. מְנִיָּה (from the root מְנִיָּה).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנִיָּה f. of the preceding, *flight*, Lev. 26:34: Isa. 52:12.

מְנִיָּה m. *a yoke*, pr. for plowing, from the root מְנִיָּה to plow, to break up the ground (Syr. and Arab. *من*, *من*); hence מְנִיָּה *a yoke*, *beam*, of weavers, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *من*, *من* being softened.

מְנִיָּה f. (from the root מְנִיָּה) *a candelabrum*, *a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנִיָּה m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיָּה Nah. 3:17.

מְנִיָּה an unused root, Arab. *من* to give, prop. to distribute, to divide out (kindred to מְנִיָּה, מְנִיָּה, com-

pare as to the relation of the verbs לָחַץ and לָחַץ under the root לָחַץ (קלח). Hence—

מְנַחָה f—(1) a gift, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) tribute, which was exacted from a tributary people under the milder name of a gift (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) a gift offered to a divinity, a sacrifice, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. to זֶבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנַחָה וּמְנַחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [*Menahem*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. Manahem.

מְנַחֵת ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מָנָה (from the root מָנָה , to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنَاحَة, مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד , גל), by lectisterium, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as מַנָּה a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (מָנָה) i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מִנִּי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מִנִּי), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with מִדְּבָר according to Bochart (Phaleg. l. l. cap. iii. p. 19, 20) Μιννά, a tract of Armenia; Nicol. Damaſc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מִנִּי .

II. מִנִּי poet. for מִן with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מִנִּי Isaiah 30:11; see מִן No. 1.

מְנִיּוֹת see מְנִיּוֹת .

מְנִיּוֹת see מְנִיּוֹת .

מִנְיָמִין [*Miniamin*], see מִנְיָמִין .

מִנִּין m. Chald. number, Ezr. 6:17, from the root מָנָה .

מִנִּית (perhaps given from the root מָנָה), [*Min-nith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנִלָּה . To such a noun is commonly referred the form מְנִלָּה in the words, Job 15:29, $\text{לֹא יִפְּחַת לָאֲרֶץ מְנִלָּה}$ which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנִלָּה is derived from the root מָנָה , of which there is another trace in the common reading מְנִלָּה Isa. 33:1, which is supposed to mean the same as the מָנָה ; Med. Ye, to obtain, to acquire; whence מָנָה wealth, possession, מָנָה wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנִלָּה from מְנִלָּה i. q. מְנִלָּה their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מָנָה .

מִנִּין an unused root, Arab. مَنَعَ to divide, to allot (kindred is מָנָה); whence מִן a gift (Manna); מִן part. const. מִן ; plur. מִנִּין and pr. n. מִנִּית .

מְנִיעַ TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מָנָה , and Æthiop. መነሳ ; to reject, to cast aside. ["The primary syllable is נע , which has a negative force; see $\text{נָעַ$ " Thes.]) Ezek. 31:15, $\text{וְאֶמְנַע גְּהִרְוִיָּהּ}$ "and I will restrain its floods."—(1) followed by מִן , to restrain from any thing; 1 Sam. 25:26, 34, $\text{וְאֶשְׁרַע מִנְּךָ אֶתְּךָ}$ "who has restrained me from doing thee evil;" Jer. 2:25, $\text{מִנְּךָ רֵגְלְךָ מִתְּהַר}$ "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מִן of pers. to withhold any thing from any one, Genesis 30:2, $\text{וְאֶשְׁרַע מִנְּךָ מִפְּרִי הַבֶּטֶן}$ "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by ל of pers. Ps. 84:12, etc. In the same sense is said מִן Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מִן with an inf.

(2) *to be taken away*, followed by **לָקַח** Job 38:15. Hence pr. n. **יִמְנַע**, **יִמְנָע**.

מִנְעוּל m. (from the root **נָעַל**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root **נָעַם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעָנָעִים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָנַע** Pil. נענע), like *σειστόρον* from *σειω*. Syr. and Arab. *tympana quadrata*.

מִנְקִיּוֹת f. only in pl. **מִנְקִיּוֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܩܝܬܐ** id., from the root **נָחַל** Pael *to offer a libation*.)

מִנְקֵת i. q. **מִינְקֵת** f. *a nurse*; see Hiph. of the root **נָקַח**.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כַּהֵן**.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for **מִנְאָה** (from the root **מָנָה**), pl. **מִנְאוֹת** Neh. 12:44, and **מִנְיֹת** Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, **מִנְחַת שְׁעָלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחַת בּוֹקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָס m. *one pining away, one who is consumed* with calamities; root **מָסַם** which see Job 6:14.

מָס m. *tribute*. (Commonly taken from **מָסַם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָס** is contr. from **מָסַם** tribute, toll, from the root **מָסַם** to number, like the fem. **מִסָּה** measure, number, for **מִדְּקָה**. Many examples of the softening of the letters **ts**, or **ξ** at the end of words by the rejection of **k**, are found in Gr. and Lat., as *Ajax*,

Αἶας, *pistrix*, *pistris*, π *στρις*; *ὄρνις*, Dor. *ὄρνιξ*, *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully **מָס עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָס** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָס עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **הָיָה לְמָס** Josh. 17:13; **לְמָס** Jud. 1:28; and **לְמָס עָלַי** Esth. 10:1, to lay servile work upon any one; **אֲשֶׁר עָלָיו הָמָס** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **אֲשֶׁר עָלֵיהֶם** superintendents of works, task-masters, Exod. 1:11.

מִסָּב m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מִסָּבֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מִסָּבֵי יְרוּשָׁלַם** "around Jerusalem."

מִסְגֵּר m. (from the root **סָגַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith (artisan)*, 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Ps. 142:8; Isa. 24:22.

מִסְגֵּרֹת f. *border*; plur. **מִסְגֵּרוֹת** (from the root **סָגַר**).

(1) *close places*, poet. used of fortified cities, Pa. 18:46; Mic. 7:17.

(2) *borders, margins* (Randleisten), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מִסָּד m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

מִסְדָּרוֹן m. *a portico*, so called from the columns standing in *rows*; compare **סָדַר**, **סֵדֶר** order, row. It is once found, Jud. 3:23.

מִסָּה i. q. **מָסַם** and **מָסַם** No. II., *to melt, to flow down*. (Chald. **ܡܣܐ**, Syriac **ܡܣܐ** *to be decayed, to putrify*; **ጠላ**: *to melt*.)

HIPHIL, to melt, to dissolve. Psa. 6:7, **יִמְצָחֵי** **אֶפְסָה** **אֶפְסָה** "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. **וַיִּמְצָחֵם** Psa. 39:12; trop. to melt the heart, i. e. to terrify; plur. **הַמִּצְחִי** in the Chald. form for **הַמִּצְחִי** Josh. 14:8.

מִצְחָה f. (from the root **מִצַּח**), plur. **מִצְחוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִצְחָה** Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

מִסְפָּה prop. number (contr. from **מִסְפָּקָה**, like **מִס** which see, for **מִסְפָּק**, root **מִסַּף**), constr. **מִסְפָּה** prep. according to the number, i. e. at the rate of, even as (Syr. **ܡܫܦܐ**, Chald. **ܡܫܦܬܐ** for Hebr. **מִסְפָּה**, **מִסְפָּה**). Deut. 16:10, **מִסְפָּה** **נָתַתָּה** "even as thy hand can give." LXX. *καθὼς ἡ χεὶρ σου λαμβάνει*.

מִסְכָּה m. a covering, a vail (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. Arab. **مِسْكَة**, which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read **מַסְכִּיחָה** **מַסְכִּיחָה** **מַסְכִּיחָה**, a covering, a vail.

מִסְכָּה f. i. q. **מִסְכָּה** a hedge, thorn-hedge, Mic. 7:4; from the root **סָכַף** to hedge, to fence around.

מִסָּחָה m. (from the root **סָחַף**), removing away, keeping off, 2 Ki. 11:6.

מִסְחָר m. (from the root **סָחַר**), traffic, merchandise, 1 Ki. 10:15.

מִצְחָה TO MIX, TO MINGLE, i. q. **מִצְחָה**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **مَشَّحَ**, **مَشَّحَ**, **مَشَّحَ** mixture; Germ. Med. Ye, to mix, **مَشَّحَ** mixture; Germ. **Driftnasch**; Aram. **ܡܫܚܐ**, **ܡܫܚܐ**; Sanscr. **maksh** and **misr**; Pers. **اميریدن** and **اميریدن**; Gr. *μίσγω*;

Lat. *misceo*; Polish *miszcam*; Bohem. *smisseti*; Engl. to mash, to mix; Germ. *mischen*.) Psa. 102:10; Isa. 19:14, **וַיִּמְצָחֵהּ** **רוּחַ** **פְּעֻשִׁים** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence **מִצְחָה** and—

מִצְחָה m. wine mixed with spices, Psa. 75:9, i. q. **מִצְחָה** which see.

מִצְחָה m. constr. **מִצְחָה** (from the root **סָכַף**, a covering, 2 Sam. 17:19; specially used of the vail before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **מִצְחָה** **הַמִּצְחָה** Exod. 35:12; 39:34; 40:21. Isa. 22:8, **וַיִּגְלֵה אֶת מִצְחָה** **יְהוּדָה** "and the vail of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

מִסְכָּה f. (from the root **סָכַף**), a covering, Exa. 28:13.

I. **מִסְכָּה** f. (from the root **סָכַף** No. I).—(1) the casting of metal. **וַיִּגְלֵה מִסְכָּה** **עֲגֵל** **מִסְכָּה** (of metal), Exod. 32:4, 8. **וַיִּגְלֵה מִסְכָּה** **אֱלֹהֵי** the cast images of gods, Ex. 34:17. Specially a molten image, Deut. 9:12; Jud. 17:3, 4.

(2) *σπονδή*, a league, Isa. 30:1.

II. **מִסְכָּה** f. (from the root **סָכַף** No. II), a covering, Isa. 25:7.

מִסְכָּה m. (from the root **סָכַף** No. 4, to be poor), poor, wretched, Eccl. 4:13; 9:15, 16. Arabic **مِسْكِين**; Ethiop. **ጠገረ**, whence a new verb **ጠገረ**: to be poor, **ጠገረ** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino*, *meschinello*; Portuguese, *mesquinho*, subst. *mesquinhoez*; French, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכָּה f. poverty, misery, Deut. 8:9; see the preceding word.

מִסְכָּה plur. f. storehouses, granaries, by a transposition of the letters for **מִסְכָּה**, from the root **סָכַף** which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מִסְכָּה f. (from the root **סָכַף** No. II, i. q. **נָסַף** to weave), threads, web of a weaver, Jud. 16:13, 14.

מסלה f. (from the root **סלל**)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i. q. **סלם**. 2 Ch. 9:11.

מסלול m. (from the root **סלל**), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מסמר only in pl. **מסמרים** Isa. 41:7; **מסמרים** 1 Ch. 22:3, and **מסמרות** 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. **مسمار** *a nail*. Root **סמר**. [Once written with **ש** Ecc. 12:11.]

מסם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are **קסח**, **קאס** No. II; see also **מאס** to dissolve, to macerate in water, and the words given under **מי**.)

NIPHAL **נָמַס**, in pause **נָמַס**, fut. **יִמַּס**, inf. **הִמַּס**—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*—(a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1 The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, **וַיִּהְיֶה לִקְיָם** and became water.—(b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet*."

HIPHAL, causat. of Niphal No. 2, *a, to make fearful*, Deu. 1:28.

Derivatives, **מַס**, **מָסַס**; comp. also **מַח**, **מָחַח**, which I refer however to another root.

מִסֵּעַ *a weapon, an arrow, a dart*, Job 41:18.

Arab. **مسرع** id. from the root **سرع** to draw an arrow in a bow, Koran, lxxix. 1; the letters **ס** and **ש** being interchanged.

מִסְעָה m. (from the root **סעע**)—(1) *a quarry*, see the root, Hiphal No. 1. 1 Ki. 6:7, **מִסְעָה מִסְעָה** "whole stones (not hewn), from the quarry." LXX. **ἁπλοὶ ἀπορόμοι ἀργοίς**. Vulg. incorrectly *lapides dolati*.

[**מִסְעָה**, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see **נסע** No. 2); hence also applied to single individuals, Deu. 10:11, **לִמְסַע לִפְנֵי הָעָם** "to go out before the people." Num. 10:2, **לִמְסַע אֶת־הַמַּחֲנֶה** "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, **לְמַסְעֵיהֶם** "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root **סעד**) *a prop, a stay*, 1 Ki. 10:12.

מִסְפָּר m. const. **מִסְפָּר** with suff. **מִסְפָּרִי** (from the root **ספר**) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מִסְפּוֹא m. (from the Chaldee root **ספא** Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. **ספחת** (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִכְפָּחוֹת pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root **כפה** No. 3. Ezek. 13:18, 21. Symm. *ὑπάρχματα*. Vulg. *ceruicalia*.

מִסְפָּר m. (from the root **ספר**)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, **מִסְפָּר נַפְשֹׁתֵיכֶם** "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. *ἀριθμός, ἀριθμὸν*) it is added pleonastically to numerals. 2 Samuel 21:20, **עָרִים עֶשְׂרִים וָאַרְבַּע מִסְפָּר** "twenty-four in number" (24 an det *βασι*).—**לְאִין מִסְפָּר** Gen. 41:49; **לְאִין מִסְפָּר** 1 Chron. 22:4, and **לְאִין מִסְפָּר** Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary **קָטַן מִסְפָּר**, **מִסְפָּר מְעַט** *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. **יָמִים מִסְפָּר** *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

יָמִים מְעוּדוֹת *numbered days*, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words **וְיִהְיֶה קָטַן מִסְפָּר** the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be *a number*," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is **מִסְפָּרֶת** Neh. 7:7.

מִסְפָּרֶת [*Mispereth*], see **מִסְפָּר** No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָלַר** and **נָלַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בַּיהוָה** "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֵלֶיךָ יֵשׁ אֶלֶף לְמִשְׁכָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξηρημίσθην*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **מָסַר**.

Talm. **מָסַר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

מָסַרְתָּ f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **מָסַר**.

מָסַרְתָּ m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

מָסַרְתָּ m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מָעַבַּר m. Ch. *work*, i. q. Heb. **מַעֲשֵׂה** Daniel 4:34; from the Ch. root **עָבַר** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבָה m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמַעֲבָה הָאֲדָמָה** "in the compact soil."

מָעַבַּר m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מָעַבַּר מִסְּבָה וְנִי** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and amites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

מַעֲבָרָה f. pl. **מַעֲבָרוֹת**, and **מַעֲבָרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

מַעֲבָל m. pl. **מַעֲבָלִים** and **מַעֲבָלִים** (from the root **עָבַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **מַעֲבָלָה**, **מַעֲבָלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעֲבָלָה m. 1 Sa. 26:5, 7, and **מַעֲבָלָה** fem. (denom. from **עָבַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מָעַד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מָעַדְרִי נָגַל** "whose foot tottereth." Pro. 25:19, **רֵגְלִי מָעַדְתָּ** "a tottering foot," for **מָעַדְתָּ**, shortened into **י**, compare Lehrs. p. 309. Others take **מָעַדְתָּ** as an abstr. noun, a tottering, of the form **מָעַדְתָּ**, **מָעַדְתָּ**, in fem.

HIPHAL, to cause to totter, or shake, Ps. 69:24.

מָעַדְרִי (for **מָעַדְרִי** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מָעַדְרִי (for **מָעַדְרִי** "ornament of Jehovah"); [Maadiak], pr. n. m. Neh. 12:5; for which there is **מָעַדְרִי** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מָעַדְרִי**.

I. **מָעַדְרִי** only in plur. **מָעַדְרִים**, Jer. 51:34 [In Thes. this reference is removed to **עָדְרִי**; The form actually occurring in the passage is **מָעַדְרִי**]; and **מָעַדְרִי** 1 Sa. 15:32 (from the root **עָדְרִי**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מָעַדְרִי** m. bonds; by transposition of the letters for **מָעַדְרִי**, from the root **עָבַר** to bind. Job 38:31, **מָעַדְרִי בִּימָה** "the bands of the Pleiades;" see **בִּימָה**.

מָעַדְרִי m. (from the root **עָבַר**) a hoe, Isa. 7:25.

מָעַדְרִי an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מָעַדְרִי**, **מָעַדְרִי**, **מָעַדְרִי**, **מָעַדְרִי** see under **מָעַדְרִי** p. COCCCLXVIII, A. Hence—

מָעַדְרִי (Arabic sing. **مَعْدِي**) only in plural, (A), **מָעַדְרִים** constr. **מָעַדְרִי**, with suff. **מָעַדְרִי**, and also **מָעַדְרִי** (for **מָעַדְרִי**), Eze. 7:19—(1) intestines, **מָעַדְרִי** to come forth from any one's bowels, to be descended from any one, Gen. 44:4, (75:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, קנין *בְּקִינִי* "are there yet sons in my womb?" *בְּקִינִי* "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *בְּתוֹךְ בְּתוֹךְ* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *בְּתוֹךְ*.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָה מִבְּקִיעוֹתַי* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּקִיעוֹתַי*, i. e. as the fishes of the sea sprung up in its bowels. *מִבְּקִיעוֹתַי* is i. q. *מִבְּקִיעִים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *as its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *קִשָּׁא* a small coin, obolus (perhaps a small stone), and the Arabic *مِغْشَاة*, which denotes a *scruple of conscience*, not a small stone.

מִבְּקִיעוֹתַי or *מִבְּקִיעִים* Chald. only in pl. i. q. Hebr. *מִבְּקִיעִים* A, 2, *the belly*, here *the external*, Dan. 2:32.

מִבְּקִיעוֹתַי m. i. q. *עֵקֶב* a cake, 1 Ki. 17:12; compare verse 13. Ps. 35:16, *לְעֵקֶב מִבְּקִיעוֹתַי* "cake-buffoons," parasites, see *עֵקֶב*.

מִבְּקִיעוֹתַי more rarely *מִבְּקִיעוֹתַי* (with Kametz impure) suff. *מִבְּקִיעוֹתַי*, pl. *מִבְּקִיעוֹתַי* (from the root *קָוַה* to be strong), m. a strong or fortified place, a defence, a fortress, Jud. 6:26; Dan. 11:7, 10, etc. *מִבְּקִיעוֹתַי* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *מִבְּקִיעוֹתַי* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *מִבְּקִיעוֹתַי* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *מִבְּקִיעוֹתַי* see the Etym. Ind.

מִבְּקִיעוֹתַי (perhaps "oppression," from the root *קָוַה*, ["a girdle of the breast?"]), [*Maock*], pr. n. m. 1 Sa. 27:2. compare *מִבְּקִיעוֹתַי* No. 2, a.

מִבְּקִיעוֹתַי m. (from the root *קָוַה*) pl. *מִבְּקִיעוֹתַי* 1 Ch. 4:41 (1) a dwelling—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a den, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בֵּית* at home, 1 Sa. 2:29, 32. Used of a refuge, Ps. 90:1.

(2) [*Maon*], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *מִבְּקִיעוֹתַי* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *מִבְּקִיעוֹתַי* 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maan* (معان), a town with a fortress in Arabia Petræa, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

מִבְּקִיעוֹתַי see *מִבְּקִיעוֹתַי*.

מִבְּקִיעוֹתַי & *מִבְּקִיעוֹתַי* f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a cave, Ps. 104:22; Am. 3:4.—(c) an asylum, a refuge, Deu. 33:27.

מִבְּקִיעוֹתַי m. [*Mehunim*, *Meunim*], pr. n.—(1) see *מִבְּקִיעוֹתַי* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

מִבְּקִיעוֹתַי (for *מִבְּקִיעוֹתַי* "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

מִבְּקִיעוֹתַי m. darkness, Isa. 8:22; from the root *עָרַב*.

מִבְּקִיעוֹתַי m. plur. *מִבְּקִיעוֹתַי* *pudenda*, Hab. 2:15; from the root *עָרַב* No. II, Arab. *عارى* i. q. *עָרַב* to be naked.

מִבְּקִיעוֹתַי see *מִבְּקִיעוֹתַי*.

מִבְּקִיעוֹתַי & *מִבְּקִיעוֹתַי* ("consolation of Jehovah" from the root *עָרַב*), [*Maasiah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

מִבְּקִיעוֹתַי—(1) Arabic *مِعْط* to be smooth naked, hence TO BE POLISHED, SHARP; see *מִבְּקִיעוֹתַי*; transp. *مِعْط* prob. to scrape, to scrape off (comp. *مِعْس* to rub, also *مِط*, since y and r are kindred letters to each other), whence *מִבְּקִיעוֹתַי* prop. a scraping, scrap (cfr. *Span* *Spánchen*), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְפָנֶיךָ הָיָה לְפָנֶיךָ, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished,* Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מַעֲטָה intrans. i. q. Kal, Ecc. 12:3.

HIPHI, הִמְעִיט—(1) *to make few, to diminish,* Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, הִמְעִיטְךָ "lest thou make me (the people) few," or "diminishest," Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, הִמְעִיט אֶתְּךָ הָאֵלֶּיךָ "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels לְקַח לְפָנֶיךָ sc. לְקַח (borrow) not a few." Specially *to give few,* Num. 35:8; Exod. 30:15. [Hence the following words.]

מַעֲטָה, once מַעֲטָה 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little.* Construed—

(a) as a substantive, followed by a genit. of the noun מַעֲטָה מֵיִם *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. מַעֲטָה אֶלֶּל a little food, Gen. 43:2; as else put after in the genitive, as מַעֲטָה מֵיִם a few men, Deu. 26:5. מַעֲטָה עֵצֶר a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מַעֲטָה לֹא נָחִים "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little, Ps. 8:6; of time, a little while, for a little, Ruth 2:7; Psa. 37:10; shortly, presently, Hosea 8:10; Hagg. 2:6; of space, a little, 2 Sam. 16:1. מַעֲטָה מַעֲטָה peu à peu, little by little, Exod. 23:30; Deut. 7:22. הִמְעִיט is it but a small thing to you? Num. 16:9; Eze. 16:20, הִמְעִיט מְהִינֹתֶיךָ "was this of thy whoredoms but little?" Rarely—*

(c) it stands as an adjective, *small, few, Num. 13:18; 26:54; plur. מַעֲטָהִים a few, Ps. 109:8; Ecc. 5:1.*

With Caph prefixed.—(1) *nearly, almost, within a little, Gen. 26:10; Ps. 73:2; 119:87.*

(2) *shortly, Psa. 81:15; 94:17; quickly, suddenly, Psalm 2:12; Job 32:22. מַעֲטָה shortly that, for scarcely, Cant. 3:4; comp. מַעֲטָה let. B, No. 3.*

(3) i. q. מַעֲטָה but intensive; *very little* (see מַעֲטָה B, No. 4), ὅσον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מַעֲטָה very few," Psa. 105:12; *very little, 2 Sam. 19:37.*

מַעֲטָה f. מַעֲטָה adj., Eze. 21:20; *smooth, and hence polished, sharp* (of a sword), i. q. מַעֲטָה verses 15, 16. see the root מַעֲטָה No. 1.

מַעֲטָה m. (from the root מַעֲטָה) *a vail, a garment,* Isa. 61:3.

מַעֲטָה f. (from the root מַעֲטָה No. I), *a cloak, or rather a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מַעֲטָה, Arabic عِطَاف and مِعْطَف id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מַעֲטָה m. *a heap of ruins, ruins,* i. q. מַעֲטָה, from the root מַעֲטָה, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מַעֲטָה.

מַעֲטָה (perhaps "σπλαγχνιζόμενος;" comp. מַעֲטָה, [Maar], pr. n. m., Neh. 12:36.

מַעֲטָה m. *an upper garment; an exterior tunic,* wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מַעֲטָה הָאֵפֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מַעֲטָה had the primary power of *covering*; hence of *acting covertly, astutely, perfidiously*; compare מַעֲטָה No. 1, and the remarks there made.)

מַעֲטָה and Chald. מַעֲטָה *bowels*, see מַעֲטָה.

מַעֲטָה constr. מַעֲטָה and poet. with Vav parag. מַעֲטָה Ps. 114:8; with suff. מַעֲטָה Hos. 13:15; plur. מַעֲטָהִים constr. מַעֲטָהִים, and מַעֲטָהִים, constr. מַעֲטָהִים m. denom. from מַעֲטָה with Mem formative.

(1) *a place irrigated with fountains, Ps. 84:7* (compare as to this place under the word מַעֲטָה).

(2) *a fountain* itself, i. q. מַעֲטָה (Syr. مَعِين id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מַעֲטָהִים 1 Ch. 4:41 כְּחִיב i. q. מַעֲטָהִים, see מַעֲטָה 2, b.

מַעֲטָה TO PRESS, TO PRESS UPON. Part. pass. מַעֲטָה an animal castrated by *pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, מַעֲטָה "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed, used of the breasts immo-*destly pressed, Eze. 23:3. Hence pr. n. מַעֲטָה, and—

מעכה & **מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **מַעְכָּה** and **מַעְכָּרִי** No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מַעְכָּה** 1 Ch. 19:6. Gent. noun **מַעְכָּה** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בֵּית מַעְכָּה** and **מַעְכָּה בֵּית מַעְכָּה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מַעְכָּה**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָה**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **יַמְעַל** Pro. 16:10, and **יַמְעַל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **יַמְעַל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **יַמְעַל בִּיהוָה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **בְּ** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מַעַל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מַעָּלָה** perfidy, fraud; which is from the root **גָּל** The signification

No. 2, is more closely resembled by **מַעַל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מַעַל**; hence to act covertly, unless indeed it be regarded that **מַעַל** is a secondary root, taken from the noun **מַעַל** the upmost (compare under **נָחַת** (**שָׁחַת**), prop. therefore, to be over or above anything, to possess, to have in one's power, *den Oberherrn machen*, *ich bemächtigen*; compare Æthiop. of similar origin, **ሰሰለ**: to tyrannise, to rebel; and also the Hebrew **בָּעַל**.) [This latter conjectural formation is rejected in Thes.]

Hence **מַעַל**, and—

I. **מַעַל** masc. *perfidy, treachery* (against God), sin, Job 21:34; elsewhere only in the phrase **מַעַל בְּ**, see the examples cited above.

II. **מַעַל** masc. (formed from **מַעָּלָה**, from the root **עָלָה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מַעַל** No. I, see the etymological note on the root **מַעַל**.)

Only found with the prefixes and affixes—

(1) **מִמַּעַל** from above, Isaiah 45:8, and above (comp. **מִן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **לְ**, **מִמַּעַל לְ**—(a) *above, upon* (*oberhalb von etwas*), as Gen. 22:9, **מִמַּעַל לְעֵצִים** "upon the wood." Dan. 12:6, **מִמַּעַל לְמִי הַיָּר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **לְמַעַל לוֹ**" LXX. *κύκλω αὐτοῦ*. Comp. **עָלָה** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מַעָּלָה**—(a) *upwards*, 1 Ki. 7:31 **מַעָּלָה מַעָּלָה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **לְמַעַלָה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **לְמַעַלָה לְמַעַלָה** 41:7. Followed by a noun, Ezra 9:6, **לְמַעַלָה רֹאשׁ** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מִתַּחַת** **לְמַעַלָה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **עַד לְמַעַלָה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מִלְמַעַלָה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מַעַל Chald. plur. **מַעַלִּין** the place of entrance, i. e. *setting* (of the sun), Dan. 6:15; from the root **עָלָה** to enter.

מַעַל see **עָלָה**.

מַעַל masc. Neh. 8:6, *lifting up*; formed from **עָלָה**, **מַעַלָה** from the root **עָלָה**.

מַעַלָה m. (from the root **עָלָה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מַעַלִּיו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *a stage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מַעַלָה הָעֵיר** 1 Sa. 9:11; **מַעַלָה הַיְּזִיחִים** the acclivity or mount of Olives, 2 Sam. 15:30; **מַעַלָה אֲדָרִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מַעַלָה עֲרִיבִים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מַעַלָה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מַעַלּוֹת רֵחַקִּים** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עָלָה עַל לֵב** 38:10.

(2) *a step*, by which any one goes up. **שֵׁשׁ מַעַלּוֹת** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figure

tively — (a) *the steps of a gnomon*, whence *הַמַּעֲלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight. — (b) *שיר המעלות* a *song of steps*, in the heading of fifteen psalms, Ps. 120 — 134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... (1) אֶשָּׂא עֵינַי אֶל-הָהָרִים מֵאֵן יֵבֹא עֲזָרִי (2) עֲזָרִי מֵעַם ... (3) ... אֶל-נְהוֹם שְׂמֶרֶךְ (4) הַזֶּה לֹא יִנּוּם וְלֹא יִישָׁן שְׂמֶרֶךְ יִשְׂרָאֵל (5) יְהוָה שְׂמֶרֶךְ ... (7) יְהוָה יִשְׂמְרֶךְ מִכָּל-רֶעַ וְנָוִי (Ps. 124:1) לֹלֵי יִי שְׁהִיָּה לָנוּ יִאֲמְרָנָא יִשְׂרָאֵל (2) לֹלֵי יִי שְׁהִיָּה לָנוּ ... (3) — אֲנִי חַיִּים בְּלִעְנֵנוּ ... (4) אֲנִי חַיִּים שְׂקֹפֹנוּ (5) אֲנִי עָבַר עַל נִקְשָׁנוּ הַיָּמִים הַחַדְוָנִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שיר המעלות* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a *lofty place*, 1 Ch. 17:17; specially an *upper room*, i. q. *עֲלִיָּה* Am. 9:6.

מעלה i. q. *מעלה* Zech. 1:4 כְּחֵיב.

מעלה (from the root *עָלָה*) only in plur. *מעלות* m. *works* — (a) the illustrious deeds of God, Ps. 77:12; 78:7. — (b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הֵרַע מַעֲלִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מעמד m. (from the root *עָמַד*), *standing, station*, ["*function*"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מעמד pr. part. Hophal (from the root *עָמַד*), some-

thing *firm, stable*, ["*ground to stand on*"], Ps. 69:3.

מעמסה f. (from the root *עָמַס*), a *burden*, Zech. 12:3, "I will make Jerusalem *אֶבְרָן מַעְמָסָהּ* a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מעמקים m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root *עָמַק*.

מען (for *מענה*, from the root *עָנָה* to designate by one's words, compare *עָנָה*), pr. subst. *purpose, intent*, with pref. לְ, *לְמַעַן*; with suff. *לְמַעְנִי*, *לְמַעְנֶךָ*, always becoming a particle.

(A) prep. on account of —

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... *לְמַעַן מִשְׁפָּטֶיךָ* because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something *לְמַעַן דָּוִד* for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; *לְמַעַן* for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said *בְּחַסְדְּךָ* Ps. 25:7; 51:3; 109:26); *לְמַעַן* for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, *עֲשֵׂה אֱתֵי לְמַעַן שְׁמֶךָ בִּי טוֹב חֲסִדְךָ*, "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, *לְמַעַן שְׁמֶךָ יִי תַחֲיִינִי בְּצִדְקָתְךָ וְנִי*, "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*. — *לְמַעַן* (God) "for his righteousness' sake," Isa. 43:21.

(2) used of purpose and intention, which any one has in view. *לְמַעְנֶכָּם* on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. *לְמַעְנִי* on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this *see*

there is said more explicitly *למען שמי* ... *למען* *תחלתי* "because of my name ... and my glory," Isa. 48:9; compare *למען שקד* Ps. 79:9, which is immediately explained, *על דבר כבוד שקד* "on account of the glory of thy name," and 106:8, *למען שמו להודיע את* "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off *למען שקד* because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were *למען יבשו*.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding *למען* of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) *למען חלל את שם קדשי* in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) *למען אשר* Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without *אשר*: *למען* conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, *למען אשר יצוה* "for I have known (chosen) him (Abraham) that he may command," etc. see *ידע* No. 7, b. Isaiah 66:11, "be glad with Jerusalem *למען תינקו וישבעתם* that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols *למען יכרתו* that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand *למען* of the event, see a little above at the end of letter A. *Ταλαῖας* are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... *למען תצדיק בקרבך* that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מענה m. (from the root *ענה*)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) *hearing and answering of prayers*, Prov. 16:1. —(b) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated *מען*. Prov. 16:4; compare Arab. *عنى* to purpose.

מענה f. (from the root *ענה* No. II. to labour hard), *a furrow*, Ps. 129:3 *כחב*; 1 Sa. 14:14.

מענית f. id. Ps. 129:3 *קרי*

מענה f. *an abode*, see *מעונה*.

מעץ an unused root; root *עץ* to be angry, whence—

מעין ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare *אחיסמן*.

מעצרה f. (from the root *עצר*) *pain, affliction* Isa. 50:11.

מעצד m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab *معد* id.). Root *עצר*.

מעצור m. (from the root *עצר*) *restraint, hindrance*, 1 Sa. 14:6.

מעצר m. (from the root *עצר*) *restraint*, Prov. 25:28.

מעקה m. (from the root *עקה*, Arab. *عقا* to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מעקשים m. pl. (from the root *עקש*) *tortuous things, tortuous ways*, Isa. 42:16.

מער m. for *מערה* (from the root *ערה*)—(1) *nakedness, pudenda*, i. q. *ערות* Nah. 3:5.

(2) *a naked space*, i. e. *void space*. 1 Ki. 7:36, *למען יכרתו* "for the space of each one" (of the borders).

I. *מערב* m. (from the root *ערב* No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, *עבדי מערב* "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thea.]

II. *מערב* m. (from the root *ערב* No. II.), *the West*,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, westward, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., the West, Isaiah 45:6.

מערה m. (from the root ערה), a naked place, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرو that which surrounds a city; prop. a naked tract around it.

מערות pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرو a band of men.

מערה f. constr. מערות plur. מערות a cave; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. Maarah: [E. V. Mearah].

מעורר m. (from the root עור part. Hiph.), that which causes reverential fear, Isa. 8:13.

מעורר m. (from the root עור), disposing, counsel. Prov. 16:1, מעורר לב "the counsels of the heart."

מערכה pl. מערכות f. —(1) disposing, ranging in order. מערכות נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) a pile of wood upon the altar, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) a battle set in array, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) a pile, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence מערכת לחם in the later books, i. q. in the older, לחם הפנים Neh. 10:34; also without לחם 2 Chr. 2:3; also מערכת לחם 2 Ch. 13:11. שולחן המערכת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] a battle set in array, an army, 1 Sam. 17:8.

מערכים m. plur. nakednesses, for coner. the naked, 2 Chron. 28:15; from the root ערם No. I.

מערה f. sudden terror, hence violence, Isa. 10:33; from the root ערר to terrify.

מערת (i. q. מערה, מער "a place naked of trees"), [Maarath], pr. n. of a place in the mountains of Judah, Josh. 15:50.

מעשה m. constr. מעשה, with suff. מעשהו, plur מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מעשיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיכם plur. and sing., Gen. 47:3.

(1) noun of action of the verb עשה, that which any one makes or does, das Thun, Geschäft. Gen. 47:3, מה מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (Berrichtung des Tempelbetriebs) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מעשיכם from their business?" Eze. 46:1, ימי המעשה "six" days of business, work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. עשה. Ex. 23:24, לא תעשה כמעשיהם, "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את המעשה אשר נעשה תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) a deed, an action (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה המעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, מעשה ביום "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) work, which any one produces. — (a) of God. מעשיו ירי the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מעשה יהוה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ירי Isa. 5:12; 29:23. Psa. 28:5, work of God, specially used of the judgment of God against the wicked; compare פועל. — (b) of men. מעשה ירי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה חשב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, במרכחת מעשה with an artificial compound of spices. Once used of the work of a poet (ποίημα), Psal. 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, property, goods, i. q. מלאכה No. 2. Isa. 26:12, כל מעשיו "all work"

goods." Specially used of fruits, corn, etc., Exod. 13:16; of cattle, 1 Sa. 25:2.

מַעֲשֵׂה (contr. for מַעֲשֵׂה "work of Jehovah"), [Maasiah], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂהוּ & מַעֲשֵׂהוּ ("work of Jehovah"), [Manseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׂרוֹ, plur. מַעֲשֵׂרוֹת (from the noun מַעֲשֵׂר, tithes, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשָׁקוֹת f. plur. (from the root מַעֲשָׁק to oppress), oppressions, forcible exactions, Pro. 28:16.

מֶמְפִּיִּשׁ pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֶמְפִּיִּשׁ Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, **ΜΕΜΦΙΣ**; in Sahidic, **ΜΕΜΦΙΣ**, also **ΜΕΜΦΙΣΙΟΥ**, (in the Rosetta inscriptions, page 5, as commonly read *panos*), from which forms the Hebrew name, as well as the Gr. *Μέμφις*, and the Arab. **مَنْفَى** are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθὸν (compare **מֶמְפִּיִּשׁ** full, and **מֶמְפִּיִּשׁ** good) ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος (compare **מֶמְפִּיִּשׁ** sepulchre, and **מֶמְפִּיִּשׁ** = *εὐεργετης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opusc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מַפְּעֵי m. (from the root מַפְּעֵי, violence, blow; hence used of one on whom it is laid, Job 7:20.

מַפְּחֵי m. (from the root מַפְּחֵי), Job 11:20, מַפְּחֵי נְפֶשׁ "breathing out of the soul" (compare מַפְּחֵי נְפֶשׁ Jer. 15:9, and Job 31:39).

מַפְּחֵי m. (from the root מַפְּחֵי), the bellows of a blacksmith, Jer. 6:29. ["Arab. **مَفْخَاح** id."]

מַפְּחֵי בִישָׁת & מַפְּחֵי בִישָׁת (contr. from מַפְּחֵי בִישָׁת as cording to Simonis, "exterminating the idol"), [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מַפְּחֵי see מַפְּחֵי.

מַפְּחֵי m. (prop. part. Hiphil, of the root מַפְּחֵי to break in pieces), a hammer, mace, maul, as a weapon, Pro. 25:18. Compare מַפְּחֵי.

מַפֵּל m. (from the root מַפֵּל to fall).—(1) what falls off; Am. 8:6, מַפֵּל בָּר מַפֵּל "what falls off from corn," husk. Hence—

(2) something pendulous, loose; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפֵּל בָּרֶשֶׁת "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (bit *Bammen*).

מַפְּלָאוֹת f. (from the root מַפְּלָאוֹת, only in pl. מַפְּלָאוֹת, miracles, Job 37:16, i. q. מַפְּלָאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלָאוֹת in the other hemistich.

מַפְּלָגָה f. (from the root מַפְּלָגָה, a division, class, 2 Ch. 35:12.

מַפְּלָה f. Isa. 17:1, and מַפְּלָה Isa. 23:13; 25:2 (from the root מַפְּלָה, fallen buildings, ruins ["Syr. **مَفْطَلَة**"].

מַפְּלָט m. (from the root מַפְּלָט, escape, Psalm 55:9.

מַפְּלָצֶת f. (from the root מַפְּלָצֶת, an idol, so called from its being an object of fear, 1 Ki. 15:13; comp. **מַפְּלָצֶת**, an idol, from the root מַפְּלָצֶת to fear.

מַפְּלָשׁ m. (from the root מַפְּלָשׁ = **פָּלַשׁ** Piel, to weigh, to balance), balancing (of clouds), Job 37:16.

מַפְּלָת f. (from the root מַפְּלָת).—(1) fall, ruin of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) what falls down, Eze. 31:13 (of a fallen trunk).

(3) a corpse, like cadaver, a cadendo, and **πάρμα** from **πάρμα**, Jud. 14:8.

מַפְּעֵל m. Pro. 8:22, and מַפְּעֵלָה f. (from the root מַפְּעֵל, Ps. 46:9; 66:5; a work (of God).

מַפְּעֵלָה see מַפְּעֵלָה.

מַפְּצֵי masc. (from the root מַפְּצֵי), a bruising, breaking in pieces, Eze. 9:2.

מפץ masc. (prop. part. Hiph. from the root **מפץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מפץ**.

מפן m. (from the root **מפן**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **מִפְקֵד** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מפרץ m. (from the root **פרץ**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **مرفأ** a recess of a river where water is drawn, also a station of ships.)

מפרקת f. (from the root **פרק**), the neck, vertebra of the neck, 1 Sa. 4:18; Chald. **פִּרְקָא**, **פִּרְקָא** id.; Syr. **ܦܪܩܬܐ** vertebra.

מפרש m. (from the root **פרש**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מפשעה f. (from the root **פשע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **שחלות** in the parallel place, 2 Sa. 10:4.

מפתח m. (from the root **פתח**), a key, Jud. 3:25; Isa. 22:22.

מפתח m. (from the root **פתח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

מפתן m. (from the root **פתן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מץ see **מץ**.

מצא 1 pers. **מצאתי**, and **מצאתי** Nu. 11:11; fut. **מצא**, imp. **מצא**, inf. **מצא** with suffix **מצאתי** (for **מצאתי**), Gen. 32:20; part. **מצא** once **מצא** (in the manner of verbs **לח**); Eccles. 7:26; fem. **מצאת**, **מצאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **על** Job 11:7 (Ch. and Syr. **מָצָא**, **מָצָא** id., Æth. **ጠገላ**; to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מָצָא לוֹ עָרִים בְּצִרְתָּ** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מִיָּהוָה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אֵין בְּשִׁנְךָ מִצָּחַת** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὗρισκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מָצָאתִי בּוֹ מְאוֹכָר**, "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עֲשֵׂה לְךָ אִשָּׁר תִּמְצָא יָדְךָ** "do what thy hand findeth," (**was dir vor die Hand kommt**), i.e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כִּי אִשָּׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכָל־דֶּעִי** "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לֹא מָצָא** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בוא** with acc. No. 2, letter **d**), Ex. 18:8, "all the travail **מִצָּרָתָם** which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὗρισκω** **τίνα**, Tob. 12:7. Specially observe the phrase **יָדִי מָצָא** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by **?** of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlänglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL **נִמְצָא**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by **?**, Deut. 21:17, **לֹא יִמְצָא לְךָ** "all things which he possesses;" Jash. 17:16; Jer. 15:16, **נִמְצָאוּ דְבָרֶיךָ** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **מִמָּה** **תִּמְצָא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (lich befinden, befindlich sein), 1 Ch. 29:17, עֲמֵךְ הַנִּמְצָא פֹה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הִנֵּמְצָאוּ שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָשׁ), 1 Ch. 28:9, וְאִם-תִּדְרָשׁוּ יְיָ “if thou seekest him, he will be found of thee.”

HIPHIL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by אָל Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּ m. (from the root נָצַב), *a station*.

—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּ m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּ letter c, and מִצְבֵּ, Zec. 9:8.

מִצְבָּה f. const. מִצְבֵּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּיתָ [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּת f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּ pl. מִצְדּוֹת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root צָר, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root مَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הַיֶּשֶׁב דָּוִד בְּמִצְדָּ “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצָּה—(1) pr. i. q. מִצָּץ to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. حَبْلُ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root מִצָּץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). חֲלֵת מִצָּה an unleavened cake, Lev. 8:26; pl. חֲלֵת מִצּוֹת Nu. 6:15 (compare as to the double plural, under יֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצּוֹת unleavened bread. Ex. 12:15, 18. חֲנֻכַּת הַמִּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root מִצָּה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצּוֹר (from the root צָר m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּ *fortress, defence*, Ecc. 9:14, where two MSS. read מִצּוֹרִים, which is also more suitable to the passage.

מִצּוֹר (from the root צָר m. *the net* of a hunter, Job 19:6.

מִצּוֹדָה (from the root צָר i. q. masc. מִצּוֹד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצּוֹדָה f. id.—(1) *capture, prey*, Eze. 13:23.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּ *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

מצוה f. (from the root **צוה**) pl. **מצוות** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אחת מקצות ה' אשר לא תעשה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצות ה' היה** what was due to the Levites, Neh. 13:5; comp. **משפט**.

מצולה Ex. 15:5; Neh. 9:11; and—

מצולה f. i. q. **צולה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צול**, which see).

מצוק m. (from the root **צוק**), *distress*, Ps. 119:143; Jer. 19:9.

מצוד m. a *column*, from the root **צוד** i. q. **צד** in Hiphil **הציד** to set up. Well explained by Kimchi, **המצוד** 1 Sam. 2:8, **המצוד** "the columns of the earth," i. q. **המצוד**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **המצוד** מצפון מול" (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוד** for a lofty and steep mountain. The word which some have compared, **טל**, a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מצודה f. (from the root **צוד**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מצוד** m. with suff. **מצודת** Eze. 4:8 (from the root **צוד**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **המצוד** **הוא** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) *a mound, raised by besiegers*, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **צוד** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מצוד** pr. n. of *Egypt*, apparently of *lower Egypt*, **המצוד** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **מצר**, as if it were the sing. of the noun **מצרים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, *kingdom*. Thes.].

מצודה f. (from the root **צוד**).—(1) *a mound cast up by besiegers*, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often **מצודה** **אשר** 2 Ch. 14:5; **מצודות** 2 Ch. 11:10.

מצית f. i. q. **מציה** No. II. (from the root **נצה**), *strife, contention*, Isa. 41:12. **אנשי מצית** "thy enemies."

מצח an unused root, perhaps to *shine*, i. q. **נצח** and **נصح**, compare **הנצח** to be cheerful, and transp. **הנצח** to shine. Hence—

מצח m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצחי** *forehead*, 1 Sa. 17:49. **המצח** **הוא** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, **המצח** "of an impudent forehead;" verses 8, 9; Isa. 48:4, **המצח** **הוא** "thy forehead (is) brass," i. e. a brazen forehead.

מצחה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מצלה pl. **מצלות** f. (from the root **צל** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצלות**.

מצלה f. (from the root **צל** No. II.), a *shady place*, Zec. 1:8.

מצלת only in dual **מצלתים**, from the root **צל** No. I., a pair of *cymbals* (Gr. also in dual **κυμβαλα**, -ον), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **מצלתים**.

מצנפת f. (from the root **צנף** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מצע masc. (from the root **צע**) a *couch, a bed*, so called from being spread out, Isa. 28:20.

מצעד m. (from the root **צעד**) a *step, a going*, Ps. 37:23; Prov. 20:24; **המצעד** in his footsteps, i. e. in his company, Dan. 11:43; compare **המצעד** Jud. 4:10.

מצערה f. *something smallish, little*, pr. that which is a little removed from small, comp. **מצער**.

of מצודה and מן; compare מן No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מצער m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מצפה masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מצפה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה-גלעד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

מצפנים m. pl. (from the root צפן) *hidden places*, Obad. 6.

מצץ—(1) TO SUCK, TO SUCK OUT, i. q. מצה and מצח. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζω. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare מץ verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מצה sweet, i. e. unfermented bread; compare מנתח which also has both of these significations.

[מצקת fem. *casting, pouring*, with aff., 2 Ch. 6:3.]

מצר an unused root, which appears to have had

the same meaning as the kindred מצר *to shu in, to restrain*, hence Arab. مصر *bord u, limit*; and Hebr. מצור No. II, מצרים.

מצר m. (from the root צר, like מצב from the root צב) *distresses*, Ps. 118:5; pl. מצרים, מצרים Lam. 1:3; Ps. 116:3.

מצרים pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, ארץ מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:16, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצור (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרוס), seem to have been denoted by Zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܥܪܝܬ). The Gent. noun is מצרי Gen. 39:1; f. -ית 16:1; plur. m. מצרים Gen. 12:12, 14; f. -יות Ex. 1:19.

מצרף m. (from the root צרף) *a fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מץ m. (from the root מץ, compare Psalm 38:6), *putridity*. Isa. 3:24, יתח בשרם מץ "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מקבה f. (from the root נקב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מקבי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

מקבת f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

מקדה (prob. "of place of shepherds" מקדים, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מקדש m. (from the root **קדש**), with Dag. euph. **מקדש** Ex. 15:17, with suff. **מקדשיו**, once (unusually) **מקדש** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, **מקדש** **מקדש** Isaiah 60:13; **מקדש** **מקדש** Daniel 8:11. **מקדש** **מקדש** a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. **מקדש** **מקדש** Jer. 51:51, the sanctuaries, the holy places of the temple; **מקדש** **מקדש** Ps. 73:17 id.; but **מקדש** **מקדש** are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:38).

מקהלות plur. m., Ps. 26:12; and —

מקהלות plur. f. (from the root **קהל**), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Mak-heloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מקנה (from the root **קנה**), [once **מקנהו**, once **מקנהו**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root **קנה** Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2) **מקנה** **מקנה** **מקנה** "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word **מקנה** as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מקנה f. (from the root **קנה** Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

מקום pl. **מקומות** m. (but fem. however, Job 20:9; Gen. 18:24); from the root **קום** No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) ["Arab. **مقام**, Æth. **ጠቅጥጥ**; id. Phœn. **מקום** a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one is his abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, **מקום** **מקום** "let there be no place (or abiding) to my outcry," let it never delay, but let my cry come without tarrying to God. Followed by relat. **מקום** it is often put in const. st. **מקום** **מקום** (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand **מקום** **מקום** Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before **מקום** relative, Ps. 104:8; and with the relative omitted, Job 18:21, **מקום** **מקום** "the habitation (of a man who) knows not God."—Sometimes **מקום** **מקום** in which place, put periphrastically for *where* (elsewhere **מקום**, **מקום**), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. **ܡܟܝܬܐ**. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. **مكان**, Syr. **ܡܟܝܬܐ** a place, and adv. *loco*).

(2) *a town, a village* (Germ. *Dorfchaft*). **מקום** **מקום** the town of Shechem, Gen. 12:6; 18:24.

מקור m. (from the root **קור**), *a fountain*. **מקור** **מקור** the fountain of life, of welfare, Ps. 36:10. **מקור** **מקור** the fountain of blood, per euphem. *de pudendis mulieris*, Lev. 12:7; 20:18; also without **מקור** Lev. 20:18. Figuratively, Ps. 68:27, **מקור** **מקור** "(ye) of the fountain of Israel," i.e. descendants of Israel; compare **מקור** Isa. 48:1.

מקנה m. (from the root **קנה**), *receiving, taking*, 2 Ch. 19:7.

מקחות pl. f. *price, wages*, Neh. 10:32; (from the root **קח** to take, to buy, verse 31; compare Talm. *מקח* buying).

מקטור m. (from the root **קטר**), *incense*, Ex. 30:1.

מקטרת f. (from the root **קטר**), *a censer*, 2 Chr. 26:19; Eze. 8:11.

מקל an unused root, which had, I suppose, the same meaning as Æth. **በቀለ**; *baquala*, and **በቀለ**; *baquela*, to germinate, to sprout (**ב** and **מ** being interchanged); whence **በቀל**: sprout, scion, twig; whence there is the secondary verb **תבאקל**: *tabakala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock βᾶω, pr. *Weshstod*; compare *βακτηριον*. Hence—

מקל const. state **מקל** Jer. 1:11, and **מקל** Genesis 30:37; plur. **מקלות** a rod, staff, prop. twig, sucker (compare **חֹקֶר**), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. **מקל יר** used of a spear, Eze. 39:9. (Chald. **מקל יר** *epiculum*, Castell.) *Paßdoparveia* is mentioned, Hos. 4:12.

מקלות (perhaps for **מקלות** "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

מקלט m. *asylum, place of refuge*, from the root **קלט** No. 2; **עיר מקלט** Josh. 22:13, seqq.; pl. **מקלות** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

מקלצת f. (from the root **קלע** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מקלעות**, const. **מקלעות** ib. 6:29, 32; 7:31 (*Æthiop. transp.* **ῥῥῥῥ**: sculpture, figure.)

מקנה m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root **קנה** to possess, to buy), const. **מקנה**; with suff. **מקני**, **מקנהו**, **מקנהי**, **מקנהי**, also with suffixes which appear to be plurals (but see under **מַעֲשֵׂה**, **מַרְאֶה**, **מַרְאֵי** Num. 20:19; **מקנהי** Isaiah 30:23; and every where **מקנהם** Gen. 47:16; Josh. 1:14; and **מקנהם** Deut. 3:19, and **מקנהיהם** Gen. 34:23; 36:7; 46:6 (never **מקנהם**, **מקנהם**).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτηνος* cattle, prop. i. q. *κτημα* possession, *ῥῥῥ*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic **مال**, Syriac **ܢܚܝܬܐ** *wealth and sheep*; also the Germ. *bat Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (**צאן ובהמה**), beasts of burden being excepted; Genesis 26:14, **צאן מקנהו**; Genesis 47:17, "and Joseph gave them food **ובמקנהו הצאן ובמקנהו הבהמה**." Asses and camels are more rarely comprehended in this word, Job 1:3; **אנשי מקנה** men who look after cattle, Gen. 46:32, 34; **ארץ מקנה** land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

מקנה f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, **מקנהו** the deed of a

purchase, Jer. 31:11, seqq.; also *a thing bought*, **מקנהו** used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit 25:16, 51.

מקנהו ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

מקסם m. (from the root **קסם**), *divination*, Eze. 12:24; 13:7.

מקץ ("end," from the root **קצץ**, of the form **קצץ**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

מקצוע pl. **מקצועות** and **מקצועות** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קצץ** to cut off.

מקצועה f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa 44:13. Targ. **מקצועה** *cutter*. Root **קצץ**.

מקצת a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מקצת**, wherever it occurs, appears to be for **מקצת**, from **קצץ**, which see.

מקק not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מכך**, **מכך**, **מכך**, which see. In western stocks to this there appear to answer *maceo, macer*.

NIPHAL **מקק**.—(1) *to melt*, Isa. 34:4, **מקקו כל צבאות השמים** "all the stars of heaven shall melt;" i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitranga. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **מקקו חבירתי** "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHAL **מקק** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מק**.

מקרא m. (from the root **קרא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קרא**, Num. 10:2, **מקרא העדה** "to call together an assembly." Hence—(a) *an assembly called together, a sacred convocation called together*, *ἁγίασις*, Isa. 1:13. Often **מקרא קדש** Lev. 23:2, seqq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

מקרה m. (from the root **קרה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(a) *a lot*, which happens to any one, Ecc. 2:14, **מקרה** "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מקרה m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

מקרה f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

מקשה m. propr. *turned work*, or something rounded, from the root **קשה** No. II., i. q. fem. **מקשה**. Isa. 3:24, **מקשה מקשה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מקשה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מקשה מעשה** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מקשה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מקשה** for **מקשה**, Arab. **مكشاة** f. denom. from **קש** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מר m. (from the root **מר**).—(1) subst. *a drop*, so called from flowing down (see **מר** No. 1), Isa. 40:15.
(2) adj. f. **מרה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מר נפש** adj. *sad of soul*, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of acry or weeping, Germ. *bitterlich*. **צעקה וזעקה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מר** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מר** Isa. 33:7, and **מרה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. **مرير** (whence it is at the same time manifest how **מר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מר נפש** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Ps. 64:4; Jer. 2:19. **מרימים** *bitter waters*, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מר, fully **מר** Cant. 4:6; 5:5, seq. Makk. **מר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מר** No. 1), Arab. **مر**, Gr. **μύρρα** (as if from the fem. form **מרה**, **μύρρα**; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Ps. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מר עבר** Cant. 5:5, and **מר דרור** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, **μύρρα στακτή**. **מר דרור** a little bag filled with myrrh, for the sake of the sweet smell (like **בית נפש** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מרה** i. q. **מרה**, **مرى**—(1) TO LASH a horse with a whip to quicken its speed (*streichen, anpeitschen*), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מרה** i. q. **מרה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **מרה** "now she lashes up herself on high." Compare **שוט** and **שוט**. The ancient versions, "*lifts up herself, rises*," as if **מרה** were with the letters transposed, i. q. **רומ** = **רומ**.

II. **מרה** or **מרה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. **مرأ** and **مرى** *bene profecit s. bene cessit cibis*, to be strong (pr. fat), to be manly,

whence **מר** Ch. **מרה** a man. Hence **מרה** fat, **מרה** the crop of a bird, and pr. n. **מרה**. Very nearly kindred is **מרה** Hiph. to fatten, **מרה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מרה**, **מרה** would nearly approach **מרה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

מרה pr. n. f. (i. q. **מרה** "sad"), [*Mara*], Luth 1:20.

מרא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23.

Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מרא** No. II.

מראך see **מראך**.

מראך בלאך ("Merodach (i. e. Mars) is god, the lord;"; according to Bohlen, i. q. Pers. **مردک** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מראך בלאך** which see; *m* being changed into *b*.

מרא const. **מרא** with suff. **מראך** Cant. 2:14; **מרא** Lev. 13:34; **מרא** Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מרא** and Gramm. § 90, 9), like **מראך** Cant. 2:14; **מרא** Job 41:1; and **מרא** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מרא** Eccles. 11:9 (כתיב **מרא** קרי) m. (from the root **מרא**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant.

2:14 [and often Arab. **مَرَّ**]; Lev. 13:12; **מרא** **מרא** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34; **מרא** **מרא** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **מרא** Gen. 12:11; **מרא** Gen. 24:16; 26:7, fair of form; and with **ל** prefixed, **מרא** beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. **מרא** No. 3. Dan. 10:18; **מרא** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, **מרא**.

מרא f. of the preceding.—(1) *vision*, i. q. **מרא** Dan. 10:7, 8, 16, **מרא** visions of the night, Gen. 46:2. **מרא** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **מרא**.

מרא f. (from the root **מרא** No. II.), *the crop of a bird*, Levit. 1:16. (Arab. **مَرَّ** id.)

מרא Josh. 15:44, and **מרא** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. **מרא** "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαριά**. 2 Mac. 12:35; **Μαρηά**, Jos. Antt. viii. 10, § 1; **Μαρία** xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מרא pl. f. (denom. from **מרא**, pr. that which is at any one's head, opp. to **מרא** that which is at the feet. It becomes a prep. *at the head of* any one, with suff. **מרא** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מרא** "at the head of Saul," perhaps for **מרא** Mem being omitted (unless the true reading be **מרא**, with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מרא id. with suffix **מרא**, Jer. 13:18, **מרא** "there shall descend your heads (i. e. from your heads) the crown of your honour." **מרא** is here followed by an accus. of the thing from which anything descends, like **מרא**. But there is nothing to hinder from reading **מרא**, like 1 Sa. 26:12.

מרא ("multiplication," from the root **מרא**, of the form **מרא**, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מרא plur. *coverings, cushions spread out*. Pro. 7:16; 31:22; from the root **מרא**.

מרא f. (from the root **מרא**), *amplitude, fullness, as a concr. full*, Eze. 23:32.

מרא m. (from the root **מרא**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מרא** in great plenty."

מרא f. (from the root **מרא**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **τόκος**, from **τίσσω**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fecundus*; see Gellius, xvi. 13). Arab. **ربا** interest **ربا** interest.

מרבץ const. st. מרבץ Eze. 25:5 (see Lehg. page 578), m. (from the root רבץ), a *couching place* (of cattle), Zeph. 2:15.

מרבק m. a *stable* or *stall*, in which cattle are *tied up*, from the root רבק, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מרג an unused root, which seems to have signified the same as מרג, Arab. quadril. نرج, as far as may be gathered from the derivatives.

(1) to *roll rapidly*; whence מרג a threshing wain, (unless perhaps מרג in this noun is i. q. מרה, to rub, to rub in pieces).

(2) to *speak rapidly*, used of babblers, tale-bearers; whence מרג, tale-bearer.

מרגל m. (from the root רגל), *rest, a place of rest*, Jer. 6:16.

מרגלות pl. f. (denom. from רגל), what is *at any one's feet*; opp. to מרגלות which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at any one's feet*, Ru. 3:8.

מרגמה f. a *heap of stones*, from the root רגם; Arab. رجم to heap up stones. Pro. 26:8; מרגמה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Gesteine auf den Rabenstein wirft.—LXX. translate מרגמה a sling (from the root רגם to cast stones): δὲ ἀποδεσμεύει λίθον ἐν σφενδόνη.

מרגעה fem. (from the root רגע), *rest, a tranquil habitation*, Isa. 28:12.

מרה fut. ימרה. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and מרה of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מרה, Josh. 22:16; Job 24:13 (see below). מרה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מרה those who oppose the light, the enemies of light, Job 24:13. (Syriac: id. Arabic to be obstinate, contumacious. Kindred is מרה.)

The derivatives immediately follow, except the pr. n. מרה.

מרה Chald. i. q. Hebr. Ezr. 4:19.

מרה m.—(1) *rebellion, defection*, Josh. 22:22. (2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

מרה Chald. adj. *rebellious*, f. מרה emphat. st מרה Ezr. 4:12, 15.

מרה contumacy, 1 Sa. 20:30.

מרה Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs

and Nasoreans, مريخ, appears to have sprung from this, (Mirikh from Mirdich), and the etymology of this itself—(Merodach from the stock Mord, Mort, signifying both death and slaughter, see page cccclx, B, and the formative syllable ach, och, very frequent in Assyrian and Chaldee words, comp. (מרה, מרה) suits very well the god of slaughter and war. So too Mars, Mavors, and mors appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as Mesessimordachus, Sisi-mordachus, מרה (which see).

מרה (Persic مردکی "little man," or "worshipper of Mars," from מרה [Mordecas], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαῖος; [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מרה masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מרה, subst. persecution. But I fully agree with Döderlein, that for מרה we should read מרה (dominion) from the root מרה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מרה—(1) pr. i. q. Arab. مری TO STROKE, TO STRIKE (German streichen, streifen); specially to lash with a whip (compare the kindred מרה, to pass a razor over the skin, whence מרה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred מרה, מרה to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) to be *contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 1:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מְרָה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIL *מָרָה* fut. apoc. וּמָרָה (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתַם תֵּלֵן*, "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *הִמְרָה יְהוָה אֶת־פִּי* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יְהוָה הִמְרָה אֶת רִיחָה* Psalm 106:33; and *לִעֵי יְהוָה* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְה*, *מִרְי* and pr. n. *יִמְרָה*, *מְרָה*, No. I, *מְרִיּוֹת*, *מְרִיּוֹת*, *מְרִיּוֹת*.

Note. In two occurrences of the root *מָרָה* the signification appears to be borrowed from the kindred root *מָרַר* 'to be bitter.' One is 2 Kings 14:26, *עֵינֵי יִשְׂרָאֵל מְרָה קָאֵר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מָרָה* we can with Schultens obtain the notion of *severe affliction*. The other instance is *מִרְי* Job 23:2, which see. On the other hand *מָרַר* has adopted the signification of the verb *מָרָה* Ex. 23:21.

I. *מְרָה* f. dual *מְרָתִים* (from the root *מָרָה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מְרָה* ("bitterness," from the root *מָרַר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر حوارة* *Bîr Hawārah*, not the fountains of Moses (עינות موسى), as thought by Pococke and Niebuhr.

מְרָה (read *morra*) f. (from the root *מָרַר*) sadness, grief, Prov. 14:10.

מְרָה f. id. Genesis 26:35, *מְרָה רִיחָה* "sadness of spirit."

מְרָדָר m. (from the root *רָדָר* No. 2) Lam. 3:19; pl. *מְרָדָרִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מְרוֹחַ (prob. for *מְרָחֵץ*, *مَرْحَاض* refuge, from the root *מָרַח* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מְרוּחַ m. one bruised, crushed, from the root *מָרַח*. Leviticus 21:20, *מְרוּחַ אֵשֶׁךְ* "castrated with crushed testicles." But LXX. *μονόσχαις*. Vulg. *herniosus*.

מְרוֹם m. (from the root *רוֹם*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הַר מְרוֹם יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמְרוֹם* on high, Job 39:18; and *מְרוֹם* in acc. id. Isai. 37:23, *וַתִּשָּׂא מְרוֹם עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to anything far off. Psalm 10:5, *מְרוֹם מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רוֹם* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מְרוֹמִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מְרוֹם ("height," "a high place"), [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

מְרוֹץ m. (from the root *רוֹץ*), course, race, Eccl. 9:11.

מְרוּצָה f. — (I) i. q. *מְרוֹץ* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רוֹץ*, Jer. 22:17.

מְרוּקִים m. pl. (from the root *רוֹקַח*), purification, Est. 2:12.

מְרוֹת ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מְרוּחַ Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **زَجَجَ**, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَحَ** endued with a loud voice. Medial words of the same kind are **לָלַ** and **לָנַ**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרוּחַ**. (Cognate are **מָרַק**, **מָרָה**, and with **ר** turned into a sibilant, **מָרַשָׁה**. Arab. **مَرْخ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرْخ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיִּמְרְחוּ עַל-הַשֹּׁחַחַן** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψουσιν καὶ κατὰπλάσσουσι*. Hence **מָרוּחַ**.

מָרוּחַ m. (from the root **רָחַב**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּשַׁע**); Ps. 18:20, **וַיִּצְיָאֵנִי לְמָרוּחַ** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **כְּבָקֶשׁ בְּמָרוּחַ**, "like a lamb in a wide space," where it might easily wander from the flock.

מָרוּחָה (from the root **רָחַק**); pl. **מָרוּחָהִים** and **מָרוּחָהִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מָרוּחָה** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מָרוּחָה**, "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **מָרוּחָה** a remote land, Isa. 13:5; pl. **מָרוּחָהִים** Zec. 10:9; **מָרוּחָהִים** Isa. 33:17; Jer. 8:19; **מָרוּחָהִים** Isa. 8:9, remote countries.

מָרוּחָה fem. (from the root **רָחַשׁ**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְבָתָהּ כְּרוּשָׁה**, "every shoulder was peeled," i. e. with carrying burdens.

נִפְחַל, to become bald, Lev. 13:40, 41.

פּוּאֵל—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מִוִּקְחָה** for **מִוִּקְחָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מִוִּקְחָה** Isa. 18:2, 7, for **עַם מִוִּקְחָה** a sharp people, i. e. fierce, vehement (compare **חִרְד** No. 2). But see above under the word **מִוִּקְחָה**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרָה**).

(I.) *contumacy*, Eze. 2:5, **כִּי בֵית מָרִי הֵמָּה**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **מָרִי**, **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הֵמָּה**, "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַר** (compare the note under **מָרָה**), Job 23:2, **גַּם הַיּוֹם מָרִי שֹׁחִי**, "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

מָרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מָרִיב בַּעַל** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרָא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **מָרִיא**, *μωσχος στυνός*. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **רִיב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitana gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מָרִיבָה** Eze. 47:19.

מָרִיָּה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מָרִיָּה and **מִוִּקְחָה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמִּזְרִיָּה**, "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מֶרַד יְהוָה Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרִי, which is confirmed by regarding מְרִי as contr. from מְרִיָּה for מְרִיָּה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and כ resemble one another).

מֶרֶם (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαρία, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מְרִי), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מְרִי) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרִירָה.

מְרִירָה m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. *δειλία*); from the root מְרִי, whence the segolate form מְרִירָה = מְרִירָה in the same manner as מְרִירָה from the roots מְרִירָה, מְרִירָה; מְרִירָה from מְרִירָה. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מְרִירָה m. (from the root מְרִירָה)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מְרִירָה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרִירָה Gen. 41:43; with suff. מְרִירָתוֹ Gen. 46:29; 1 Sam. 8:11; plur. מְרִירָהוֹ Zec. 6:1; Joel 2:5; constr. מְרִירָהוֹ Exod. 15:4; with suff. מְרִירָתוֹ Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מְרִירָה f. (from the root מְרִירָה), *merchandise*, Eze. 27:24. [a market, see Thes.]

מְרִירָה f. (from the root מְרִירָה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. מְרִירָה אִישׁ a fraudulent man, Isa. 5:7. מְרִירָה אֲבָנֵי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרִירָה מֵאֲנֵי deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרִירָהוֹ Ps. 10:7; 35:20.

(2) [Mirra], pr. n. m., 1 Chron. 8:10.

מְרִיּוֹת ("elevations"), [Meremoth], pr. n. n. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15.—(2) Ezr. 10:36.

מְרִיּוֹת m. (from the root מְרִי), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מְרִיּוֹת pr. n. Gent. [Meronothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מְרִיּוֹת [Meret], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen מְרִיּוֹת lofty). ["Compare Sansc. *mārsha*, worthy; from the root *mārish*; Zend. *meresh*. Benfey."]

מְרִיּוֹת [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of *nd*, nom. Zend. *nar*, a man."]).

מְרִיּוֹת masc. (with each Tzere impure), i. q. *a friend, a companion*; with suffix מְרִיּוֹתוֹ Genesis 26:26; plur. מְרִיּוֹתוֹ Jud. 14:20; 15:6; with suffix מְרִיּוֹתוֹ for מְרִיּוֹתוֹ Prov. 19:7. It has the form as if Hiphil of the verb מְרִי, borrowing its signification from the verb מְרִי No. 2, unless it be laid down that מְרִי is comp. of מְרִי and מֶן (like מְרִי, see מֶן No. 3, letter c), and that it only denotes a companion, not a friend, i. q. מְרִי. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מְרִיּוֹת masc. (from the root מְרִי) with suff. מְרִיּוֹתוֹ Job 39:8; מְרִיּוֹתוֹ Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place of wild beasts*, Nah. 2:12. Arab. مَرْعى id."].

מְרִיּוֹת fem. (from the root מְרִי)—(1) *pasture, pasturing*. מְרִיּוֹתוֹ "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מְרִיּוֹת "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

מְרִיּוֹת ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

1. מְרִיּוֹת m. and מְרִיּוֹת Jer. 8:15 (from the root מְרִי to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מִרְיָהּ (from the root מִרְיָהּ=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מִרְיָהּ "a meek heart;" Pro. 15:4; מִרְיָהּ לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְיָהּ m. (from the root מִרְיָהּ), *water disturbed by treading*, Eze. 34:19.

מִרְיָהּ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מִרְיָהּ (m and p interchanged), to be violent (Hos. 4:2); whence מִרְיָהּ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضَ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מִדֵּי מִרְיָהּ אֶמְרִישׁ "how powerful are right words;" 1 Kings 2:8, מִרְיָהּ "a heavy (or grievous) curse," Mic. 2:10, מִרְיָהּ "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מִדֵּי מִרְיָהּ "what (so) irritateth thee?"

מִרְיָהּ masc. *an awl*, so called from its boring (root מִרְיָהּ), Ex. 21:6; Deu. 15:17.

מִרְיָהּ fem. (from the root מִרְיָהּ), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מִרְיָהּ prop. TO RUB (compare the kindred מִרְיָהּ, and in Greek ἀμύγω, ἀμυγγω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, מִרְיָהּ "polished brass;" Jerem. 46:4, מִרְיָהּ "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare

מִרְיָהּ (Syr. מִרְיָהּ to wash off.)

PUAL מִרְיָהּ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מִרְיָהּ, מִרְיָהּ.

מִרְיָהּ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קִרְיָהּ Arab. مَرَق and مَرَقَة id. The proper

form of the word is מִרְיָהּ (which see), from the root מִרְיָהּ.

מִרְיָהּ masc. (from the root מִרְיָהּ), plur. *aromatic herbs*, Cant. 5:13.

מִרְיָהּ f. (from the root מִרְיָהּ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְיָהּ f. (from the root מִרְיָהּ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:80.

מִרְיָהּ—(1) TO FLOW, TO DROP; whence מִרְיָהּ a drop, מִרְיָהּ myrrh, so called from distilling, and prob.

מִרְיָהּ bile. (Arab. مَرَر to cause to flow, مَرَرَة frequent rain, and مَرَر channel. The trilit. مَرَر has

often the sense of going, passing away, which in many roots is connected with that of *flowing*; see מִרְיָהּ No. 4, جَرى to run, to flow; Aram. מִרְיָהּ to run: whence מִרְיָהּ channels.)

(2) *to be bitter*. (Arab. مَرَر fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mareo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מִרְיָהּ myrrh, and מִרְיָהּ bile, as being very bitter things). Impers. מִרְיָהּ it is bitter to me, i.e. I am sad, Lam. 1:4, followed by מִן (because of any thing), Ruth 1:13. Fut. A. מִרְיָהּ Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. מִרְיָהּ.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, מִרְיָהּ "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL מִרְיָהּ, inf. מִרְיָהּ.—(1) *to make life bitter*, Job 27:2.

(2) followed by ל, *to make any one sad*, Ruth 1:20, מִרְיָהּ לִי "the Almighty hath made me sad." Compare מִרְיָהּ verse 21.

(3) *to weep bitterly*, for the fuller מִרְיָהּ Zeo. 12:10.

Note. מִרְיָהּ Ex. 23:21, is fut. Hiphil in the Chald. form, for מִרְיָהּ, but with the signification taken from the verb מִרְיָהּ, followed by י, to rebel. Compare the note under מִרְיָהּ.

HITHPALPEL מִרְיָהּ *to be embittered, exasperated*, Dan. 8:7. (Syr. מִרְיָהּ to embitter, to provoke; Arab. مَرَر to be angry.)

משגב with suff. **משגבתי** (from the root **שגב**) m.—
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **מסוכה**. Root **שוכ** and **קכו**.

משור m. *a saw*, Isa. 10:15; from the root **שור** to *saw*.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 13; from the root **שור**, Arabic **مشر** II. to divide.

משוש m. (from the root **שש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחק m. (from the root **שח**) *scorn*; hence used of its object, Hab. 1:10.

משחמה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שחם**, Syr. **صحم** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מחש**. Others render *hatred, persecution*; from **שחם** to pursue after.

משכיל see **שכל** Hiphil.

משכית f.—(1) *image, figure*, from the root **שקח**, Ch. **שקח** to look at, to behold, Eze. 8:12, **חורב**, **משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **אבן משכית** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **קספ**, **במשיכות** “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכר** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משכרת f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*, Ruth 2:12.”]

משקרות f. pl. *nails*, Ecc. 12:11; see **מסקרים**.

משח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שח** i. q. **קפח** to pour out; Arab **سبح** to pour out blood, **سباح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **מִשְׁרָה**.

משרה f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שר** and **שור** to rule.

משרפות pl. f. (from the root **שרף**).

(1) *a burning of lime*, Isa. 33:12 (compare Gen 11:3).

(2) *the burning of dead bodies*, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, *lthpa.* to drop [but see *Thes.*]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרקה (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתא**, **מסרתא** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle:

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (*Phaleg*. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

משא m. (from the root **נשא**)—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **נשא**. Neh. 10:32, **משא כל־יד**, “the debts of every hand,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **משיא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּמִדְבַּר הַיָּם from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Moûza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sephara* to be the city **سَهَار** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **سُحَّر** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָה f. (from the root **שָׂאָה** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׂא** No. 2.

מִשְׁאָן m. fraud, deception, Prov. 26:26; from he root **שָׂאָן** No. 1.

מִשְׁאוֹת Ps. 74:3; see **מִשְׁאוֹת**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׂאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׂאָר** II.]

מִשְׁבָּצוֹת plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 26; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבֵּר only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγνῶ*,

ἀγνῶ, to break), Psalm 42:8; 88:8; Jcnah 2:4 **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבֵּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁנָה m. (from the root **שָׁנָה**), error, Gen. 43:12

I. **מִשָּׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׁה** "the saviour of his people" (God) [This word **מִשָּׁה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשֵּׁ**, pr. n. **מִשָּׁה**, **מִשֵּׁ**.

II. **מִשָּׂה** an unused root. Arab. **مَسَا** to do at evening, whence the noun **מִשָּׂה** yesterday, and yesterday (which see), for **מִשָּׂה**.

מִשָּׁה pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׁה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **מִשָּׁה** 2 Chr. 25:4; Neh. 13:1 (Chald. **מִשָּׁה** Ezr. 6:18). **מִשָּׁה** לְחֻמֹּת the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשָּׁה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΣΑΩ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. te Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*; while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשָּׂה m. (from the root **שָׂאָה**), a debt, Deu. 15:5.

מִשְׁוָה f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

מִשְׁוָאוֹת plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands מְשֻׁבָּב. I regard מְשֻׁבָּב as being the same as מְשֻׁבָּב (from the root שָׁב), Dagesh being inserted in the first radical in the Rabbinic manner in the forms מְשֻׁבָּב (from שָׁב, לָו, לָו, Prov. 4:21, from לָו. It comes to about the same thing if we regard מְשֻׁבָּב as coming from מְשָׁב, the signification being taken from שָׁב, but the former is preferable; compare מְשֻׁבָּב.

מְשֻׁבָּב ("brought back"), [Meshobab], pr. n. m. 1 Chron. 4:34.

מְשֻׁבָּב f. (from the root שָׁב), a turning away, defection; Prov. 1:32, מְשֻׁבָּב פְּתִים "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשֻׁבָּבִי "turning away from me;" pl. מְשֻׁבָּבִים Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מְשֻׁבָּב f. error, Job 19:4, from the root שָׁב i. q. שָׁב and שָׁב.

מְשֻׁבָּב Eze. 27:29, and מְשֻׁבָּב ib. verse 6, an oar, from the root שָׁב. As to the Dagesh in מְשֻׁבָּב, see under מְשֻׁבָּב.

מְשֻׁבָּב Isa. 42:24 כְּחֵב, for מְשֻׁבָּב a spoiling.

מְשֻׁבָּב fut. מְשֻׁבָּב; inf. מְשֻׁבָּב, once מְשֻׁבָּב Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مَسَح id. Kindred are מְשֻׁבָּב and מְשֻׁבָּב No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by פ of the colour), Jer. 22:14; especially to anoint with oil (Arabic مَسَح id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 1 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מְשֻׁבָּב מְשֻׁבָּב to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom מְשֻׁבָּב עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), לְמַשַּׁח to preach". The thing (oil or ointment) with which the anointing is performed, is put with פ prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. مَسَح, Arab. مَسَح. Hence מְשֻׁבָּב, מְשֻׁבָּב and מְשֻׁבָּב.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מְשֻׁבָּב, מְשֻׁבָּב, and the words which immediately follow.

מְשֻׁבָּב Chald. oil, Ezr. 6:9; 7:22.

מְשֻׁבָּב f. (from the root מְשֻׁבָּב).—(1) anointing: מְשֻׁבָּב מְשֻׁבָּב anointing oil, Exod. 25:6; 29:7, 21; מְשֻׁבָּב מְשֻׁבָּב holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

מְשֻׁבָּב f.—(1) inf. of the root מְשֻׁבָּב to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. מְשֻׁבָּב No. 2.

מְשֻׁבָּב prop. part. Hiph. (from the root מְשֻׁבָּב) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, מְשֻׁבָּב מְשֻׁבָּב "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare מְשֻׁבָּב; hence soldiers lying in wait, 1 Sam. 14:15. הַר מְשֻׁבָּב (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

מְשֻׁבָּב i. q. מְשֻׁבָּב m. morning, Ps. 110:3.

מְשֻׁבָּב i. q. מְשֻׁבָּב No. 1. destruction, Eze. 9:1.

מְשֻׁבָּב (from the root מְשֻׁבָּב) m. destruction, marred, as a concr. something marred, disfigured, Isa. 52:14.

מְשֻׁבָּב m. (from the root מְשֻׁבָּב) that which is corrupt, or marred, corruption, Lev. 22:25.

מְשֻׁבָּב (from the root מְשֻׁבָּב) m. Eze. 47:17, constr. מְשֻׁבָּב 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

מְשֻׁבָּב dominion, rule; Job 38:33, מְשֻׁבָּב מְשֻׁבָּב "dost thou set its dominion (that of heaven) upon earth?" Root מְשֻׁבָּב.

מש Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τριχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from *משך* to draw), nothing else can be learned than that *very fine threads* are denoted.

מש see **מש**.

משח ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

משח m.—(1) adj. verbal pass. (from the root *משח*), *χριστός*, anointed (used of a shield), 2 Sam. 1:21; **משח** **נָגִיד** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַגָּדוֹל** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, Anointed, i. e. prince (consecrated by anointing), Dan. 9:26; more fully **הַמָּשִׁיחַ** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

משך fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. *مَسَك* id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is *משך*.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **לְ**, of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **לְמַשֵּׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Æth.* *ሰሐ* id.).—(b) **לְמַשֵּׁךְ הַזֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **לְמַשֵּׁךְ הַיֹּבֶל** Exod. 19:13, and **לְמַשֵּׁךְ הַיֹּבֶל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **לְמַשֵּׁךְ הַשּׁוֹפָר**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig tönen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblassen mit dem Ermb.*), see page CCCXI, A. To this answers the Arabic

جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **לְמַשֵּׁךְ יְדוֹ אֶת־לִצְיָם** "draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *fid mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **לְמַשֵּׁךְ חַסְדְּךָ** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **לְמַשֵּׁךְ חַסְדְּךָ** "I have continued loving kindness to thee." (Compare Syr. *ܡܫܚܐ* to draw;

whence subst. *ܡܫܚܐ* long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **לְמַשֵּׁךְ בִּיַּן אֶת־קִשְׁרִי** "to make my body strong with wine." (Syr. *ܡܫܚܐ* to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **לְמַשֵּׁךְ עַל־הַר הַחֲבֹד** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. *مَسَك* id.), with an acc. Ex. 12:21, *to hold*, followed by **בְּ** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **לְמַשֵּׁךְ** "a strong people" ["drawn out; hence tall"]. Arab. *مَسَك* Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מִשְׁכָּח**, and—

מִשְׁכָּח—(1) *a drawing out*, Ps. 126:6, **מִשְׁכָּח הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכָּח**); LXX. *Mosóχ*; Vulg. *Mosoch*.

משכות

מִשְׁכָּב m. (from the root שָׁכַב pl. מִשְׁכָּבִים constr. מִשְׁכָּבִים Lev. 18:22, and נִי Ps. 149:5.

(1) a *lying down*, both for sleep (2 Sam. 4:5, מִשְׁכָּב הַצֶּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכָּב־אִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) a *couch, a bed*, 2 Sam. 17:28; a *bier*, 2 Ch. 16:14; Isa. 57:2.

מִשְׁכָּב m. Ch. a *couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

מִשְׁכָּן m. (from the root שָׁכַן pl. מִשְׁכָּנִים Ps. 46:5; more often in מִשְׁכָּן construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially a *tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכָּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. xvii, A; hence מִשְׁכָּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

מִשְׁכָּן Chald. id. Ezr. 7:15.

מִשְׁלַל fut. יִמְשַׁל. — (1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. مِثَّل, Aram. מִשְׁלָּל id.) see Niph. Hiph. and the noun מִשְׁלָּל similitude, parable, etc. hence — (a) to put forth a parable, Eze. 24:3. — (b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3. — (c) to sing a song of derision, Joel 2:17. Part. מִשְׁלָּלִים *poets*, Num. 21:27.

(2) to *rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by מִשְׁלָּל of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by מִשְׁלָּל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, לְרַע מִשְׁלָּלָהּ "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. מִשְׁלָּל *lord, ruler*, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare מְשִׁלִּים Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare מִשְׁלָּל, and Æth. ማሰል: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מִשְׁלָּל). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Semitic languages, [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. to be compared; hence to be like any thing, followed by מִשְׁלָּל Isa. 14:10; מִשְׁלָּל Ps. 28:1; 143:7; מִשְׁלָּל Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, to use parables, Ezek. 21:5.

HIPHIL — (1) to compare, Isa. 46:5.

(2) to cause to rule, to give dominion, Ps. 8:7 Dan. 11:39. Inf. subst. מִשְׁלָּל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, to become like, followed by מִשְׁלָּל Job 30:19.

Derived nouns, מִשְׁלָּל, מִשְׁלָּלָה, and those which immediately follow.

מִשְׁלָּל m. Arab. مِثْل, Syr. مِثْل [Ch. מִשְׁלָּל].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מִשְׁלָּל is —

(3) a *proverb*, παροιμία, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally a *song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. מִשְׁלָּל הָיָה לְמִשְׁלָּל to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مِثْل parable, fable, sentence; plur. مِثَال verses.)

מִשְׁלָּל [Masha], pr. n.; see מִשְׁלָּל.

משל m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

משלח m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **ל** or **ל** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלוח, **משלח** m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **ל**, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משלש for **משלש**, see **שלש**.

משלם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

משלמות (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמות** 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [**הו**] (**משלמיה** "to whom Jehovah repays," i. e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is **שלמיה**.

משלמת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root **שם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root **שמן**) *fatness*. Isa. 17:4, **משמן בשר** "the fatness of his flesh." Pl. **משמנים**—(1) *fat*, i. e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. strong, robust, *λιπαροί*. Ps. 78:31; Isa. 10:16.

משמנה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties. Neh. 8:10.

משמע m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

משמעת f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **קר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. prison, Gen. 40:3, seqq.; 42:17.—(b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **מכל משמר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*. Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

משמרת pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance, or performance of an office or function*, Num. 4:27, 31, **ואת משמרתם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **משמרתו** Num. 1:53; 31:30, 47, or **הקדש** 3:28, 32, 38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרתו** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **שמרים משמרת בית שאול**. Vulg. *magna pars coram adhuc sequebatur domum Saul*.

משנה m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*

garded, or the dignity and honour. It is commonly subjoined in the genit., as *בְּהֵן הַמִּשְׁנָה* the second priest, the one next after the high priest (*בְּהֵן הָרֹאשׁ*), 2 Ki. 25:18; Jer. 52:24; plur. *הַמִּשְׁנָה* secondary priests, 2 Ki. 23:4; *בְּרִכְתָּהּ הַמִּשְׁנָה* the second chariot (in order), Gen. 41:43; *אָחִיהוּ הַמִּשְׁנָה* his second brother (in age), 2 Ch. 31:12; *הָעִיר הַמִּשְׁנָה* the second part of the city, Neh. 11:9; and simply *הַמִּשְׁנָה* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַמִּלְכָּה הַמִּשְׁנָה* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אֲחֵיהֶם הַמִּשְׁנָה* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֻּרֵי כֶסֶף הַמִּשְׁנָה* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַמִּשְׁנָה* (cattle) of the second order (opp. to *הַמִּיָּבִים*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

הִיא הַמִּשְׁפָּה f. (from the root *שָׁפַח*), *spoil, prey*. *הִיא הַמִּשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן לַמִּשְׁפָּה* Isa. 42:24.

הַמִּשְׁעָה an unused root, i. q. *مشع* (kindred to *משח*, Arab. *مش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein ausgießen*), to milk clean (*rein ausmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָגַח* Isa. 3:26). Hence [perhaps] *הַמִּשְׁעָה*.

הַמִּשְׁעָל m. (from the root *שָׁעַל*), *a narrow way* (*schleng*), Num. 22:24, *הַמִּשְׁעָל הַרְחֵקִים* "a narrow way between (two) vineyards."

הַמִּשְׁעָה *ἀπ. λεγόμεν.* *a cleansing*, prob. for *הַמִּשְׁעָה* in the Chaldee form, like *אֲמַתְנִי* for *אֲמַתְנִית* (which see), *רִאשִׁי* i. q. *רִאשִׁית*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁעָה* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *שָׁעָה*.]

הַמִּשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

הַמִּשְׁעָה m. (from the root *שָׁעַן*), constr. *הַמִּשְׁעָה* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

הַמִּשְׁעָה m. id. Isa. 3:1, *הַמִּשְׁעָה וְהַמִּשְׁעָה* "support of every kind," e. g. as it is said a little after, of food and drink (compare *הָעֵצִי*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *הַמִּשְׁעָה*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

הַמִּשְׁעָה f.; see the preceding word.

הַמִּשְׁעָה f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *הַמִּשְׁעָהִי* *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

הַמִּשְׁפָּחָה constr. *הַמִּשְׁפָּחָהִי*, with suff. *הַמִּשְׁפָּחָהִי*, pl. *הַמִּשְׁפָּחוֹת* Ps. 107:41, constr. and with suff. *הַמִּשְׁפָּחוֹת* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (*שָׁבֵט*), so on the other hand one family included several fathers' houses (*בְּיֹת אֲבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְנָחַם הַמִּשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שָׁבֵט*, as Joshua 7:17, *שָׁבֵט יְהוֹדָה* for the preceding *יְהוֹדָה הַמִּשְׁפָּחָה*.

הַמִּשְׁפָּט (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֹא לָהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יֹשֵׁב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִישׁ לֹי הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*הַמִּשְׁפָּט* Ecc. 3:16). *בְּמִשְׁפָּט עָם* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *עָרַךְ הַמִּשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *הַמִּשְׁפָּט פִּי* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיב*). *אֶת הַמִּשְׁפָּטִים* to contend with any one, Jer. 12:1. *הַמִּשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *הַמִּשְׁפָּטִים* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *הַמִּשְׁפָּט* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. וַיִּצְדֵּק מִשְׁפָּט וְצֶדֶק to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. כָּל־דְּרָכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֵין מִשְׁפָּט just balances, Pro. 16:11. לְמִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא מִשְׁפָּט without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often "מִשְׁפָּטֵי הַיָּמִין, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e.g. "מִשְׁפָּטֵי הַיָּמִין Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנְּאֻלָּה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוּת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place כְּמִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כְּמִשְׁפָּט הָרִאשׁוֹן "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. مِشْط and Gr. δῖκν.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנָּעַר וּמַעֲשָׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. מְקוֹלָאוֹת, גִּדְרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתֵיהֶם Josh. 15:36). To lie down amongst the cattle pens L. L. c. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaelis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָנִי an unused root, prob. i. q. מִשְׁקָה to hold; hence to *possess* (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָנִי possession, and ἀπ. λεγόμεν.—

מִשְׁקָנִי Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ מִשְׁקָנִי בֵּיתִי הוּא דְמִשְׁקָנִי אֵלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דְמִשְׁקָנִי we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָנִי, an uncommon word, in order to allude to the word מִשְׁקָנִי; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְנֶה No. 2. Others take מִשְׁקָנִי from the root שָׁקַן to run (like מִקְנֶה from מָרַן), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is Eliezer of Damascus?

מִשְׁקָנִי m., *running about*, from the root שָׁקַן, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַה).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקוֹל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקוֹף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לְהַנִּיחַ "the brass could not be weighed," for abundance. 1 Ch. 22:3, מִשְׁקָל "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

משקלת Isa. 28:17; and **משקלת** 2 Ki. 21:13.f.; a *plummet*, a *plumb line*, used in making things true and level.

משקע m. (from the root **שקע**), a *place where water settles*, Eze. 34:18.

משרה f. (from the root **שרה** to loosen, to macerate) *maceration, steeping*, Nu. 6:3; **משרת ענבים**, "drink made of steeped grapes."

משרוקיה m. (from the root **שרק**) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרעי [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

משיש i. q. **משש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **مسس**, Gr. **μίσσω**, Æthiop. by inserting **ר**, **סס** **חח**: id.) Gen. 27:12; compare **משש** V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:59; Job 5:14; with an acc. to *feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, **יִשְׁשׁוּ חֹשֶׁךְ**, "they feel the darkness."

HIPIL id. with acc. Ex. 10:21.

משתה m. (from the root **שתה**) with suff. **משתייו** Dan. 1:5, 8; **משתייהם** verse 16 (both sing.); **משתייהם** verse 10.

(1) a *drinking* (bas *Trinken*), Esther 5:4; 7:2; **בֵּית מִשְׁתֵּה הַמֶּלֶךְ** banqueting room, 7:8; **יַיִן מִשְׁתֵּיו** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (*Trank*), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συνπόσιον*, Esth. 1:3; 2:18; 8:17.

משתה emphat. st. **משתיה**, Chald. id. Dan. 5:10.

מת *dead*; part. of the root **מת** which see.

מת or **מת** not used in sing. a *man* (Æth. **ἄνδρ**: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתשלח**, **מתשלח** (**מת**) is a construct form, like **אב** Chald. constr. **אבני**, whence **פְּנוֹנָאֵל** (**פְּנוֹנֵי** in sing. const. **פְּנוֹנִי**, whence **פְּנוֹנָאֵל**), and also in the Punic, as *Metuastartus* (**מתו עִשְׁתָּרְתָּ**) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. *man of Beal*.

PI. **מתים**, defect. **מתם** m. *men*, (not of the common gender); Deut. 2:34; **יְהוֹנָשָׁם וְיִזְשָׁבָב** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מִתֵּי מִסְפָּר** a few men, Gen. 34:30; **מִתֵּי שָׁאָן** "men of falsehood," Ps. 26:4; **מִתֵּי אֶהֱלִי** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מִתֵּי יִשְׂרָאֵל** are well rendered by Luther, *du armer faule Israel*, LXX. *ὀλιγος ὁς Ἰσραὴλ*; but this notion of misery and fewness is not in the word **מִתֵּי**, but is taken from the preceding **תִּלְעָלָה**.

מתבן m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

מתג with suff. **מתגי** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **מתה** No. 3.

מתה an unused root, prob. i. q. **מת** and **מת** to *stretch out*, e. g. a cord (cogn. **קור**), whence **קנתי** [and perhaps **מת**].

מתוק adj. f. **מתוקה**, pl. **מתוקים** (from the root **תק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of **מת** const. for **מִת** man, which see, **שֵׁשׁ** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ጥጥሐ**: for **ጥጥሐ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **לתח** to spread out, and **תח** and **תח**.)

Derivative, **מתחת** a sack.

מתי pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. **متى**, Syr. **ܡܬܝ**, Chald. **ܡܬܝ**). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac **ܡܬܝ**), Prov. 23:35, **מתי אקץ** "when I awake." Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** *how long?* 1 Sa. 16:1 **מתי אחרי** after how long a time? Jer. 13:27.

מתפלגת f. (from the root **פלג**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **מקל** verse 18; Exod. 30:32, **במתפלגתו** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על סִמְנָתוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַתְּלָאָה, see מָה note, letter c.

מַתְּלָעוֹת plur. i. q. מַלְעָעוֹת which see, *biters*, *teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מָחַם m. (from the root חָמַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָחַם we ought apparently to read מָחַם *men*, as found in many MSS.

מָחַץ an unused root, Arab. مَحَضَّ to be strong, firm (compare the cogn. مَحَضَّ), whence the nouns מַחְצִי and מַחְצִים.

מַתָּן m. (from the root נָתַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מַתָּן אִישׁ מַתָּן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מַתָּנָה Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתָּנִים Dan. 2:6, 48; 5:17.

מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתָּנִי (shortened from מַתָּנִיָּה), [Mattanai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מַתָּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתָּנִיָּה and מַתָּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מַתְּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָחַץ), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מַתְּנִי "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنَان and Syr. مَتْنَان id. more

rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מַתְּקָן fut. יַמְתֵּק.—(1) i. q. Syr. TO SUCK, to eat with pleasure (compare מַצֵּץ); Job 24:20, מַתְּקוֹ יִמְשֵׁךְ "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מַתְּקוֹ לוֹ רִגְבִי נָחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPHIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יַחְדָּו גַּמְתִּיקִסּוֹר " (we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַתְּקִים [and the following words].

מַתְּקָן m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מַתְּקָן m. *sweetness*, Jud. 9:11.

מַתְּקָה ("sweetness," prob. "sweet fountain," opp. to מַרָּה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מַתְּרָדָת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתָּה f. (contr. from מַתָּת) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתָּתָה (from מַתָּתָה), [Mattathah] pr. n. m. Ezr. 10:33.

מַתָּתָהוּ and מַתָּתָהוּ ("the gift of Jehovah" pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

נ (י)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxliii, B; more rarely Resh, as 𐤌, Chaldee ܢܢ to be risen, as the sun; ܢܢ, Aram. ܢܢ two. Arab. فرفير and فرفيس purple.

— (b) with Yod, especially when it is the first radical, נא and נא to be beautiful; נא and נא to stand, נא and נא to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נ, ע, ל, ibid. No. 2, 3. The primary stock of roots נ (the same as of roots פ) is often in the last syllable; hence נא i. q. נא to roar, to growl, נא i. q. נא, נא, i. q. נא, נא, i. q. נא etc.

It is also worthy of remark, that the Chaldee, Arabic and Ethiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. ܢܢ for ܢܢ (see ܢܢ), ܢܢ for ܢܢ; also Arabic ٤٠٠ an ear of corn, ٤٠٠ a bittern, ٤٠٠ Ethiop. 𐩈𐩂𐩈𐩂:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܢܢ, ܢܢ. In Æth. there answer to this 40: *age, veni*, which is commonly inflected like an imperative (compare ܢܢ, ܢܢ), f. ܢܢ: plur. ܢܢ: ܢܢ:; compare ܢܢ: ܢܢ: ܢܢ: behold; Amhar. ܢܢ: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso*, *amabo*, *dum*, Gr. 𐀢, Germ. *doch, doch einmal*, [*I pray thee*], Gen. 12:13, נא אקרי "say, I pray thee," Gen. 24:2, נא ידך "put, I pray thee, thy hand," (12 *doch einmal*); Gen. 24:45, נא השקני "give me, I pray thee, to drink," (12 *doch einmal trinken*); Jud. 12:6; Num. 20:10, 𐤎𐤍𐤏𐤍 "hear, now, ye rebels!" Compare ܢܢ, ܢܢ page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with 𐤎 parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, ܢܢ ܢܢ "now do let me go," Germ. *laß mich hingehen*; Isa. 5:1, ܢܢ ܢܢ "let me now sing (O hearers)," *laßt mich singen*; 1 Ki. 1:12, ܢܢ ܢܢ "let me now give thee counsel;" Cant. 3:2; Num. 20:17, ܢܢ ܢܢ "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (*ich möchte doch wohl einmal hingehen*, "ich will doch einmal hingehen"), Ex. 3:3, ܢܢ ܢܢ "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, ܢܢ ܢܢ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, ܢܢ ܢܢ "Oh! that I may not respect any man's person," (*möge ich für niemanden parteyisch seyn*!); in inciting, urging, Jer. 5:24, ܢܢ ܢܢ "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, ܢܢ ܢܢ "pass not away I pray thee;" hence ellipt. ܢܢ (do) *not I pray thee* (this); Germ. *nicht doch!* comp. ܢܢ No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Psa. 124, ܢܢ ܢܢ "so) let Israel say," Psa. 129:1; Cant. 7:9. — (b) a challenge, Jer. 17:15, "where is the word of the Lord?" ܢܢ ܢܢ "let it now come." — (γ) asking leave, Gen. 18:4, ܢܢ ܢܢ "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, ܢܢ ܢܢ "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) ܢܢ, No. 2, letter b. — (b) ܢܢ *if indeed, if now* (*ei porē, éav porē*), used in modestly, or almost timidly, assuming something. Genesis 18:3, ܢܢ ܢܢ "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) ܢܢ *behold now!* (*siehe einmal!*) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) ܢܢ Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, ܢܢ ܢܢ "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle ܢܢ often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. ܢ adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian Thebes, or Diospolis, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it *Διοσπολις*, in Nah. *μερις Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἰουε*, i. e. *αχούρος*, a measuring line; then a part, a share measured out; and נא, *ἰουε* (Jupiter) Ammon, see נא No. III, hence נא *the portion*, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth

water (as the earth), whence נא land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נא (once נא Judges 4:19 *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv, vaos*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ነረ*: to respire, to rest, and it even approaches in meaning to נא.) Hence נא plural constr. נא habitations.

נא (compare נא *Ilithpa*, Psa. 93:5; plur. constr. נא) (1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *er kleidet jemanden, sitzt ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; *לְבִיתְךָ נִאֲמָה* “holiness becometh thine house;” comp. adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא], Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נא.—(1) a word altogether poetic, *a seat, dwelling*—(a) of men, or God, as נא נא Lam. 2:2; נא נא Vulg. *domus iniquitatis*, Ps. 74:20; נא נא Ps. 83:13.—(b) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נא נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נא נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) *becoming, seemly*, followed by ל Ps. 33:1, נא נא “praise is becoming for the upright;” Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μῦς*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא נא “the voice of Jehovah (is);” or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:25; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert *üb. die Echtheit der Jes. Weissagungen*, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא נא “the utterance of Balaam;” verse 15; and even of poets [but “who spake as they were moved by the Holy Ghost”], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא נא “an utterance (song) concerning wickedness.

[Once used in fut. Jer. 23:31, וְיִנָּאֲמוּ "and they utter oracles."]

[נא] given as a noun in Thes. (of the form נבול), found once in the absolute state, Jerem. 23:31, see above נא.]

נא fut. נא, and Piel נא, part. נא, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נא to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, וְיִנָּאֲמוּ כִּשְׁבָה "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וְיִנָּאֲמוּ אֶת־הָעֵץ וְאֶת־הָאֶבֶן "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נא m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נא m. pl. id. Hos. 2:4, וְנִנָּאֲמוּ מִבֵּין שְׁדֵיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נא fut. נא, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נא, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נא.

PIEL נא, fut. נא.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPIL, fut. נא (in the Syriac manner for נא), intrans. to be despised, to be contemned, Ecc. 12:5. —LXX., Vulg., Syr., shall flourish (as if from נא), but this does not agree with the context.

HITHPOEL, part. נא for נא Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נא f. contumely, reproach, Isa. 37:3; and—

נא f. pl. נא id. Neh. 9:18, 26, and נא Neh. 9:26, 35:12.

נא onomatopoe. i. q. cogn. נא (which see), TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נא f. const. st. נא the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נא Eze. 30:24.

נא not used in Kal, cogn. to the root נא to curse.

PIEL נא TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نأ Med. Waw, to shun anything with abhorrence, to flee away, نأ to be opposed, to resist, to be unwilling.

נב (perhaps for נב "high place," from the root נב), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נב for נב towards Nob, 1 Sa. 21:2; 22:9.

נב not used in Kal, pr. as it seems to me, i. q. נב (נ being softened into נ) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نب I. II. to shew, to declare, i. q. أخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር; to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נב—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, וְיִנָּבְאוּ אֵלַיִם וְהֵם נִבְאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שֶׁכֶּר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִי הַלְמוֹת שֶׁכֶּר Jer. 23:32; and followed by בִּשְׁכֶּר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאִמֵּר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(d) followed by בִּי of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בִּישׁוֹם Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בִּבְעַל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(1) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לָל) Jerem. 26:9; part. נִבְּאִים plur. and נִבְּאִים Jer. 14:14, 16, as if from the sing. נִבְּאָ according to the analogy of verbs לָל, which is also found in the Inf. with suff. הִנְבֵּאתוּ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. to prophesy, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בְּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *μαίνεσθαι*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίρωμαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מִשְׁנֵעַ וּמִתְנַבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיא, נְבוּאָה, also נְבוּ and its compounds.

נָבָא Chald. Ithpael הִתְנַבֵּי to prophesy, Ezr. 5:1.

נָבָא TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבִיב *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לָנִיב Niphal.

Hence נִבְּרָה for נִבְּרָה gate, pupil of the eye. Others take נָבָא as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. نَبَأَ to be prominent, to be high; hence pr. n. נָב (for נָבָה), נְבוּיָה.

נָבָה see נָב

נְבוּ—(1) [Nebo], pr. n. the planet Mercury (Syr.

and Zab. نوح), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּאָה i. q. נְבִיאָה the interpreter of the Gods, the declarer of their will; from the root נָבָא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonab*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֶחָר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from נָבָה.]

נְבוּאָה f. (from the root נָבָא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord," i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardunapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצְצַר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצְצַר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצְצַר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נב**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lersbach explained this name **نبو خدا** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 347); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַּן pr. n. Pers. (**نبو حشبان**) "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נב**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּנָה Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבן** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבן** *Γολγοθᾶ*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבן** appeal may be made to a similar instance **נְבִיבָר**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבִיבָר**, **נְבִיבָר**. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **נ** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבָה TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבָה ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְיָת**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נב**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבאז**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHIL **הִנִּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנִּיטוּ לְרֵאוֹת** "look that ye may see," etc. Isa. 63:5, **אֶנֶּבִּיט וְאֵין עֹזֵר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, **הִנִּיטוּ לְרֵאוֹת** **הַשָּׁמַיִם וְהָאֲרֶצָה** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנִּיטוּ לְרֵאוֹת הַשָּׁמַיִם** "look now towards heaven," also followed by **אֶל** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **לְרֵאוֹת** Ps. 104:32; Isa. 5:30; **לְרֵאוֹת** Hab. 2:15, of the place looked at; **לְרֵאוֹת** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **אֶת**, it is, to look at with pleasure, Ps. 92:12 (compare **אֶת** No. 4, a), followed by **אֶת** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **אֶת** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **אֶת** Gen. 19:26, **וְהָאִשְׁתָּה** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **אֶת** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) **לְרֵאוֹת** to regard anything, **לְרֵאוֹת** to have respect to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **אֶל** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **אֶל** Ps. 74:20.—(b) **לְרֵאוֹת** to look at anything but

without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (ruhiq mit at sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) to *rest one's hope* in anything; followed by אל Ps. 34:6.

(2) to *see, to behold*, like ראה Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נבט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נבט m. Arab. نبى for نبى Syr. نبأ a prophet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נבט) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδὼν μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἐτίρον 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאַתָּה יְהוָה לְפָנַי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפֶּה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֲבָד see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroah; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נְבִיאִים simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e.g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נבט Ch. id. Ezr. 5:1; 6:14.

נבט f.—(1) a *prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) the *wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbytera*, used of the wife of a bishop or presbyter.

(3) a *poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נבט ("high places," see נבט), [Nebaioth], pr. n. Nabathæa, the Nabathæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نبط and نبط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

נבט an unused root, i. q. נבט and نبع, Ch. נבט to *gush forth*; whence—

נבט only in pl. Job 38:16, נְבִיטִים "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נבט (Isaiah 40:7) fut. יבט.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נבט, נבט, also נבט.)

(2) Figuratively applied to men, to *fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר נִבְטָל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נבט a corpse.

(3) to *be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. زاجد هرج, لغ)

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حنن to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; פסא כבודך אל-תנבל “do not disgrace the throne of thy glory;” (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. איויל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; אמר נבל בלבו אין אלהים “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים, נבל & נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκός. Poet. Job 38:37, “the bottles of heaven,” i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלים “a potter’s pitcher.” Lam. 4:2, נבלים “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נבלים נבלים vessels of the kind of pitchers, Isa. 22:24; opp. נאגות basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a ten stringed nabel. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadu* (see נד), had the figure of a pyramid or cone.

נבלה f. [“adj. f. foolish, Job 2:10”]—(1) *folly*, and also its *punishment*. Job 42:8, נבלתי עשור, “lest I inflict on you the punishment of your folly;” comp. עשה חסר עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשה נבלה בישאל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עשה נבלה בישאל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare נפלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פגור Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَبِيلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 2:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט “folly,” or “wickedness in secret”), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebâla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبع id. The primary syllable is ب, like בק imitating the sound or murmur of boiling or bubbling; compare בוע, בועע, בועה). Prov. 18:4; נחל נבע “a gushing stream.”

HIPHIL הבע—(1) *to pour out, to gush forth with*. Prov. 1:23, אביעה לך רוחי “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, פי רשעים יבע רעות “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter א; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نبح Aph. to publish [“Arab. نبع])).

(3) *to cause to boil up, i. e. to cause to ferment and putrify*. Eccles. 10:1, “dead flies יביע יביע cause the ointment to stink and putrefy.”

Derivative מבע.

נברש unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נבר = נר and שרש fire; whence—

נברשתא f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نبراس*, Syr. *ܢܒܪܫܬܐ* id.).

נבשן ("soft soil," from the root **נשן**), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נב an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

ננב m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **ננבול** the southern boundary, Josh. 15:4. In acc. adv. **ננבול** to the south of the lake Cinneroth. Josh. 11:2. Hence **הננב** Josh. 15:19, and simply **ננב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With **ה** parag. **ננבה** southward, Ex. 40:24; followed by **ל** Josh. 17:9, 10, **ננבה לאפרים** "southward (it was) Ephraim's;" and **מן** Josh. 18:14, **ננבה** "southward of the mountain." Also with pref. **בננבה** Josh. 15:21, "in (the region lying) towards the south," and **לננבה** 1 Ch. 26:17. Compare **צפון**.

ננר unused in Kal, pr. apparently to BE IN FRONT (see **ננר**), TO BE IN SIGHT, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare **ננר**.

הננר (1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **וידר** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see **אמר** Gen. 4:8); as **הננר לי** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **לחלק ננר העים** " (who) betrays his friends to plunder."—(b) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) *emphat. to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **ננר כחב** for **ננר**.

הננר fut. **ננר**, inf. pleon. **הננר** Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, **ננר**, **ננר**.

ננר Ch. *to flow* Dan. 7:10.

ננר pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. **ננרי**, **ננרה**, **ננרו**.

(1) *before, in the presence of, in the sight of*, i. q. **ננר** **לפני** before all thy people, Exod. 34:10; **ננר יהוה** before Jehovah, 1 Sam. 12:3; **ננר השמש** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare **לפני** Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out **ננרה** each one before herself," i.e. each her own way (*vor sich hin*, *ibres* *Begeß*), compare Josh. 6:5, 20, and **איש לפניו** Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls **ננרי** (are) before me," they have a place in my care and affections, (compare **לפני** Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **ננר ההר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing **ננרו** before him," in comparison with him (compare **ננר**).

With prepositions—(1) **ננר** pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper **ננרו** corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *δμοιος αὐτῷ*. Compare **ננר** Neh. 12:9. In the Rabbinic **ננר** is often used in speaking of things which are like one another (see *Lud. de Dieu* ad h. l.), compare Pers. *برابر* over against, like, suitable.

(2) **ננר**, with suff. **ננרי**, **ננרה**, **ננרו** etc.—(a) *before, in the presence of*, i. q. **ננר** No. 1. 2 Kings 1:13; Hab. 1:3. **ננר עמי** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger **ננר** opposing the builders."—(c) *like* (compare **ננר**) Neh. 12:9, **ננרם** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*). Neh. 11:22, "the chief of the Levites for (**ננר**) the service of the house of God."

(3) **ננר**—(a) pr. *from before* (*vor etwas weg*), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **לְעֵינַי מִלְּפָנַי** from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְמִלְפָנַי**); also to be far away. Ps. 38:12, "my friends stood **לְעֵינַי מִלְּפָנַי** far off from my wound" (compare **לְ** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **לְעֵינַי** (for the fuller **לְעֵינַי**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13. — (b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. **לְ** No. 3, letter *c*). Gen. 21:16, "and she sat down **לְעֵינַי** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְעֵינַי** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **לְעֵינַי לְךָ** to thee over against" (Germ. dir gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life. — (c) against, absol. and adv. (*da*gegen); **לְעֵינַי** to set oneself in opposition (*sich* da^{gegen} setzen), 2 Sam. 18:13; followed by **לְ**: **לְעֵינַי** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַד TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL. — (1) to make (one's own light) to shine, Isa. 13:10.

(2) to illuminate, Psa. 18:29; 2 Sam. 22:29. Hence —

נִגְדָה f. (Hab. 3:4) — (1) shining splendour, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְדָה emphat. **נִגְדָה** Ch. light. Dan. 6:20, **נִגְדָה** by candle light. [In Thes. the meaning given is morning light, which is a preferable sense. Syriac **נִגְדָה** etc., the first dawn of the morning.]

נִגְדָה brightness, only in plur. Isa. 59:9.

נָגַד fut. **יָנַד** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נָג**, **נָב**, compare **נָגַע**, **נָגַף**, **נָגַח**; and also in the other which ends in **נ** compare **נָבַח** to bark, properly to push, strike, as **נָגַח** and **נָגַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence —

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **אִתְּחַלֵּל**; followed by **לְ** to wage war with any one; in Ithpuel id. Hence —

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **ܢܓܝܕ** to go before, Ephr. i. 114; compare Germ. *Fürst*, i. q. the Eng. *first*). It is used — (1) of any prefect, or leader, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is prince of a people (*Fürst*), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגִיד** **מָשִׁיחַ** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence —

(3) noble, honourable. Pl. neutr. *noble things*, excellent things, Prov. 8:6. (Arab. **نَجْد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נִגִּינָה fem. (from the root **נָגַן**). — (1) music of stringed instruments, Lam. 5:14; Isa. 38:20.

(2) a stringed instrument, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) a song, sung to the music of stringed instruments, a psalm, Ps. 77:7; specially a song of derision, a satire, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. to cut (compare the kindred roots **נָגַח**, **נָגַף**), to wound, to pierce. Hence **מִנְגֵּל** a reaping hook.

נָגַל once part. pl. **נִגְלִים** Ps. 68:26. Elsewhere —

PIEL **נָגַל** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַח** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְלָה**, **נִגְלִינָה** [and in Thes. **נִגְלָה** (for **נִגְלָה**)].

נָגַע fut. **יָנַע**, inf. **נָגַע**, with suff. **נָגַעְתָּ**, also **נָגַעְתָּ**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **לְ** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **לְ** Isa. 6:7, and **לְ** Num. 4:15; Hag. 2:12. Specially it is used — (a) to touch any thing, for to violate, to injure, Genesis 26:11 **הַנֶּגַע בְּאֵשׁ הָעֵדֻת וּבְאֵשׁ הַקֹּדֶשׁ** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by ל Prov. 6:29; followed by ל Gen. 30:6 (compare ἀνέσθαι , 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by ל 1 Ki. 6:27; Hos. 4:2; ל Mic. 1:9; Isa. 16:8; Jer. 4:10; Jer. 51:9; ל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by ל 2 Sam. 5:8; ל Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ .

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by ל 1 Sa. 6:9; Job 19:21. Part. נִגְעָל stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 9:15, like הִתְחַלֵּף , הִתְעַשֵּׂר , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָגַח , נָגַח) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. to cause to touch, especially in this phrase, $\text{לְאַרְצָא עָפָר הָיָה עָלָיו}$ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by ל Ex. 4:25; ל Ex. 12:22; ל Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by ל Gen. 28:12; ל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by ל).

(4) i. q. Kal No. 3, to come to, followed by ל Ps. 107:18; ל 1 Sa. 14:9; hence to attain to, followed by ל Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעָיו , pl. נִגְעֵיהֶם .

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 28:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence $\text{נִגַּע הַזֶּה$ a spot of scab, verse 31; $\text{נִגַּע הַזֶּה$ a spot of leprosy, verses 3, 9, 20, 25, and without $\text{נִגַּע הַזֶּה$ verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. יִגַּח .—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּח to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by ל to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence נִגַּח , and—

נִגַּח m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. to FLOW, see Chald. נָגַר to draw out, and to flow; compare Heb. נָגַר , and נָגַר No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נִגְרוֹת , Job 20:28; see נִגַּר Niph.

HIPHIL הִנְגִּיר —(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare הִנְגִּיר to pour out, to deliver) in this phrase עַל-יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare עַל יְדֵי after verbs of delivering p. cccxxx, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הָיָה *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנְגֹּשׁ (once יִנְגֹּשׁ Isa. 58:3), ["Arabic نَجَّش"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργονόμος, Ex. 3:7; Job 3:18; also followed by כִּי, hence נֹגֵשׁ בִּלְיָא Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *foreign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשָּׁה *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִשָּׁה; fut. Kal יִנְגֹּשׁ, imp. נִשָּׁה, also נִשָּׁה (Gen. 19:9), inf. נִשָּׁה.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֵל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; כִּי Isa. 65:5 (compare below letter c); ? Jud. 20:23; עַל Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; בְּנִשְׁתָּם אֶת־קֹדֶשׁ הַמִּקְדָּשׁ "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near* to a woman, honeste dictum de coitu (comp. נָגַשׁ); followed by אֵל Ex. 19:15.—(b) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near* to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by כִּי Job 41:8; used of the scales of the crocodile, נִשָּׁה בְּאֶחָד "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נִשָּׁה לָאָה, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20, נִשָּׁה לִי "give place to me;" so the LXX. παίσσον μοι ῥόνον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָדָה used of going away; נָדָה Arabic مَضَى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHAL הִנְיִשׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנְיִשׁ עֲצוּמוֹתֶיךָ "bring (set forth) your arguments;" (so also must be taken omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנְיִשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָדָה m. heap, pile (Arab. نَدَا, from the root نَدَا, the significations of which are however rather remote from those of this word; [In Thes. from נָדָה]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, בָּנָם כְּנֶגֶד הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) לִדְמֵי נֶגֶד like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָה, an uncertain root; whence some derive וְדָה (נָדָה) 2 Ki. 17:21 כְּחֵב; but see נָדָה.

נָדָה—(1) i. q. Arab. نَدَبَ TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָדָה). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְבֹק לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَبَ to impel oneself; hence to be willing, liberal, generous; see נָדָה and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נָרַב, נָרַב, and the pr. n. נָרַב, נָרַב.

נָרַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבֵּר subst. *a free-will offering*, verse 16.

נָרַב ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נָרַב f.—(1) *free-will, readiness of mind* (to give); whence נָרַב Num. 15:3; Psalm 54:8; and acc. נָרַב Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲשֵׂה נָרַב "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נָרַב); Exod. 35:29; Lev. 22:23, נָרַב תְּעִשָּׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, נָשָׂם נָרַב "abundant, copious rain."

נָרַב ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נָרַב ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נָרַב part. Niph. prop. *joined together, cleaving together*.

נָרַב plur. נָרַב; inf. נָרַב; fut. נָרַב Nah. 3:7, and נָרַב Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָרַב, נָרַב; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָרַב *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَج to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נָרַב.

POAL נָרַב *to flee away, to fly away*, Nahum 3:17.

HIPHIL הִנָּרַב *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנָּרַב (in the Chaldee manner for הִנָּרַב), *to be cast out*; part. מִנָּרַב 2 Sam. 23:6; fut. יִנָּרַב *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נָרַב, נָרַב and נָרַב; comp also נָרַב.

נָרַב Ch. *to flee away*, Dan. 6:19.

נָרַב m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

I. נָרַב not used in Kal, i. q. נָרַב TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL הִנָּרַב *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָרַב No. 4. (In the Rabbinic נָרַב is excommunication, separation from the congregation.)

II. נָרַב an unused root, i. q. נָרַב No. 2. *to give freely, to be liberal* (Arab. نَد to be moist, liberal), hence נָרַב and—

נָרַב masc. *a large gift, given to a harlot*, Eze. 16:33.

נָרַב f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; נִינָרַב Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness of women*, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מוֹעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָרַב fut. נָרַב prop. TO THRUST (stoffen), TO IMPEL (see the cogn. נָרַב and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL נִנָּרַב.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber יִרְדָּהּ לְכַרֵּת עֵצִים וְנָתַן אֶת יָדוֹ לְכַרֵּת עֵצִים and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדָּח *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְּחוּ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִסְּמִי נִדְּחָה בְּרַחֲמֵי הַיָּם "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִצֵּלָה מְנַדָּח "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְּיָה—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִשָּׁל יְהוָה verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדָּח *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָיִים.

נָדַב m. (from the root נָדַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נָדַב לְבָבוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָדַב Kal and Hithp.); Ps. 51:14, נִדְּחָה רֹחַ "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 26:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מִשְׁלֵי־מֶלֶךְ.—In many of the significations this word agrees with its synonym נָדַד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָדַד, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נָדִיבָה f. nobility, a noble and happy condition, Job 30:15.

נָדַן an unused root [not inserted in Thes.] perhaps i. q. לָדַן to be soft, flexible. Hence—

I. נָדַן the sheath of a sword, 1 Chr. 21:27. See נָדָה. [Derivation doubtful]. Of another origin is—

II. נָדַן i. q. נָתַן a large gift, given to a harlot, Eze. 16:33; from the root נָתַן, with the added syllable נָ. De Rossi's Cod. 409 has נָדִידָה.

נָדָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָדָה, and נָדָה, and נָדָה, with He parag. of the form נָדָה, נָדָה, נָדָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָדָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animae velut vaginam ademerint," and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָדָה fut. נִדְּחָה Ps. 68:3, and יִדְּחָה Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight an enemy*, i. e. to conquer, metaph. Job 32:13.

NIPHAL נִדְּחָה pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נִדְּחָה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. נִדְּחָה Ps. 68:3.

נָדַד—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. נָדַד a threshing floor. This root is cognate to words of sowing and scattering, as נָתַן (which see) וָרַע.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

sation of scattering. [In **Thes.** this is separated into two roots according to the Arabic distinction]). **Lev.** 27:8; **Mal.** 1:14. **Fut.** יִרֶי **Nu.** 6:21, and יִרֶי **Gen.** 28:20. **Const.** with dat. of pers. **Gen.** 31:13; **Deuter.** 23:24. More fully לִירֵי נִירֵי to vow a vow, **Jud.** 11:39; **2 Sa.** 15:8. — **Opp.** to אָמַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נָדַר and נָדָר with suff. נִדְרִי pl. נִדְרִים, נִדְרִי m.

(1) *a* *vow*, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נְדָרִים to vow vows, see the root נָדַר נְדָרִים Ps. 22:26, and עָשָׂה נְדָרִים to perform vows, Jud. 11:39.

(2) *any thing vowed, a vowed sacrifice*, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדָבָה a voluntary gift.

מִנִּי m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, *lamentation*, for מִנִּי (of the form מִנִּי), from the root מִנִּי, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὑπαῖσμος*, ornament, grace; in support of this compare the root מִנִּי, Arab. مَنَى to be conspicuous, to be magnificent.

נָהַג fut. יִנְהִי.—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

𐤔𐤕, Arab. 𐤔𐤕 (kindred roots are 𐤔𐤕, 𐤔𐤕, 𐤔𐤕,
 compare Æth. 𐤔𐤕: to be anxious, solicitous).
 See Piel. No. 1.

(2) *causat. to urge on in a course, to drive* (beasts). 2 Ki. 9:20, יִהְיֶה כִּי יִשְׁעוּן בִּי "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence יִהְיֶה כִּי יִשְׁעוּן to drive a wagon. 2 Sam. 6:3; followed by 1 Chron. 13:7; *to lead or drive* a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by 1 Isa. 11:6; *to drive away* (cattle), Job 24:3; *to lead* any one, Cant. 8:2; *to lead away* captives, 1 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγέομαι; Pers. ..اخذ to lead, to bring).

(3) intransit. *to act* (עָמַל thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נִהְיָ בְחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom" clave to it; but that now given is more simple.

PIEL נָתַן, fut. יִתֵּן;—(1) *to pant, to sigh*; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, **וַיִּנְהֲגוּ בְּכִבְדֻּתָּא**
 "and caused to drive heavily."

(3) i. q. Kal No. 2; *to lead*, Deut. 4:27; 28:37; *to bring to*, Exod. 10:13; Ps. 78:26; *to lead away* Gen. 31:26.

Derivative מַנְהֵג.

נָהַד an unused root; see under the word **הָדָה**.

נָהָה TO WAIL, TO LAMENT (prop. to cry out נָהָה, נָהָה), Ezek. 32:18. Mic. 2:4, נָהָה נָהָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, *to gather selves together*; like the Chaldee אִתְּהִי; prop. to be convoked, called together; comp. אָסַף Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare יָצָא אִתְּהִי. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5; Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives הַי, גִּי, גִּהִיָּה, גִּהִי.

נֹהָר Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נֹהֵרָא, like the Syr. נֹהֵרָא light, shining. See נֹהָר No. 2.

נָהַי in pause נָהִי m. (from the root נָהַה) *lamentation, a song of wailing*, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נָהִיָּה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But **נָהִיָּה** is part. Niph. [so taken also in these passages in Thes.], of the root **נָהַיָּה** see p. CCXXII, A.

גְּהוֹר see גְּהִיר

נְהַרְרָא Chald. (from the root נָהַר No. II) *illumina-*
tion, wisdom, Dan. 5: 11, 14. Syr. ܢܗܪܐ id.

נהל a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. **נהר** No. 1; compare **נהל** river. Hence—

PIEL, **נָהַל**, fut. **יְנַהֵל**—(1) *to lead*, Exodus 15:13; 2 Chron. 28:15, **וַיְנַהֲלוּם בַּחֲמֹרִים** "and they led them borne upon asses." Specially *to lead to water*, Ps. 23:2, **עָלַמְי מִנְּהַל מַיִם חַיִּים** "he leadeth me beside the still water," Ps. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:13)—

(2) *to guard*, 2 Ch. 32:22; (compare חָנַן 1 Ch. 22:18); *to provide for, to sustain*, Gen. 47:17 compare חָנַן verse 12.

ΝΙΤΩΡΑΕΛ, *to go on*, Gen. 33:14. Hence—

נהלל m. — (1) prob. *pasture* to which cattle are led out (like מִדְבָּר from דָּבַר), Isa. 7:19.

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, נְהַלֵּל [*Nahalul*].

נהם fut. נִהְמֻ. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (נִפְפִּיר), (Prov. 19:12; 20:2); to be distinguished from roaring (נָאָה), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under הָקָה; and also compare נָאָה). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare הָקָה), Eze. 24:23; Prov. 5:11. Hence —

נהם m. *the growl* of a young lion, Prov. 19:12; 20:2; and —

נהמה f. constr. st. נִהְמַת *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נהק fut. נִהְקֻ. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאָה, אָנָה, אָנָה).

I. **נהר** TO FLOW, TO FLOW TOGETHER (Arabic נה id.); whence נָהַר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2; וְנָהָרוּ אֵלָיו "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by נָהַר Mic. 4:1. Hence נְהַרְהֵרָה.

II. **נהר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. נָהַר ["Arab. نَار"], (see the letter ה), whence to be glad, rejoice, from the light or brightness of a happy face (see נָהַר let. g. Ps. 34:6; Isa. 60:5).

Derivatives נְהַרְהֵרָה, נְהַרְהֵרָה.

נהר m. constr. נָהַר, plur. נְהָרִים and נְהָרוֹת (m. Ps. 93:3); constr. נְהָרוֹת, dual. נְהָרִים (see below) a stream. — (1) a flowing, das Strömen, die Strömung. Jon. 2:4; וְנָהַר יִסְבְּבֵנִי "and the flowing (of the sea) surrounds me" (compare *κεκρωσθαι*, Il. 5, 245). Job 20:17; וְנָהָרִים דְּבַשׁ וְחָמֶצָה "streams of rivers of milk and honey," Isa. 44:27.

(2) a river, stream, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נְהַר מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נְהַר גּוֹזָן the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נְהָרֵי כוּשׁ the rivers of Ethiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נְהָרוֹת כְּבֶל (the Euphrates, with its canals), Ps. 137:1; נְהָרוֹת דְּמִשְׁקֵךְ 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהַר פָּרָת the river of Euphrates, Gen. 15:18; נְהַר כְּבֶר the river Chebar, Eze. 1:1, 3. With art. הַנְּהָר the river *kar' êxox* is the Euphrates, Gen. 31:21; Exod. 23:31; more fully הַנְּהָר הַגָּדוֹל Gen. 15:18; Dent. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews נָהַר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהַר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נְהָרִים (prop. from the form נָהַר) the two rivers, the Tigris and Euphrates; whence נְהָרִים אֲרָם Syria of the two rivers, i. e. Mesopotamia, see אֲרָם.

נהר emph. נְהָרָה, נְהָרָה Ch. m. a river, Dan. 7:10, emphat. *kar' êxox* the Euphrates, Ezr. 4:10, 16, 17, 20.

נהרה f. *light, the light of day*, i. q. Arabic نَهَار Job 3:4, see נָהַר No. II.

נא in Kal, of uncertain authority, Num. 32:7 כְּחֵיב (see Hiphil No. 2).

HIPHIL נִנְיָ prop. verneinen, vernichten. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable נָ, נָה, נָה, נָה, נָה under the word נָה p. XXI, A; also נָהָה and נָהָה to prohibit, to hinder). Fut. by the omission of נָ, נִי Ps. 141:5, where thirty-six codices read more fully נִינָה.

(2) to hinder, restrain, Num. 30:6; אֲבִיהָ אָחָה "if her father restrain her;" verses 9, 12. Followed by הָלֹךְ to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) to bring to nothing (vernichten), to make void, Ps. 33:10.

Derivative, נִנְיָה. There is also a different root נָי; whence נָי raw.

נב — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נב, which is found in the roots beginning with it, as נָבַע, נָבַע, נָבַע, and this is frequently applied,

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָיִיתָ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָיִיתָ מַחְתּוֹבֵי to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָיִיתָ לְךָ מִכָּל אֹיְבֶיךָ מִסְבִּיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύεις).

HOPHAL הוּיָתָ rest *to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הָיִיתָ (like הָיִיתָ from הָיָה; לָיַן from לָיַן; and the noun מְשֻׁט i. q. מְשֻׁט from מָשַׁח) fut. יִיָּת part. מְיָתָ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (verfegen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָיִיתָ בְּמִשְׁכָּר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָיִיתָ לְאֶרֶץ בְּדִי "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let any one rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הָיִיתָ אִתִּי let me alone that, *allow me*, Jud. 16:26; more often with dat. הָיִיתָ Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הָיִיתָ לוֹ וַיִּקְלַל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָיִיתָ אִתִּי "as long as the sun remains, his name shall flourish." Hence יִיָּת progeny, and

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָתַן and הָיִיתָ in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause any one to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָיִיתָ יָדְךָ *to cause the hand to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הוּיָתָ *to be set, placed*, Zec. 5:11 (compare the Chald. form הָיִיתָ Dan. 7:4). Part. מְיָתָ what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הַנְּחָה, מְנַחֵם, נְחִיחָה, נְחִיחָה, and the pr. n. נְחִיחָה, מְנַחֵם, and—

נָחָה—(1) *rest*, Est. 9:16, 17, 18, with suff. נְחִיחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. נְחִיחָה the waters of Noah, used of the flood, Isa. 54:9.

נָחָה ("rest"), [Noah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נָחָה TO BE MOVED, TO SHAKE, i. q. מָוַח, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נָחָה], (כ), see נָחָה].

נָחָה Ch. PAEL נָחָה i. q. נָחָה *to pollute, to make filthy*; whence—

נָחָה Ch. f. Ezr. 6:11, and—

נָחָה Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחָה TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחָה to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, رَس to be asleep.

Derivatives, מְנַחֵם, pr. n. נְחִיחָה, and—

נָחָה *slumber, light sleep*, Prov. 23:21.

נָחָה NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְכִנְיָ שֶׁשֶׁשׁ יוֹם שָׁמֹ "as long as the sun remains, his name shall flourish." Hence יִיָּת progeny, and

probab. נול; also נולא Syr. and Ch., a fish, so called from its being so prolific; (compare נול).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναύη, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Ναβή and Ναβι (see Holmes.) it may be gathered that more recent copyists took Ναύη to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נוס—(1) TO FLEE FROM any person or thing, followed by נ Isai. 24:18; נפני 2 Sam. 23:11; followed by נפני Deu. 28:25; Josh. 7:4.—Lev. 26:36, נוסו ונסו קנסתהוהב Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נוסו הַצִּלְלִים "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once נוסו, French, *il s'enfuit*, Isaiah 1:8; compare נ No. 4, a.

(2) to hasten, to be borne swiftly (comp. נוסו, נגר, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נוסם to *impel*. Isa. 59:19, "a confined stream בו נוסה יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הניס—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (εἰς σωτηρίαν), Ex. 9:20; Jud. 6:11.

HITHPALEL התנוסם to betake oneself to flight, Ps. 60:6; comp. נסם No. II.

Derivatives, מנוס, מנוסה, נים.

נוע—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *nuo*, Germ. *nicken*, *wanken*, *schwanken*. Kindred is נום specially used of those who are slumbering, like *νυστάζω*, Pers. نویدن). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to *vibrate*, to *swing to and fro*, used of miners suspended in the pits, Job 28:4, וְלִי מְאָנִישׁ נָע "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נגר and נוד.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *ἐπιχαίρειναι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me וַתִּנְעֲנֵנִי עַל כַּרְסִי וַתִּנְעֲנֵנִי עַל כַּרְסִי וַתִּנְעֲנֵנִי עַל כַּרְסִי וַתִּנְעֲנֵנִי עַל כַּרְסִי" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מנועש and pr. n. נועה.

נועדוה ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נוף—(1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הניף—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by על Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by על 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אִם יִתְנַחֵל הַמַּשּׁוֹר עַל־כִּנְיֹו "shall the saw boast itself against him who shaketh it? כְּהִנֵּי שָׁקֵם אֶת־כִּרְיֹו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by על Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appa

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *حَبَّ* to wave, to shake, in those of the latter *ف*; to lead, to lead about. An offering thus presented was called *הַנִּזְבָּח* wave offering, Luth. *Wobopfer*. As to the opinions of the Jews about it, see Carpzov, in *Apparatu Antiqu. S. Cod.* p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

HOPHAL *הִנִּיף* pass. of No. 1, d. Ex. 29:27.

PILEL *נִיפֵף* i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, *נִפְּחָה*, *נִפְּחָה*, *נִפְּחָה* and —

נוף m. *elevation, height*, from the Arabic usage

نُفٍ from the root, *نَاف* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נִי* Memphis (which see), is of Egyptian origin.

נִיר—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic

نَاض Med. Waw, compare *נָצַץ* and *נִיצוֹץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *נִיר*, *נִיר* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *نَاض*, compare *נִיר* No. 1, 2, and Lat. *micare*.

HIPHAL *נִיר* to flourish, Cant. 6:11; 7:13. (In Targ. *נִיר* id.).

From the cognate verb *נִיצַץ* (which see) are derived the nouns *נִיצָה*, *נִיצָה*, *נִיצָה*.

נִיפָה f. a feather, Eze. 17:3, 7; Job 39:13; from the root *נִפֵּף* which see. As to the form *נִיפָה* Lev. 1:16; see below.

נִיב i. q. *נִיב* to suck, whence fut. HIPHAL *וְנִיבָהּ* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *וְנִיבָהּ* [from *נִיב*].

נִיר an unused root, i. q. Arabic *نَار* to give light, cogn. to the verb *נִיר* No. II.

Hence are the nouns *נִיר*, *נִיר*, pr. n. *נִירָה* [and the following words]—

נִיר f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

נִיר Syr. *نَم* (compare Gr. *νόσος*, *νόσος*) i. q. *נִיר* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נִיר fut. apoc. *נִיר* and *נִיר*, i. q. Arab. *نر* TO LEAP.

(1) *to exult with joy*, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (sprizen), followed by *עַל*, *עַל* upon, or at anything, Lev. 6:30; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *נִיר*, fut. apoc. *נִיר*—(1) *to cause to exult*, i. e. *to fill any one with joy*; followed by *עַל* on account of something (comp. *עַל* *שִׂמְחָה*). Isa. 52:15, *כִּן יִמְלֵךְ יְהוָה וְיִמְלֵךְ רַבִּים עִלָּיו* “so shall he fill many people with joy because of himself.” Compare *בִּיהוָה*. LXX. *ὁὗτω θαυμάσονται ἑσθὴν πολλὰ ἐπ’ αὐτῷ*, prob. taking *יִיר* for *יִישׁ* = *יִישׁ* in the phrase *יִישׁ* *פְּנִי*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *נִיר* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by *עַל* Ex. 29:21; Lev. 5:9; 14:7; *לִפְנֵי* 4:17.

Derivative *נִירָה* (proper name).

נִיר m. *pottage, boiled food*; prop. something cooked, pr. part. Niphal of the root *נִיר*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עו*. There are not any traces of a root *נִיר*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נִיר m. (from the root *נִיר*) *consecrated*, specially,

(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *נִיר* *מִלֵּהִים* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *מִשִּׁיחַ*.

נו fut. *נו*.—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *נוֹלִים* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see *נו* No. 4, Heb. Graza § 135, note 1)—

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וַיִּשְׁקַטְנוּ יְהוֹרֵם, "and our eyelids flow down with water;" Isa. 45:8; Job 38:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנוּלָה. — Note מְנוּלָה Jud. 5:5, is for מְנוּלָה Niphal, from מָלַל, which see.

HIPHAL מְנוּלָה causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under מָלַל.

נָזַם an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence نَظْمٌ a string of pearls, or, as I think preferable, i. q. Ch. נָזַם to muzzle; whence Syr. نَحْصَلٌ a nose-ring, and Æth. ንግሥት: a ring, put through the nostrils of beasts which are to be tamed, i. q. נָזַם. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְקָה Dan. 6:3.

APHEL הִנָּקָה to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by מִן to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לְ Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HIPHAL הִנָּזַר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וְהִנָּזַרְתָּם מִבְּנֵי יִשְׂרָאֵל, "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab, نَذَرَ IV., to admonish.

(2) transit. to consecrate. followed by לְ Num. 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לְהוֹדֶה Num. 6:2, 5, 6. Derived nouns, נִזְרִים, and—

נִזְרָה m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Pa. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבִיבֵי נֶזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרָה No. 3).

נָחָה see נָחָה.

נָחָה ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שֹׁמֵר לְנֹחִים וְנָחָה "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחָה see נָחָה.

נָחָה ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחָה m. pl. (from the root נָחָה).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחָה).

(2) pity, mercy, Hos. 11:8.

נָחָה ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחָה masc. adj. (denom. from נָחָה) brzen, Job 6:12.

נָחָה pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחָה brass, Levit. 26:19; Job 41:19; Isa. 45:2, וְלִחוֹת נָחָה "brazen gates;" Job 40:18, אֲפִי נָחָה "brazen channels;" 28:2 אֶבֶן יָצַק נָחָה "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *flûta*, a pipe or flute, prop. perforated, i. q. **נחל**; for **נחלה** (see *Lehrig. p. 145*) from the root **נחל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نحر** aperture of the nose.

I. **נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid., 31:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֲלָנוּ** "give us a possession."

PIEL **נחל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **נָחֲלָה עָלֵינוּ נְיִים** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **לִי יִרְחֹשׁוּ אֲרָבָה חֳדָיִם** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהִתְנַחֲלָם אֹתָם לְבָנֵיהֶם אַחֲרֵיהֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm., p. 204*.

II. **נחל** an unused root, i. q. **נָהַל**, to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Psa. 124:4*) **נְחִלָּה**, dual **נְחִלִּים** *Eze. 47:9*; plur. **נְחָלִים**, **נְחָלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נחל קדרון**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see **נחל**), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נחל מצרים** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Ῥινωκόρπουρα* [?], now. **العريش** *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] Trop. **נחל נפירות** a torrent of sulphur, *Isaiah 30:33*; **נחלי בלעל** torrents of destruction, *Psa. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وادي**, Syriac **ܡܢܬܠܐ**. *Gen. 26:19; Cant. 6:11*; as **נחל אשר**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נחל** "they cut out (i. e. they dig) a pit."

נחלה *Psa. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בְּיוֹם נְחִלָּה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נְחִלָּה** wound, is to be preferred; see **נִחַל** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **נְחִלַת בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נְחִלַת יְיָ** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase. *לֹא לִי חֵלֶק וְנַחֲלָה*, see חֵלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אֲבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחְלִיאל ("valley of God"), [Nehaliel], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נַחְלָמִי [Nehelamite], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָה f. i. q. נַחֲלָה with the uncommon feminine termination נָה, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoeist. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِمَ, cogn. roots נָחַם (comp. לָחַם and לָחַם), and הָקַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נִצָּחַם, ὀδύρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִצָּחַמְתִּי הַנָּחִים "I am weary of pitying;" followed by לָל Psal. 90:13; אֶל Jud. 21:6; לָ verse 15; לָ Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by לָ Ex. 32:12, 14; Jer. 8:6; 18:8, 10; אֶל 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [to be comforted], Gen. 38:12; followed by לָ on account of any thing, 2 Sa. 13:39; and אֶל אֲחֵרִי i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ περὶ αἰσθῆσιν ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by לָ Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also לָ of the thing on account of which one is comforted, Gen. 5:29; and לָ Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for מְנַחֵם Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִתְנַחֵם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by לָ Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נְחָמָה, נְחָמָה, pr. n. נְחָמָה, and those which follow.

נָחַם ("consolation"), [Naham], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נִחְמָה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נִחְמָה ("whom Jehovah comforts," i. e. whom he aids), Nehemiah, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare נִחְמָה. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נִחְמָה ("repenting," ["merciful"]) [Nahamani], pr. n. m. Neh. 7:7.

נִחְמָה i. q. נִחְמָה we, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. נָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَضَ id.).

נָחַר an onomatopoeist. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ነሐረ: *to snore* (idnārāḥen), Gr. ῥέγγω, ῥόγγος. Hence נִחְרָה, pr. n. נִחְרָה, and—
נָחַר m. Job 39:20, and נִחְרָה f. Jeremiah 8:16, *snorting, neighing* of a horse.

נִחְרָה 2 Samuel 23:27, and נִחְרָה 1 Chron. 11:39 ("snorter"), [Naharai], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (ῥίψεν, ῥίψειν), specially used of the whispering of soothsayers (see נָחַשׁ Piel,

Psalms 58:6) compare Nāṣor, נָסַר to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of φανερία, divination by serpents; as if it were denom. from נָחַשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. οἰωρίζομαι, comp. Syr. ناسى Pe. and Pa. id. Gen. 30:27, נָחַשׁתִּי וַיְבָרֶכְנִי יְהוָה בְּנִלְקֹד "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נָחַשׁ יָנַחַשׁ אִישׁ אֶפְסָר כְּמוֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יִנְהָשׁוּ Vulg. et acceperunt viri pro omine, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying to shine, whence נָחַשׁתִּי brass, etc.] [Derivatives of No. I the following words, also נָחַשׁתִּי and נָחַשׁתִּי.]

נָחַשׁ m.—(1) enchantment, Nu. 23:23.

(2) omen, augury, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחַשׁ m.—(1) a serpent, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נָחַשׁ m. Chald. copper, brass, Daniel 2:32, 45; 4:20, etc. Syr. ناسع, Heb. נָחַשׁתִּי.

נָחַשׁתִּי ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נָחַשׁתִּי comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נָחַשְׁתִּי.

(1) brass, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) any thing made of brass.—(a) money, Ezek. 16:36, וְהָיָה כְּנֶחֱשׁ נָחַשְׁתִּי Vulg. quia effusum est aes tuum.

—(b) a fetter, or bond of brass, Lam. 3:7; especially dual נָחַשְׁתִּים Jud. 16:21; 2 Sa. 3:34, double bonds.

נָחַשְׁתִּי ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נָחַשְׁתִּי m. (from נָחַשׁ and the formative syllable [־]), adj. the serpent of brass, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יִנְחַת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun (נָחַת); Jerem. 21:13, כִּי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְיָנַח עָלַי יָדְךָ "and thy hand came down upon me," chastising me; plur. יִנְחֹתוּ Job. 21:13, for יִנְחֹתוּ with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תַּחַת נִפְרָה בְּמִקְדָּן "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נָחַת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נָחַת i. q. Kal Psalm 38:3, כִּי־יִנְחֹתוּ נְחֹתַי "for thy arrows come down upon me," they pierce me.

PIEL נָחַת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנְחֵת Joel 4:11 [taker in Thes. as meaning to lead down].

[Derivative, נָחַת].

נָחַת Chald. to come down, to descend; part נָחַת Dan. 4:10, 20.

APHEL, fut. יִנְחַת; imp. אִנְחַת; part. קִנְחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחַת to be cast down, Dan. 5:20.

נָחַת (Milél), from the root נָחַת, f.—(1) a letting down; Job 36:16, נָחַת שִׁחְתָּךְ "food set down upon thy table;" Isa. 30:30, נָחַת יְרֻעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נָחַת כַּף נָחַת "a handful in quiet."

(3) [Nahath], pr. n.; see נָחַת.

נָחַת adj. coming down, descending, only in pl. (with Dag. euphon.) נָחַתִּים 2 Ki. 6:9, coming down.

נָחַת fut. יִנְחַת, apoc. יָנַח, יָנַח.

(1) TO STRETCH OUT, TO EXTEND (Arab. نال)

stretch out threads; cognate words are נָתַח, נָתַח, נָתַח (which see).

(a) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Messlinie nur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיֹת זָרֶךְ "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלֶל נְטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקֵחַ כְּדֵשׁ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, עָלֶיךָ אֲנִי נֹטֵחַ "I spread out to thee three things;" i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֵחַ there is נֹטֵל).

(c) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, נְטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּשֶׁב אֱלֹהֵי הַסֶּדֶר "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַל from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIPHIL, fut. נֹטֵחַ, apoc. נֹטֵחַ, נֹטֵחַ, 2 Sa. 19:15; imp. apoc. נֹטֵחַ Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִטָּה חֶסֶד עַל פִּי "to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(d) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִטָּה מִיֶּשֶׁעַס 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַטִּיחַ רַבִּים אַחֲרַי "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives נֹטֵחַ, נֹטֵחַ, נֹטֵחַ, נֹטֵחַ and the pr. n. נֹטֵחַ (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نَطَفَة id., compare Gr. σταλάμιον, a kind of earrings, from σταλάω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphil, Isa. 16:8.

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr. نَطَلَ to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, נָטַל, נָטַל, and those which are formed from them, as tolero.) Isa. 40:15, יִטֹּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thes.]

(2) Followed by עַל *to lay upon* some one. 2 Sam. 24:12, עָלַי אֲנִי נֹטֵל נְטִישׁ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵחַ. In the same sense is said לָקַח לְיָהוֹיָכִן Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נפל, נפל.

נפל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נפל m. weigh, burden, Prov. 27:3.

נפל fut. נפל, inf. נפל and נפל [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נפל, נפל, to place, נפל, Hiph. נפל id.; compare also נפל and נפל, and in the Indo-Germanic languages Sanscr. *dhd*, Greek *τιθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, *die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נפל, also נפל and נפל Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נפל and the two nouns which follow.

נפל m. constr. נפל Isaiah 5:7; with suff. נפל; plur. נפל, נפל—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נפל m. plur. plants, Ps. 144:12.

נפל fut. נפל TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ነጠፍ: to drop; ነጠፍ: itself is to trickle through, which takes place in dropping. The primary syllable נפל is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נפל No. 1, נפל No. 4). Joel 4:18, יפלו ההרים עמים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נפת המסנה לשחותיך "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see نوى and other synonymous verbs.

HIPIL, to cause to drop down, to drop (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נפל, נפל.

Derivatives נפל and נפל [and pr. n. נפל] and the two following.

נפל m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX. *σάκκη*, i. e. myrrh flowing forth spontaneously, from *σάκω* to drop.

נפל ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Eze. 2:22; Neh. 7:26; whence the Gentile noun נפלה Sa. 23:28, 29; 2 Ki. 25:23.

נפל fut. נפל and נפל Jer. 3:5; TO GUARD, i. q. נפל; but mostly poet. (Syr. Chald. and Arab. نظر id. Kindred is נפל) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לא לעולם "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ל of pers., Nah. 1:2; אה Lev. 19:18; compare נפל Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נפל.

נפל Chald. to keep, נפל in the heart, Dan. 7:28; compare Luke 2:19.

נפל fut. נפל TO SEND AWAY, TO LET GO (lassen).—(1) to leave, i. e. to forsake, to desert (verlassen), i. q. נפל; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נפל; 1 Sam. 30:16, נפל "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, ותפש הערקה "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by ל 1 Sam. 17:20, 22 28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ל of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

59:6; וְנִסְתִּיד הַדֶּשֶׁר *"I will cast thee out into a desert country,"* Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare נִסְתִּיד. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*.]

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נִסְתִּיד.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah נִי in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have נִי, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִי an unused root; see נִי No. II.

נִי m. (from the root נִי) *produce, fruit*, Mal. 1:12. Metaph. נִי שְׁפָתַי *"fruit of the lips,"* i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χυλίων, Hebr. 13:15. Isa. 57:19, *"I create the fruit of the lips;"* I cause that they give praise to God. In נִי כחִיב there is נִי, comp. Ch. נִי fruit.

נִי (perhaps *"fruit-bearing"*), [Nebai], pr.n. m. Neh. 10:20.

נִי m. (from the root נִי) *solace, comfort*, once found Job 16:5, נִי שְׁפָתַי *"the solace of my lips,"* i. e. empty solace. See שְׁפָתַי.

נִי f. Lam. 1:8; i. q. נִי verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root נִי) take it as a fugitive, an exile.

נִי נִיחֻת כחִיב (*"habitations"*), [Naioth], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִי m. prop. *acquiescence* (from the root נִי). like the Arab. بَيْنُونَة from the root بَام, De Sacy Gramm. Arab., i. p. 561, i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܠܠܝܬܒܐ to be delighted with any thing, Barhebr., page 221; نَسَا delight, ibid. page 38; Talmud. לֵךְ נִיחֻת does it please thee?) Always in this phrase, נִיחֻת a sweet odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, נִיחֻת וְיִחֻת אֶת־רִיחַ הַנְּחִיחַ *"and the Lord smelled a sweet*

savour;" as if נִיחֻת. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added. נִיחֻת לַיהוָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לִרְיִחַת אִשָּׁה לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחֻת plur. used also without נִי *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

נִי m. (from the root נִי), *offspring, progeny*, always joined with נִי Genesis 21:23; Job 18:19; Isa. 14:22.

נִי pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִי Jer. 48:44 כחִיב, i. q. נִי *fleeing*; prop. pass. put to flight, fugitive.

נִי masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch חֹדֶשׁ הָאֲבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִי is for נִי, or נִי and denotes the month of flowers, from נִי, נִי a flower.

נִי m. a spark, once Isa. 1:31. Talmud. id. The root is either נִי (of the form נִיחֻת), or נִי (of the form נִיסור).

נִי i. q. נִי m. (from the root נִי), a lamp, 2 Sam. 22:29.

נִי TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נִי (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence נִי a yoke for plowing, [also נִי No. 2.]

נִי m. (from the root נִי)—(1) i. q. נִי a lamp always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הִיחֻת נִי לְדָוִד עַבְדִּי בְּלֵיל הַיָּמִים *"that David my servant might always have a lamp,"* i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִיר.

נָכָה a root of uncertain authority as a verb (as to the passage Job 30:8, see נָכָה Niph.) i. q. נָכָה to strike; hence —

נָכָה pl. נָכָה stricken, trop. afflicted, Isaiah 16:7, and —

נָכָה adj. id. afflicted, fem. נָכָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָכָה.

נָכָה f. Gen. 37:25; 43:11 (for נָכָה) pr. inf. of the form נָכָה, נָכָה, נָכָה (not to be taken as in Ewald's Gr. p. 327, as plur. for נָכָה) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad.

siliqua, Aqu. *σρίπαξ*. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong נָכָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωβα*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נָכָה to be a Persic word from نكاهيد to deposit, نكاه keeping, custody.

נָכָה an unused root, whence —

נָכָה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִין which see. With this accords Æth. ነገሥ: race, kindred, tribe (נ and נ being interchanged, compare נָכָה for נָכָה Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, TO SMITE, TO STRIKE. (Arab. and Æth. نَكَ, نَكَ: id., but rarely used, mostly in the sense of hurting. Cognate are נָכָה, נָכָה, and in the Indo-Germanic languages, *icu*—*dr*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נָכָה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִלֵּי אֹכֵל נָכָה-בּוֹ וְאִלֵּי שֹׁנֵי "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָלַל, like the Arab. استطاع, is in this place construed with a finite verb, like Esth. 8:6. The plural נָכָה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הָכָה, imp. הָכָה and הָכָה, fut. הָכָה, הָכָה and הָכָה — (1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הָכָה הָכָה to strike roots, Germ. *Wurzeln schlagen*, (schlagen, schießen; pr. to send forth into the ground. Followed by הָכָה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially — (a) הָכָה הָכָה to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הָכָה הָכָה to strike with the hand, Eze. 6:11; fully הָכָה הָכָה Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6, הָכָה לִבִּי אֶתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *κραδία φόβῳ φρένα λακτίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare הָכָה הָכָה; e.g. הָכָה הָכָה to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חָרַב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָקַשׁ as to life. Gen. 37:21, נָקַשׁ לֹא נִכְנֹז נָקַשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 7 partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּכָל־שָׂרֵיהֶם "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאֵל בְּאֶלְקִי, "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִנִּיחַ Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכָּה, and the two following nouns.

נִכְהָ adj. smitten, every where const. נִכְהָ רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכְהָ רִיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכָּה.

נִכְה only in pl. נִכְהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְה & נִכְהוּ pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεχώς). LXX. Νεχαώ.

נָכַח ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 קִירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נָכַח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכַח "he who walks in a straight way" (ber gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. לִפְנֵי יְהוָה i. q. נָכַח יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח לִפְנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. לִפְנֵי נָכַח מַנִּים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for מַנִּים there is נָכַח).

With prefixes—(1) אֶל נָכַח pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְחָ—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) over against, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by ב Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

נבד m. pl. נבדלים, נבדל *machination, wile*, Num. 25:18.

נבד an unused root, i. q. נבד (which see), *to gather, to heap up*; whence—

נבד m. pl. נבדים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. نَبَد id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נבד Ch. plur. נבדים id. Ezr. 6:8; 7:26; ענש נבדים *ines.*

נבד not used in Kal; prop. to BE FOREIGN, STRANGE (נבד, נבד).

PIEL נבד—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נבד "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נבד; (LXX. *ἀνέπαρεν*).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL נבד i. q. Piel No. 3, *to contemplate*, to behold, Gen. 31:32; Neh. 6:12. הִבִּיר פְּנִים i. q. נבד to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. ידע, in the later Hebrew. Neh. 13:24, הִבִּיר לְדַבֵּר יְהוֹנָתָן "they know not how to speak the Jews' language." הִבִּיר i. q. ידע to know the difference between, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נבד—(1) *to make one's self strange, to make one's self unknown*, i. e. to dissimulate, to feign, like Hithpaël No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נבד, נבד, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נבד const. נבד Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נבד, נבד, pl. נבדי *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּבְדִּים strange gods, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נבד m. Job 31:3, and נבד Obad. 12, *a strange* (i. e. an unhappy) lot, fate, or fortune, a misfortune (Arab. نَكْر id.).

נבד f. נבד, pl. נבדים, adj. (from נבד = נבד with the addition of the termination נִי).—(1) *strange*—(a) of another country and people, *foreign*, e. g. נבד Exod. 21:8; נבד אִישׁ a foreigner, Deu. 17:15; נבד אִישׁ Exod. 2:22.—(b) of another family, נבד אִישׁ a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נבד אִשָּׁה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence an adulteress, comp. נבד Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. new, unheard of, Isa. 28:21.

נבד see נבא.

נבד a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, to FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְיָתָךְ (Dag. f. euphon.) for פִּנְיָתָךְ (which Cod. Kenn. 4. gives as a gloss, when thou shalt finish or make an end, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְיָן Job 15:29; which, however, is not less uncertain (see מִנְיָן); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מִנְיָתָךְ = כְּלָתָךְ when thou shalt make an end [let it be remembered that this is only a conjecture]; compare the synonyms הִנְיָם and פִּנְיָה standing in near connection, Dan. 9:24.

נבד 1 Sa. 15:9, refuse, vile (used of cattle); LXX. ὑγίμμενον, Vulg. vile, i. q. נבד. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נִמְנֵה (abstr. for concr.) and נִמְנֵה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemuel*], pr. n. m. — (1) see נְמוּאֵל. — (2) Num. 26:9. Patron. — ibid. verse 12.

נִמְךָ a spurious root, whence usually the forms נִמְךָ, נִמְכָּה, are derived, which really belong to the root נִמְךָ.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נָמַל and נָמַל. From the root נָמַל No. II, to cut off, to be cut off, is the fut. נִמְלֵה, נִמְלֵה, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נִמְלֵהם (for נִמְלֵהם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נָמַל to be circumcised). To the root נָמַל undoubtedly belongs pret. Niph. נִמְלֵה i. q. נִמְלֵה to be circumcised, Genesis 17:26, 27; part. נִמְלֵה 34:22. Compare נִשְׁלַח and נִשְׁלַח and the observations on that word. From this root, however, there is the noun—

נִמְלָה f. Prov. 6:6; plur. נִמְלִים 30:25, the ant, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נִמְלֵה i. q. נִמְלֵה).

נִמְרָה an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac نَمِر to variegate"]; compare נִמְרָה VIII, to have a speckled skin. Hence נִמְרָה leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נִמְרָה).

נִמְרָה m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِر, Arab. نَمِر, Eth. ስጦር: Amhar. ስጦር: (see the root) id.

נִמְרָה Chald. id. Dan. 7:6.

נִמְרֹד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נִמְרֹד i. e. Babylonia, Mic. 5:5.

נִמְרִים & נִמְרָה [*Nimrah, Nimrim*], pr. n., see נִמְרָה p. cxviii, A

נִמְשִׁי ("drawn out" = נִמְשִׁי), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki. 19:16.

נִמְשִׁי with suff. נִמְשִׁי (from the root נִמְשִׁי No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare נִמְשִׁי No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَّا a sign, a banner).

נִמְשִׁי prop. part. Niph. f. (from the root נִמְשִׁי) the bringing about, guidance of God, 2 Chr. 10:15.

נָסַג i. q. נָסַג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַג Isa. 59:13; and fut. נָסַג Mic. 2:6.

HIPHAL הִנְסִיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once הִנְסִיג Job 24:2.

HOPHAL הִנְסִיג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נָסַג."]

נָסַח not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְסִיחַ—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, וְלִנְסֹתָהּ בְּחִירוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, בִּיָּלָה נִסִּיחִי "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הֲנִקְחָה דָּבָר אֵלֶיךָ תִּלְקָחָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative נִקְחָה.

נִקְחָה fut. יִשָּׁח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נִקְחָה and שָׁחַט.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative נִקְחָה.

נִקְחָה Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִקְחָה m. (from the root נִקְחָה) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִצְבֵּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 38:30; Mic. 5:4.

I. **נָסַח** i. q. סָחַח (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially —

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַח מִצְבֵּה σπένδουσθαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *σπονδή*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נִסְיָה No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִצְבֵּה No. I. נִסְיָה, נִסְיָה.

II. **נָסַח** i. q. cogn. נָסַח. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَح, hence מִצְבֵּה the warp. From the idea of hedging, fencing, comes —

(2) to cover, to protect, Isa. 25:7. Comp. מִצְבֵּה No. II.

נָסַח Chald. to pour out, to make a libation, especially in Pael, Dan 2:46; where by zeugma it is

applied also to the מִצְבֵּה, compare Arab. نَسَكَ sacrifice to God.

נָסַח and **נָסַח** m. with suff. נִסְכֵּי, pl. נִסְכִּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה וְנִסְךְ the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִצְבֵּה, Isaiah 41:29; 48:5.

נָסַח emphat. st. נִסְכָּא Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוֹן].

נִסְכָּא see נִסְכָּא.

I. **נָסַח** i. q. מָסַח TO PINE AWAY, TO BE SICK (Syr. نَصَب Ethpa. id. نَصَبٌ sick. Compare Hebr. נָסַח, נָסַח). Isa. 10:18, מָסַח נָסַח "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַח** not used in Kal, i. q. נָסַח ["Arabic نَصَب"] prop. TO LIFT UP, TO EXALT; whence נָסַח.

HITHPAEL, Zech. 9:16, "they shall be (as) נָסַח אֲבָנֵי הַמִּצְבֵּה מִתְנַסְּחוֹת עַל-אֲדָמָתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנַסְּחוּ Ps. 67:6, is from the root נָסַח.

נָסַח —(1) prop. i. q. Arab. نَسَح TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence —

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also —

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَسَح; see מִצְבֵּה.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word יָהַר); of a tent itself, Isa. 38:12.

HIPHAL הִנְסִיחַ —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; Ki. 5:31.

Derivatives, נִסְקָה, נִסְקָה

נִסְקָה fut. נִסְקָה, once found Ps. 139:8, TO ASCEND.

This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְקָה, נִסְקָה, נִסְקָה), and in Conj. Aph. (נִסְקָה); in the other forms, pret. and part. Pe., and Conj.

Ethp. they use the verb נִסְקָה, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְקָה, נִסְקָה, and נִסְקָה are contracted from נִסְקָה, נִסְקָה. Other instances of words so contracted that the former of two consonants is doubled, are נִסְקָה, נִסְקָה, נִסְקָה commonly נִסְקָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְקָה should be excluded from Lexicons.

נִסְקָה Chald. id. (see Hebr.) APHEL הִנְסָה, inf. הִנְסָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסָה Dan. 6:24.

נִסְרָה [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרָה, נִסְרָה, and the syllable אִת, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَ (Φαράκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نيسر.

נִסְתָּ a spurious root; for the forms נִסְתָּ, נִסְתָּ, which might seem as if they belonged here, see under נִסְתָּ.

נִעָה ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

נִעָה ("motion"), [Noah], pr. n. f., Num. 26:33.

נְעָרִים m. plur. (from the noun נֶעַר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשֶּׁת נְעָרִיד "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעָרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעָרִים.

נְעָרוֹת pl. f. id. Jer. 32:30.

נְעִיָּאל (perhaps, i. q. נְעִיָּאל, נְעִיָּאל), [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 3^d 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ חֹשֶׁן "I shod thee with seal skin."

Hiphil, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

נָעַל f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעַם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹדֵיָּהִם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי it is well with me. (Arab. نِعَم and نِعَم i. q. Hebr., נָעַם to delight in any thing.)

Derivatives, the seven following nouns, and נְעָם, מְנַעֵם.

נָעַם ("pleasantness"), [Naam], pr. n. m. 1 Ch. 4:15.

נְעָם m.—(1) pleasantness, Pro. 3:17; נְעָם נְעָם pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *gnade*, from the word *haben*).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n. — (1) of two women, — (a) the daughter of Lamech, Gen. 4:22. — (b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמִין No. 2, b, for נַעֲמִי (which is found in the Samaritan copy), Num. 26:40.

נַעֲמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמִי — (1) *pleasantness*; Isaiah 17:10, נַעֲמִי נַעֲמִי "pleasant plants."

(2) [*Naaman*], pr. n. — (a) of a son of Benjamin, Gen. 46:21, — (b) Num. 26:40. — (c) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom. —

נַעֲצִין m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּגְדֵּר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naerc*, Pers. *نار*, Greek *ἀνῆρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנְּעָר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, נָעַר הָיָא "he (was) servant with the sons of Bilhah," etc. (*er war pirtentnabe, pirtentnede*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:5. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נָעַרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קָרַי] is נָעַרָה (compare page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נָעָרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرَسَ a bridegroom and bride, which latter is in common language عَرَسَتْ old woman, comm. عَجُوزَة; comp. بَعْلَة for the comm. بَعْلَة mistress, زَوْجَة for زوجة a wife, like the Germ. *Gemaht* for *Gemahlin*.

Derivatives, נָעַרָה, נָעַר, נָעָרִים.

II. נָעַר (from the root נָעַר), m. a casting out,

נער driving out, concr. *what is driven out* (used of cattle). Zec. 11:16.

נער m. (from the radical נפ), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נפ), but this is needless.

נערה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare נחלה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

נערי see נערי.

נעריה (“boy,” i. e. “servant of Jehovah,” for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נערן (“juvenile,” “puerile”), [*Naaran*], pr. n., see נערי No. 3, a.

נערת fem. *tow*, which is *shaken out* from flax (from the root נפ), Jud. 16:9; Isa. 1:31.

נעש an unused root. Arab. نعى to bear up, hence נעש No. II. for נעש.

נפ Memphis, pr. n. see נפ.

נפג an unused root. Arab. نفع to go forth, kindred to the verbs נפק to go out, and נבג to sprout; whence—

נפק (“sprout”) [*Nepheg*] pr. n. m.—(1) Ex. 6:9.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נפה f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפת Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נפה.

נפוסים (“expansions,” from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:5; קרי, for which there is in נפוסים כחב, and Ne. 7:52; נפוסים (a reading which is undoubtedly false, blended from נפשים and נפוסים).

נפח i. q. נפח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Specialy—

(1) *to blow upon* any one, followed by נ, Eze. 37:9.

(2) *to blow the fire*, Eze. 22:21; without נ, Eze. 22:20, and Isa. 54:16; נפח נפח a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by נ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9. PUAL *to be blown*, used of a fire, Job 20:26.

HIPIL — (1) with the addition of נפח *to cause to breathe out the soul*, Job 31:39; a hyperbolic expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and —

נפח (“blast,” perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נבח, which see.

נפיל only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפיל the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל,

נפילה, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπνιγντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נפילים see נפילים.

נפיש (according to the Syriac usage, “refreshment”), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נפישקים see נפילים.

נפך an unused root, of uncertain signification; whence—

נפק m. a kind of gem, but what, it is uncertain (comp. the kindred נפק Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθακ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפול, inf. נפל with suff. יפלו 2 Sa. 1:10, and נפל 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ** id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *φάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּצִנְחָה**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמִשְׁכָּב** compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. **נָפֵל** falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God **נָפַל** **וְנָלִי עֵינַי** lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted **נָפַל** in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ κούσσι γυναικός*; where the Schol. *πέσῃ, γεννήθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, **ܢܦܠ** specially is used of an abortion; whence Heb. **נָפַל**, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or the *hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by **על** Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by **מן** Ps. 5:11, **יִפְּלוּ מִמְּעֻצֹתָם** "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully **נָפַל אַרְצָה**, Gr. *πίπτειν εἰς γῆν, ἔραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, **יִפֹּל דָּבָר** "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Est. 7:20.—(m) followed by **מן** comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by **לְפָנַי** Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; **וְנָפַל אֶרְצָה**, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of **עַל** **נָפַל** Gen. 17:3, 17; Num. 16:4; Jos. 7:6; **עַל אֶרְצָה** 2 Sam. 14:4; **לְפָנַי** 1 Sam. 20:41; also **עַל** **נָפַל** Gen. 44:14; **עַל** **נָפַל** Esth. 8:3.—(b) **עַל** **נָפַל** **עַל צוֹמְאֵי מִי** to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) **נָפַל עַל חֶרְבּוֹ** to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by **אֶת** Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by **עַל** Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατακῆσε*.—(g) **נָפַל תְּחִנָּתִי לְפָנַי** my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(a) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (*abfallen*), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by **עַל** 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; **אֶת** Jer. 37:13; 38:19; 52:15; *to any one*.

HIPIIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (*werfen*) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (*niedermwerfen*), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause any one to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. *werfen* (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by 3 of pers. (to be angry with any one); also 'פני' to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and 7 of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) 'פיל' to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without 'פיל' Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. *eine Sache fallen lassen*); followed by 7 Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by 7 to rush upon, to attack any one, Gen. 43:18.

PILEL 'פיל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. 'פל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפל, נפל, נפל, נפל, נפל.

נפל Ch. fut. 'פל (compare Syr. ܦܠ, in Targ. freq. 'פל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, 'פל "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܦܠ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על 'פלו' Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to mis-carry, Arab. سقط abortion.

נפל see נפל Pilel.

נפל an unused root; see נפל.

נפל i. q. נפל—(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, 'פיל "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. 'פיל Jud. 7:19, and part. pass. 'פיל Jer. 22:28. In imp. and fut. the verb נפל is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. 'פיל subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפל, נפל, and—

נפל m. inundation, shower, Isa. 30:30; from the root נפל Aram. to pour out; kindred to this is ناض Med. Ye, to overflow; compare amongst others the word נפל to scatter, to pour.

נפל Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:13, נפל; נפל; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. נפל Dan. 3:26.

APHEL 'פיל, 'פיל to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפל f. emphat. 'פיל Chald. cost, expenditure, that which is laid out and spent; compare נפל let. k.,

Ezr. 6:4, 8; Syr. ܦܠ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפל not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נפל and—

נפל with suff. 'פל; plur. נפלו (once Ezr. 13:20); comm. but more frequently, f. (Arab. نفس, Syr. ܦܠ).

(1) breath, Job 41:13; נפל breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נפש נחם smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נפש, Lat. *anima*; compare Gr. *ἀνιμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life, vital principle*. Gen. 35:18, נפש נחם "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, נפש חיה "let now the soul of this child return into him." Exod. 21:23, נפש תחת נפש "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. נפש נחם he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נפש נחם see נחם. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) נפש נחם on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) נפש נחם with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, נפש נחם "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare נפש נחם 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of someone, Jon. 1:14; 2 Sam. 14:7. — (c) נפש נחם for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נפש נחם is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, an *empty soul* (life), i. e. hungry, Isaiah 29:8; a *dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לב 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נפש נחם a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, נפש נחם "tread down, O my soul, the strong." Jer. 4:19, נפש נחם "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, נפש נחם "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נפש, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נפש נחם Pro. 28:25), patience and impatience (נפש נחם Job 6:11). — (b) *to will and purpose*, Gen. 23:8, נפש נחם "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, נפש נחם "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לב No. 1, letters c—e).

(4) *concr. animal*, that in which there is a soul or mind (נפש) Jos. 10:28; נפש נחם "every living thing," verses 30, 32, 35, 37. Sometimes more fully נפש נחם Gen. 1:24; 2:7, 19; and with the addition of the article הנחם נפש Gen. 1:21; 9:10; pr. *animal of life*, i. e. endowed with life (lebendige Seele = lebendiges Wesen), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that נחם is genit. of the substantive נחם (life), not the fem. of the adjective נחם (living); so that נפש נחם, equally with נפש נחם, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וכל אשר יקרא לו האדם נפש חיה הוא שמו

* and whatsoever Adam called them, the living creatures, that was their name;" for לו and שמו, refer to a man, a person, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נפש נפש to steal a man (comp. Germ. Seelenvertäufel) Deu. 24:7; נפש נפש Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש נפש כי החטא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נפש נפש under the word נפש Niph. No. 2.—(b) in a census of the people, as נפש נפש seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש נפש Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; נפש נפש "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש נפש (where נפש is the genit., compare above the phrase נפש נפש) any dead person, a corpse, Nu. 6:6; נפש נפש "he shall not come near a dead body," Lev. 21:11; and even without נפש id., in the phrases נפש נפש Num. 5:2; 9:6, 7, 10; and נפש נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפש נפש etc.; it is sometimes I myself, thou thyself (compare Arab. نفس and Germ. Ich, selber, Swed. själ of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, נפש נפש "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפש נפש me myself, Job 9:21. It has also been remarked by interpreters that נפש נפש are often put for the personal pronoun אני, אחי, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3. "many say of me (to my soul נפש נפש), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul נפש נפש) flee as a bird to your mountain?" Isa. 3:9, נפש נפש "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul נפש נפש), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, נפש נפש לו יוש נפש נפש "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפש נפש and נפש נפש come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נפש נפש followed by the 1 pers. Gen. 44:32.

נפש f. probab. i. q. נפש and נפש a lofty place (from the root נפש), only found Josh. 17:11, נפש נפש. Targ. three regions.

נפש f. (root נפש see Hiph. No. 2), a dropping down, dripping, hence נפש נפש dropping of honeycombs, i. e. honey dropping from the combs, i. q. נפש (which see), Ps. 19:11. Hence without the gen. נפש id. Cant. 4:11; Prov. 5:3; 24:13, נפש נפש "honey droppings (which are) sweet to thy palate," (where the predicate נפש is not inflected; compare Gen. 49:15).

נפש plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפש Niph. to wrestle, to strive, to fight.

נפתח ("opening"), [Nephtoah], see נפתח under the word נפש p. cccclxviii, B.

נפתחים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθυς terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נפתלי ("my strife," see Gen. 30:8), pr. name, Naphtali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נץ m. (from the root נץ)—(1) a flower, Gen. 40:10, i. q. נץ and נץ, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נצח i. q. נצח No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נצח נצח "he may go away by flying," where a paronomasia is to be observed in נצח, נצח, and נצח. [In Thes. this root is referred to נצח.]

נצב TO SET, TO PUT, TO PLACE, i. q. נצב, which see. Arab. نصب id.

NIPHAL נצב—(1) to be put, set; followed by

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(a) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּצְבֹּתָ לִי שָׂם, "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָיָה כְּעֵץ אֲשֶׁר יִצְבֹּתָ "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... יִצְבֹּתָ לֹא יְנַחֵם (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὑλάνη-
por. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִצִּיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִצִּיב הָרָקִיב, "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִצִּב and הִצִּב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַח;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהָיָה וְנִצְחָה הַעֲלֵתָהּ, "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הָיָה should be joined to the preceding verse, and regarded as being from the root נָצַח; see that word.

Derived nouns נָצַח, נָצִיחַ, מִצְבָּה, מִצְבָּה, מִצְבָּה, מִצְבָּה, נְצִיחָה, and pr. n. נְצִיחָה for נְצִיחָה.

נָצַח masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَاب the handle of a sword, knife, etc.)

נָצַח Chald. emphat. st. נְצִיחָה strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς σιδήρεως σιδηρεῖας, i.e. of the nature and origin of iron

(compare root نَصَل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַח to plant.

נָצַח see נָצַח.

I. נָצַח unused in Kal. [The occurrences of נָצַח are referred here in Thes., and this root is not divided into two]—(1) pr. to FLY, i. q. נָצַח and נָצַח No. 3. Hence נֻצָּה pinion of birds, and Arab. رَاحِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַח i. q. Hebr. רִיב, and Arab. نَطَا Conj. VI, id.

HIPHAL הִצִּחָה to contend, to strive. Num. 26:9, וְהָיָה עִתָּתָם "when they strove with Jehovah;" hence to wage war. Psalm 60:2, מִתְּחִלָּה מִתְּחִלָּה "when he waged war with Mesopotamia."

NIPHAL הִצִּחָה to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אֲנָשִׁים יַחְדָּו, "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מִצְחָה, מִצְחָה, מִצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָחָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵיךָ תִּנָּצְחוּ "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαρευθήσονται.

NIPHAL, id. Isaiah 37:26, וְיָלִים נָצַח "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرَب to wage war, whence حَرِبَ and حَرِبَ stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נָצַח (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נָצַח (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נצץ); metaph. to be famous, also to conquer; נִסְחָא a sonorous (pr. clear) voice. Æth. ነጽሐ: to be pure, chaste; ነጽሐ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נָצַח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחָה, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu singen*, and verse 20, עַל עֲלִמֹת "with the virgin voice," *nel soprano*). Hence לְנִצְחָה which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְנִצְחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְנִצְחָה לְדָוִד Ps. 11; 13; 14:18—21; 31; 36:40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּחִיִּית 8; 81; 84; עַל שְׁמֵינִים Ps. 45; 69; 80: עַל נְחִילֹת Ps. 5: מְחִלָּה Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמֹת Ps. 46: הַשְּׁמִינִית Ps. 12. (Twice there follows עַל עֲלִמֹת Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמְנַצֵּחַ (for לְמְנַצֵּחַ)

NIPHAL, to be perfect, complete ["to be perpetual." Jerem. 8:5, מְשֻׁכָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጽሐ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נִצְחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה יִשְׂרָאֵל "the glory of Israel" (i. e. God). (2) sincerity, truth. Hab. 1:4, לֹא צִדִּיק לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲבִיר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), eternity, for ever. עַד נִצְחָה Ps. 49:20; Job 34:36; נִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) perfection, completeness, acc. נִצְחָה and נִצְחָה adv. altogether, quite (comp. Germ. *lauter*). Ps. 13:2, עַד אֵנָּה יְהוָה תִּשְׁכַּח נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁאוֹרֵי נִצְחָה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נציב m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה; Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצַב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūsib نَيْت نُسَيْب Rob. ii. 344].

נָצִיר ("pure," "sincere"), [*Neziah*], pr. n. m. Exr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כחב, *preserved, delivered*; from the root נָצַר; נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נָצַל and נָצַל, Ethiop. ንጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHAL הִנְצִיל—(1) to pull away; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field בִּינֵיהֶם מִצִּיל and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, וְהִנְצִיל עֵינָי, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן id. Isa. 38:6; מִן הִנְצִיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; מִן הִנְצִיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִנְצִל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by לֵא to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִנְצִלָה.

נָצַל Chald. APHEL הִנְצִל i. q. Heb. הִנְצִיל No. 3, Dan. 3:29; G: 15, 28.

נֶצֶץ n. a flower, Cant. 2:12; from the root נָצַץ No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְוִץ a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נֶחֱהָ, נֶחֱהָ.) The idea of blossoming is farther transferred to the feathers and pinions of birds, as growing out (con p. נֶחֱהָ); whence—

(3) to fly (compare נֶחֱהָ to sprout, Syr. to fly); whence נֶחֱהָ hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַח see נָצַח.

I. נָצַח fut. יִנְצַח, more rarely יִנְצַח—(1) i. q. נָצַח TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַחֵל נָצַח a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, מְנַחֵל עַל דֶּל שִׁפְחִי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַח with Dag. euphon., for נָצַח). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מְנַחֵל הַנֶּפֶשׁ "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחב, נָצַח יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַח חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נֶחֱהָ וְלֹא יֵדְעוּם, "hidden things of which thou knewest not." Isa. 65:4, בְּנֶחֱהָ יֹאבֵד, "they lodge in hidden places" (i. e. be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נֶחֱהָ hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:30, נָצַח הָאָדָם "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַח in the following passage], 2 Sam. 11:16, מְנַחֵל הַעִיר "when Joab besieged the city." Part. pl. נָצַח besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נָצַח so is a besieged city" (נָצַח, ut—ita, compare נָצַח A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נָצַח, that the substantive may be rendered definite by the article; compare נָצַח Ps. 12:8, and הַנֶּחֱהָ הַדֶּשֶׁה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نצר to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δίδωσκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. יקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. יקב, נקב, also קנו or קנו, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צרור קיוב, “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נקבת ראש פרו, “thou didst thrust through the heads of their leaders.” See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקבה שפךד עלי, “specify to me thy wages;” Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were נקבים שמות Am. 6:1, opp. to the common people, נקב Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. to pierce, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח, “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see יהוה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:86.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, “these men נקבו בשמות who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, נקבת a stone quarry; from the idea of *boring through* are נקבה, נקה, from that of *striking through* is נקבת a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נקה. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נקל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekel], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקד a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקרה, נקורא)—

נקר m. pl. נקרים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נקר pr. i. q. Arab. نكر a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

נקדים m.—(1) *crumbs of bread*, Josh. 9:5, 12.
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *κολλυπία*.
Vulg. *crustula*.

נקד TO BE PURE, Arab. id. *نقى* id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence **נקדית** a sacrificial cup. In Kal only found, Jer. 49:12; where **נקד** inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקד—(1) *to be pure*, metaph. *innocent*, followed by **מן** to be void of any fault. Ps. 19:14; Nu. 5:31; followed by **מן** of person, Jud. 15:3, **נְקִי מִפְּשָׁעִים** “I am free from blame towards the Philistines,” i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, **לֹא יִנְקָה קִלְיָהּ וְנֹגַע** “whoever toucheth her shall not be unpunished,” 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקד—(1) *to declare innocent, to absolve*, Job 9:28; followed by **מן** Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, **וְנִשְׁתִּי** (better [but this is a conjecture] **וְנִשְׁתִּי** LXX. *ἐκζητήσω*) **דָּמָם** [but this is a conjecture] **וְנִשְׁתִּי** **לֹא יִנְקָה** “I will avenge their blood, and will not leave it unavenged.” [But see Eng. Ver.] Absol. Ex. 34:7, “forgiving iniquity, and transgression, and sin, **וְנִשְׁתִּי** **לֹא יִנְקָה** but will not always pardon,” Nu. 14:18; Nah. 1:3.

Derivatives, **נְקִי**, **נְקִיָּה**, **נְקִיָּה**, **נְקִיָּה**.

נקודא (“distinguished,” compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח see **לקח**.

נקט i. q. **קט** and **קץ** TO LOATHE any thing followed by **א**. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root **קט**.

נקי plur. **נְקִיִּים** adj.—(1) *pure*, metaph. *innocent*, *free from blame*, followed by **מן** 2 Sa. 3:28. **נְקִי** **כַּפַּיִם** of pure hands, i. q. *innocent*, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. **נְקִי** **דָּם** and **נְקִי** **דָּם** *innocent blood*, see **דָּם**.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by **מן** Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נקיא i. q. the preceding (with the addition of **א**), Joel 4:19, and Jon. 1:14 **כְּחִיב**.

נקיין (from the root **נקד**) constr. **נְקִיִּין** m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. **נְקִיִּים** id.; Ps. 26:6; 73:13.

נקיק or **נקיק** always constr. Jerem. 13:4, **נְקִיק** **הַפִּסְעָה** *fissure, cleft of a rock*, plur. **הַפִּסְעִים** Isa. 7:19; Jer. 16:16; from the root **נקט** which see.

נקם inf. **נָקַם**, fut. **יָקַם** TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred **נחם**). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by **על** Ps. 99:8. In the same sense, Levit. 26:25, **חֶרֶב נִקְמָת נָקַם בְּרִית** “a sword which avenges the covenant.” Jer. 51:36 [Piel], “I will avenge thy vengeance,” i. e. thee.—(c) followed by **מן** of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by **מֵאֵת** Num. 31:2; 2 Ki. 9:7 [Piel]; **ל** Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., **נָקַם לִי יְהוָה מִכָּמֶךְ** “Jehovah has avenged me of thee.” Numb. 31:2, **נָקַם בְּנִי יִשְׂרָאֵל מֵאֵת** **הַמִּדְיָנִים**.

NIPHAL, to avenge oneself. Eze. 25:15, **וְנָקַם** followed by **א** of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by **מן** both of what vengeance is taken for, and also of the person from whom it is sought. **מן** Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, הִנְבִּיאִים וְדָמֵי עַבְדֵי יְהוָה **וְנָקַם** **בְּדָמֵי עַבְדֵי יְהוָה** “I will avenge the blood of my servants, the prophets...from Jezebel,” Jer. 51:36; followed by **א** Eze. 25:12 (at the end).

HOPHAL, fut. יִקָּם to be avenged. Gen. 4:15, 24, “whosoever slayeth Cain he shall be avenged seven-fold,” Exod. 21:21.

HITHPAEL, —(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.

(2) part. **מְתַנַּקֵּם** *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נָקַם m. and **נִקְמָה**, with suff. **נִקְמָתִי**, plur. **נִקְמוֹת**

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמַת רֵם *vengeance for slaughter*, Ps. 79:10; Jer. 50:28, נִקְמַת הַיְּקָלָו *"vengeance for his temple;"* compare Jer. 51:36. To take vengeance on any one is לִשְׂכַּת נֶקֶם לְ Jer. 32:41, 43; לִקַּח נֶקֶם Isa. 47:3; followed by בְּ Jer. 20:10; עָשָׂה נִקְמֹתָא Mic. 5:14; עָשָׂה נִקְמֹתָא Eze. 25:14; followed by אֶת Mic. 5:14; נָתַן נִקְמַתָּא Eze. 25:14; Num. 31:3. On the other hand לְ נִקְמַתָּא Psalm 18:48; and נָתַן עָשָׂה נִקְמֹתָא לְ־ Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה בְּנִקְמָה to act with the desire of vengeance, Eze. 25:15.

נִקְעָה i. q. נִקַּע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נִקְקָה —(1) i. q. Chal. נִקַּח and Arab. نَقَبَ TO CUT, TO STRIKE (kindred to the verb نَبَّأ; Æth. ለበረ: to touch). See Piel.

(2) *to fasten together, as by nails, to join together*; Germ. zusammenfassen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare وَتَب border, bracelet). Hence —

(3) *to go in a circle*. Isa. 29:1, תִּהְיוּ יָנִים *"let the feasts go their round,"* i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקַּע. —(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נָקַת *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL —(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, הִמְשִׁיכָה יְמֵי הַמִּשְׁתָּה *"after the days of their feasting had gone about,"* the circle of their mutual feasting being ended. The following is elliptical, Lev. 19:27, לֹא תִקְצַץ פֶּאֶת רֹאשְׁךָ *"ye shall not go in circle (in shaving) the outer part of the head,"* i. e. the ends of your hair. Symm. οὐ περιξυρήσατε κύκλῳ τὴν πρόσφιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נִקַּח Jos. 6:3, and נִקַּח verse 11, in going round: adv. *round about*.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; עַל 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עַל of pers. Job 19:6, חֲצִירוֹ הִקִּי אֵלַי a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5. — Hence —

נִקַּח m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. נִיקִיח id.), and —

נִקְפָה f. *a rope*, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. funiculus. Luther, lofē b. i. [schlechte] Band, Isa. 3:24.

נִקַּךְ an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. c. נִקַּךְ and נִקַּךְ; whence נִקַּךְ a fissure of a rock.

נִקַּךְ fut. יִקַּךְ. TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel]. — (Arab. id.; Æth. ነቀረ: to be blind of one eye, ነቀለ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עָצְמִי נִקַּךְ *"the night pierces my bones,"* i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) נִקְרְתָם ye were digged;" metaph. used of the ancestors of a nation. Hence —

נִקְרָה or נִקְרָה always constr. נִקְרַת הַצֵּדָר Ex. 33:22, *fissure, cleft of a rock*. Plur. הַצֵּדָרִים Isa. 2:21.

נִקַּשׁ i. q. יָקַשׁ (yakosh) and קָשָׁה TO LAY SNARES, Ps. 9:17, בְּפֶלַע נִקַּשׁ רָשָׁע *"with the work of his own hands the wicked lays snares,"* sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לְ to lay snares for any one, Ps. 109:11, תִּקַּשׁ נֶפֶשׁ לְדָל *"let the extortioner lay a snare for all that he hath,"* i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed by בְּ 1 Sam. 28:9.

נִקַּשׁ Ch. *to smite, or strike*, Dan. 5:6, "and his knees נִקַּשׁ נִקַּשׁ smote together." (Syr. id.; also

and of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

נר pl. *נרות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנוורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *ו*), however the idea of a light is still retained, e. g. Prov. 13:9; *נר רשעים יקדח* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast; whence* *נרגל*. [See *Thes.*]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرجس*, *Anerges*, or *Mars* (the planet), and as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also *Thes.*] By the Babylonians the same appears to have been called *נרגל*. Hence—

נרגל שרצצר (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגן m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרן*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Collei Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

נרד [and *נרד*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *נשא*, inf. absol. *נשא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; *נשא* Ps. 89:10; with suff. *נשא* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשא*, imp. *נשא* (once *נשא* Psa. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשא* (once *נשא* like quiescents *נשא* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ረሰሰ*: to take, to receive; see No. 3,

and Arab. *نشا* to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *נשא* to place upon any one, Gen. 31:17; *נשא* *נשא* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *נשא* 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא* *נשא* (and *נשא* *נשא*) to lift up the hand, in swearing, Deut. 32:40 (compare *נשא* *נשא* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *נשא* *נשא* להוציאם, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *נשא*), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא* *נשא* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא* *נשא* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *נשא* *נשא* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) *נשא* *נשא* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up

(ec. cf countenance); i. e. thou mayest go with a cheerful countenance. Opp. to *הפיל פניו* ver. 5, 6. Followed by *ל* to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) *נשא עיניו* to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb *לָקַח*), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by *ל* and *ל* to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) *נשא קול* to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word *קול* (Germ. antebien). Num. 14:1, *וַיִּשְׂאוּ כָל־הָעֵדָה...וַיִּבְכּוּ* "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 31:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, *יִשָּׂא*, "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. *יִצְעַק*. *לֹא יִצְעַק*. Compare *נִשְׂא* No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) *נשא נפש אל* to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. *سأل الى شيء*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by *ל* Ps. 24:4; especially *יִחַדְהוּ* *אל* i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) *לִבִּי נִשְׂאָתִי* "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, *נִשְׂאָתְךָ לְךָ* "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. *קָלָא*.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, *וַיִּשָּׂא אֹתָם הָאָרֶץ לְשָׂרְתָּ וַיְחַדְּוּ* "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21: Ps. 55:13. Hence to suffer, to bear with. Job 21:3, *וְאֲנִי וְאַלְכִי אֶדְבָּר* "bear with me, and I will speak." Followed by *ב* partitive, to bear a part of any thing. Job 7:13, *יִשָּׂא בְשִׁיחִי כִסְכִּי* "my couch will bear part of my grief" (mein Bette wird mir meinenummer ertragen helfen, wird mit daran tragen).

(b) *נשא עון* to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נשא עוֹנוֹ* id., Eze. 18:19, 20. *נשא עוֹנוֹ* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נשא* *עוֹנוֹ* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, *נִשְׂאָתִי לֹא אֶחַבֵּל* "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to any one, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life to destroy, Job 32:22. *נשא ראש מעל* to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) *נשא עון* to take away any one's sin, i. e.—(a) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. *נִשְׂאָתִי* whose sin is forgiven, Isa. 33:24; and *נִשְׂאָתִי* id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on *לָקַח*). Specially—

(a) *נשא אשה* to take, i. e. to marry, a wife, in the later writers for *לָקַח אשה* 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) *נשא פני* to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to *הִשִּׁיב פָּנָיו* not to accept persons. Hence—(a) in a good sense, to receive any one's prayer, to be favourable to it, to have respect

to *ask* as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35; לא־יִשָּׂא פְּנֵי כְּלִי-בִשְׂרָיָה "he regardeth no ransom." Part. pass. נִשְׂאָה פְּנֵים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, to be *partial* (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9; נִשְׂאִים פְּנֵים בְּתוֹרָה "partial in (enforcing) the law," compare נִשְׂרֵי פְּנֵים, and in N. T. πρόσκρον λαμβάνειν.

(c) נִשָּׂא to take the sum (die Summe aufnehmen), the number of anything, to *number*, Exod. 30:12; Num. 1:2, 49; נִשָּׂא כֶסֶף id. Num. 3:40.

NIPHAL, נִשָּׂא—(1) to lift up oneself, to be elevated, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשָּׂא lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be carried, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

PIEL, נִשָּׂא and נִשָּׂא—(1) to lift up, to exalt, 2 Sam. 5:12; לִנְשֹׂא נִשָּׂא i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to help, to aid, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to offer gifts; followed by ל 2 Sam. 19:43.

(4) to take away, Am. 4:2.

HIPHAL, נִשָּׂא—(1) causat. of Kal No. 2, b, to cause some one to bear guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by ל to put upon, to apply something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, נִשְׂאָה and נִשְׂאָה—(1) to be lifted up, to be exalted; followed by ל over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be proud, Eze. 17:14; Prov. 30:32; followed by ל to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נִשָּׂא, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה.

נִשָּׂא Ch.—(1) to carry away (used of the wind), Dan. 2:35.

(2) to take, Ezr. 5:15.

ITHPAEL, to lift up oneself, to rise up against any one, followed by ל Ezr. 4:19.

נִשְׂאָה pr. part. Niphal f. a gift (compare נִשָּׂא Piel No. 3), 2 Sam. 19:43.

נִשָּׂא not used in Kal, prob. i. q. נִשָּׂא, נִשָּׂא, נִשָּׂא so recede. Hence—

HIPHAL נִשָּׂא—(1) prop. to cause to recede from a place; hence to REMOVE landmarks (i. q. הִסִּיג), Job 24:2.

(2) to move to, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to move oneself to, i. e. to reach, to attain unto, to overtake any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare נִשָּׂא No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by ל Lev. 5:11; without an acc. absol. to acquire riches, to grow rich, Lev. 25:47. In some passages to reach some one is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נִשָּׂא f. (from the root נִשָּׂא), that which is carried, a load, burden, Isa. 46:1.

נִשָּׂא masc. adj. verbal pass. of the root נִשָּׂא, lifted up.

(1) a prince, a general name used both of kings (compare נִשָּׂא, 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נִשָּׂא Num. 1:44; נִשָּׂא הַעֲרָה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נִשָּׂא הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נִשָּׂא prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נִשָּׂא vapours which ascend from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the clouds themselves, Ps. 135:7; Prov. 25:14. (Arab. نَسَاء and نَسَاء a cloud newly sprung up.)

נִשָּׂא not used in Kal.

HIPHAL נִשָּׂא to kindle, Isa. 44:15; Eze. 39:9.

NIPHAL, to be kindled, Ps. 78:21. (Ch. נִשָּׂא id.)

נִשָּׂא an unused root, i. q. Ch. נִשָּׂא to saw, an onomatop. word, Arab. نَشْر, نَشْر, نَشْر, Æth. በሠረ: and በሠረ: Hence נִשָּׂא a saw.

נִשָּׂא not used in Kal, perhaps to ERR, TO GO ASTRAY, kindred to the verb נִשָּׂא to forget, from which is formed inf. absol. נִשָּׂא Jer. 23:39; whence

Syr. **ܢܫܐ ܢܫܐ** *error* [In Thea. perhaps to remove, i. q. **ܢܫܐ ܢܫܐ**.]

HIPHAL **נִשְׂאָה** to lead into error, to cause to go astray, whence—(1) to deceive, to impose on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, **אַל תִּשְׂאוּ וְנִשְׂאוּ** “deceive not yourselves.” Followed by **עַל** in a pregnant sense, Ps. 55:16 **קִרְיִי יִשִּׁי**, “let death deceive (and rush) on them,” i. e. let death surprise them contrary to expectation.

(2) to seduce, to corrupt, Genesis 3:13; Jer. 49:16.

NIPHAL, to be deceived, Isa. 19:13.

[Derivative **נִשְׂאוֹן**.]

II. **נִשָּׂא** i. q. **נִשָּׂא** No. II. 2, to lend, followed by **בְּ** Neh. 5:7; whence **נִשָּׂא בּוֹ** Isa. 24:2, and **נִשָּׂא** 1 Sa. 22:2, a creditor.

HIPHAL, to exact what has been lent, spoken of a creditor; followed by **בְּ** of pers. Ps. 89:23.

Derivative nouns, **נִשְׂאָה**, **נִשְׂאוֹן**.

נִשָּׂב TO BLOW, followed by **בְּ** to blow upon (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. **נִשָּׂף**, **נִשָּׂם** and **נִשָּׂח**, which see).

HIPHAL—(1) to cause (the wind) to blow, Ps. 147:18.

(2) to drive away by blowing, Gen. 15:11.

I. **נִשְׂחָה** TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39. (Arab. **نسى** *Aeth. quadril. ነሰከሰ*: with the insertion of **ח** id.)

NIPHAL, to be forgotten, Isaiah 44:21, **לֹא תִנְשָׁחַנִי**, “thou shalt not be forgotten by me,” for **לֹא תִנְשָׁחַנִי**. Kimchi, **תִּנְשָׁחַנִי**. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render “lest thou shouldest forget me;” had this been the meaning it would probably have been **לֹא תִנְשָׁחַנִי**, not **לֹא תִנְשָׁחַנִי**.

PIEL, to cause to forget, followed by two acc., Gen. 41:51.

HIPHAL **נִשְׂחָה** i. q. **Piel**, Job 39:17, “God has made it (the ostrich) to forget wisdom.” Job 11:6, “know **נִשְׂחָה** לְךָ **אֵלֹהִים** that God has caused to forget for thee a part of thy iniquity;” i. e. has remitted thee part of thy iniquity.

Derivative **נִשְׂחָה**, and the pr. n. **נִשְׂחָה**.

II. **נִשָּׂחָה**—(1) TO BORROW (also written **נִשָּׂא**, see that root No. II. It appears to be of the same

origin as **נִשָּׂא**, so that it is properly, *to take, receive* Const. absol. Jer. 15:10; Isa. 24:2.

(2) to lend to any one, an *jemanden leihen*.—(a) followed by **בְּ** of pers. (see **בְּ** A, No. 4), Jer. 15:10, **לֹא נִשָּׂא לִי וְלֹא נִשָּׂא לִי** “I have not borrowed, nor have they lent anything to me.” Isa. 24:2, **נִשָּׂא בְּאֵזָר**, “as with the debtor, so with the creditor.” Deu. 24:11; Neh. 5:10. Part. **נִשָּׂא** creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by **בְּ** of price, i. e. usury, or interest. Neh. 5:11, “the hundredths of money, **נִשָּׂא בְּאֵזָר** for which (*wofür*) ye have lent at interest;” i. e. which ye demand from your debtors. Part. **נִשָּׂא** an usurer, Ex. 22:24.

HIPHAL, i. q. Kal No. 2, followed by **בְּ** of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, **נִשְׂאָה**, and **נִשָּׂא**.

נִשָּׂה m. Gen. 32:33, i. q. Arab. **نَسَا** a nerve or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to **נִשָּׂה** I. in Thea.]

נִשָּׂי m. a debt, 2 Ki. 4:7.

נִשְׂיָה f. forgetfulness, Ps. 88:13, from the root **נִשָּׂא** No. I.

נִשְׂיָם pl. f. women, see the sing. **נִשְׂיָה**.

נִשְׂיָה f. (from the root **נִשָּׂא**), a kiss, Cant. 1:2; Pro. 27:6.

נִשָּׂחַ fut. **יִנְשָׁח**. Ecc. 10:11, and **יִנְשָׁח** Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (*Aeth. ነሰከሰ* id.; Syriac transp. **ܢܫܚܐ**); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. **ܢܫܚܐ**, to bite; whence **ܢܫܚܐ** usury; Arab. **نرض** to gnaw; Conj. III. to lend on usury; Gr. **δύκνισθαι** *νδρ* **νρ** **νρ** **νρ**, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171).

PIEL, i. q. Kal, to bite, Nu. 21:6; Jer. 8:17.

HIPHAL **נִשְׂחָה** to take usury of any one, followed by a dat. of pers. Deu. 23:21. Hence—

נִשָּׂחַ m. interest, usury, Psal. 15:5; Eze. 18:8, 13, **נִשָּׂחַ** **נִשָּׂחַ** **נִשָּׂחַ** to take usury of any one, Ex 12:24.

נִשְׂכָּה, elsewhere **נִשְׂכָּה** which see; a chamber, a cell in the courts of the temp. e. Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for שִׁכְנָה a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that שִׁכְנָה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נִשַּׁל fut. יִשַּׁל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نزل; comp. the kindred words שָׁלַל, שָׁלַח, שָׁלַח), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנִשַּׁל הַבִּיטָה מִן הַמַּנְדִּיבָה "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by נִשַּׁל 2 Ki. 16:6.”]

נִשַּׁם fut. יִנְשַׁם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נִשַּׁב, נִשַּׁח, transp. נִשַּׁח; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִנְשַׁם belongs to the root נִשַּׁם.)

Hence נִשַּׁחְתָּ, and —

נִשְׁמָה f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, נְשָׁמָה (comp. נִשַּׁח No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animals, i. q. נִשְׁמָה No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִשְׁמָה Chald. breath, life, Dan. 5:23.

נִשַּׁח TO BLOW (comp. נִשַּׁח), Ex. 15:10; followed by אֶל to blow upon, Is. 40:24. Hence יִנְשַׁח and —

נִשְׁחָה m. suff. נִשְׁחָה — (1) the evening twilight, when a colder gale blows (רוּחַ הַיָּמִים Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נִשַּׁח fut. יִנְשַׁח 1 Ki. 19:20, and intrans. נִשַּׁח Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. منى to JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, וְעַל פִּי יִשַּׁח בְּלִבָּם "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נִשַּׁח). 2 Chron. 17:17, וְנִשַּׁח קִשָּׁת "those armed with bows." Ps. 78:9, וְנִשַּׁח רֹחֲלֵי קִשָּׁת prop. "the armed of the archers," i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְצִדִּיק וְיָשָׁר נִשְׁקוּ "righteousness and peace have kissed each other" (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, "the wings of the living creatures נִשְׁקוּ אֶל אֶחָדָה which kissed each other," i. e. one of which touched the other; i. q. וְנִשְׁקוּ אֶל אֶחָדָה Eze. 1:9. Compare Ps. 85:11.

Derivatives נִשְׁקָה and —

נִשְׁקָה & **נִשְׁקָה** masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, וְנִשְׁקָה "in the day of arms," i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נִשַּׁח No. 2).

נִשַּׁח an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), نَسْر the beak of a bird of prey. Hence —

נִשַּׁח [in pause נִשַּׁח, plur. נִשַּׁחִים, constr. נִשַּׁחִי m. an eagle (Arab. نسر, Syr. نَسْر, Eth. ስርገር; id.)

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁךְ* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedinann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נֶשֶׁךְ plur. *נֶשְׁרִים* Chald. id., Dan. 4:30; 7:4.

נֶשֶׁךְ TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָתַשׁ* Jer. 18:14 (Æth. *ሠሠተ*: to lay waste, to destroy).

נֶשֶׁךְ m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στειβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab, tap, and pat*, imitating the sound of treading; see above. *בָּטַח* p. viii, and *נָתַב*, *נָתַב*. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *מִסְלָה* from *סָלַל*; but *נ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַב i. q. *נָתַב* Ezr. 8:17, כתוב.

נָתַח only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַח plur. *נָתָחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתַח m. and *נָתַחָה* f. *נָתַח* and *נָתַחָה*.—(1) prop. adj. trodden with the feet (see the root *נָתַח*).

נָתַחָה a trodden way, Pro. 12:28; and without *נָתַחָה* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחָה* the ways to his house, Job 38:20.

נָתַחָה m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַח fut. *נָתַח* (kindred to *נָתַח*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַח*, once inf. *נָתַח*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַח*.

["*נָתַח*"] a root unused as a verb. Aram. *נָתַח* i. q. Hebr. *נָתַח* to give. Hence *נָתַח*"].

נָתַח fut. *נָתַח*, *נָתַח*, also *נָתַח* 1 pers. (Jud. 16:5), imp. *נָתַח*, with *ה* parag. *נָתַח*, inf. absol. *נָתַח*, constr. *נָתַח* (for *נָתַח*), with suff. *נָתַח*, rarely *נָתַח* (Syr. *נָתַח*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַח* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַחְתִּי* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive*; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַח מַצְיָה* "from pride arises strife," *ben Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַח לִי* to give the hand (to the victor), see *נָתַח*.

No. 1, letter *e*, but **נָתַן יְדוּ ב**, see *ibid*, letter *b*.—(b) **נָתַן** to deliver into the power of any one, see *י*, letter *aa*, *β*; also **נָתַן לְפָנַי** (*prætere* geben), see *לְפָנַי* under the word **פָּנַי**; also followed by a dative, Isa. 50:6, **נָתַתִּי לְמַכִּים**, "I gave my back to the smiters;" **נָתַן עַל** to give a command to any one, see *י*, No. 1, letter *es*.—(c) **נָתַן עֵדָה** to give the back [to turn back], see *עֵדָה*.—(d) **נָתַן פֶּרִי** to give (yield or bear) fruit (as a tree), i. q. **עֵשָׂה פֶּרִי** Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) **נָתַן רַחֲמִים** to have compassion for any one, see *רַחֲמִים*.—(f) **נָתַן כְּבוֹד**, **עוֹלָם** to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) **נָתַן בְּמִשְׁמַר** to give any one into custody, see *מִשְׁמַר*, compare Gen. 39:20.—(h) **יִתֵּן מִי יִתֵּן** who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see *י*, No. 1, *d*. It is construed followed by an acc. Deut. 28:67, **מִי־יִתֵּן עָרָב** "Oh, that it were evening!" followed by an inf. Ex. 16:3; **מִי־יִתֵּן מוֹתֵנוּ** "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. *י*, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare *לָקַח* No. 2.—(β) to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *وَهَبَ*, *وَهَبَ*); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, *הִנִּיחַ*, root *נָתַן*, and *נָתַח*), Gen. 20:6, **לֹא נָתַתִּי לָנֹעַ אֶלְהָהּ** "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without *י* Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see *קוֹל*), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere *מוֹפֶת*), compare *διδόται σημεῖα*, Mat. 24:24. A bolder use is *נָתַן* to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. **נָתַן** to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by *עַל*) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) **נָתַן לְפָנַי** to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and *עַל* of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and *עַל* of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) **נָתַן לֵב** to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than **נָתַן לֵב עַל** to turn the heart to anything. It is also said, **נָתַן דְּבַר אֶל לֵב פ'** to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and **נָתַן אֶל לֵבו** *ἐν φρεσὶ θεῖναι*, Ecc. 7:2; 9:1.

(3) to make, as *שָׁיַת*, *שָׁיַת*, Arab. *جعل*. Levit. 19:28, **נָתַתִּי לָא תַחֲמוּ בְּבָשָׂרְכֶם** "ye shall make no cutting in your flesh." In like manner, **נָתַן מוֹם** to cause a blemish, to injure any one, Levit. 24:10. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, **אֲבִי הַמֶּלֶךְ** "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and *ל* of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) **נָתַן דְּבַר** to make a thing like, any thing similar to it. Isa. 41:2, **יִתֵּן קַעֲסָר הָרִבּוּ** "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, **וַיַּתֵּן אֶת־הַכֶּסֶּף** "and he made silver to be as stones." Gen. 42:30, **וַיַּתֵּן אֹתָנוּ בְּמַרְגָּלִים** "and he held us as spies," *er behandelte uns wie Spionhäuser* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by *לְפָנַי* of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τιθεσθαι*, for *νομίζεσθαι*, *ἡγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. *יִתֵּן* i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters *נָתַתִּי*, *נָתַתָּה*; it once occurs defectively *נָתַתָּה* 2 Sa. 22:41, for *נָתַתָּה*; like *נָתַתָּה* Jud. 19:11, for *נָתַתָּה*. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" **אֲשֶׁר תִּקְרָה הוֹדָה עַל הַשָּׁמַיִם**, where *תִּקְרָה* is taken by some for inf. absol., while some, with other points would read *תִּקְרָה*. But as *תִּקְרָה* in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, נתן, נתן, נתן; also the proper names נתן, נתן, נתן and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתןאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתןיהו & נתןיהו ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתן and נתן. Job 30:13, נתס, נתס "they tear up my path." (4 MSS. read by a gloss נתס).

נתע i. q. נתן No. 2, TO BREAK OUT (the teeth); נ being (in the Aramaean manner) changed into V. NIPHAL, pass. Job 4:10.

נתן fut. נתן.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL. and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 to wound by tearing, Eze. 23:34.

HIPHAL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by נתן to be drawn away from, Josh. 8:16.

HOPHAL נתן i. q. Niphal No. 3, Judges 20:31. Hence—

נתן m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33. see נתן No. 2. Root נתן to pluck out (hairs), from the hair falling off from places where there is a scall.

נתן fut. נתן.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתן, נתן to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare נתן, נתן.

HIPHAL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also נתן to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, נתן ידו ויכעני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתן 2 Sam. 22:33, see the root נתן.

נתן Ch. and Syr. to shake down, a leaf, fruit of a tree; see Hebr. No. 2.

APHEL, to shake down (leaves), Dan. 4:11.

נָחֵר m. *nitre* (Gr. *νίτρον, λίτρον*), prop. *natron* of the moderns, *fossil alkali, potash* (different from נָחֵר vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to נָחֵר), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשׁוּ וְלֹא יִתְּשׁוּ "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשָׂא (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes a *prop, support*, to which this letter answers in form in the Phœnician alphabet, 𐤌.

In sound I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָמַר, סָכַב, or with the letter שׁ, as שָׁמַר, שָׁכַב; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָכַל to be foolish, שָׁכַל to behold, to understand, סָכַר to shut up, and שָׁכַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣܬ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁמַר, Ch. סָמַר leaven; שָׁכַר, Ch. סָכַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָכַר stands for שָׁכַר Ezr. 4:5; שָׁכַל for סָכַל folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as س, as سَجَدَ סָגַד to adore; اسْرَسَرَ סָרַסַר to bind; سَمِرَ סָמַר a sour grape; كَسَا סָסָא to cover; more rarely ش, as شَتَوْتُ סָתוּ winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרִיז and שָׁרִיז a coat of mail; סָגַסְגָּא Aram. שָׁגַשְׁגָּא to gather; סָכַן and שָׁכַן prop. to inhabit;

סָפַר and שָׁפַח to pour, etc.; compare סָפַר, סָלַל, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

סָאָה an unused root; Arab. سَا to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to measure (see סָכַר); whence—

סָאָה plur. סָאָה f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָאָה־סָאָה Isaiah 27:8; contr. from סָאָה־סָאָה (with Dag. fort. conjunctive; like סָאָה־סָאָה for סָאָה־סָאָה, i. e. *measure* (and) *measure* (je nach dem Maasse), i. e. moderately; comp. סָאָה־סָאָה Jer. 10:24; and סָאָה־סָאָה Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָאָה־סָאָה is for סָאָה־סָאָה (root וָאָה), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (אֶפְהָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָאָה־סָאָה for סָאָה־סָאָה 2 Kings 7:1, 16; in the Syrian manner contr.; like סָאָה־סָאָה, מָאָה־מָאָה. From the Aramaean form סָאָה has arisen Gr. *sáron*, which is used by the LXX., the writers of the New Test., and Josephus.

סָאָה m. a shoe; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (מִצְחָה). (Chald. סָאָה; Syr. סָאָה). Isaiah 9:4, סָאָה "every shoe of him that is shod," i. e. of the soldier. From the root—

סָאָה —(1) pr.; apparently TO BE CLAYEY, MISTY; compare Chald. סָאָה, סָאָה; Hebr. סָאָה clay; kindred to

the noun **סנכא** clay. Hence **סנכא** a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. **סנכא**. Part. **סנכא**; see **סנכא**.

סנכא Isa. 27:8; see **סנכא**.

סנכא TO DRINK, to drink to excess, TO TOPE.

(The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as **סנכא**, *sorbere*; with the insertion of **ל**, *schlürfen*; with the omission of **ר**, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, *σῦβεν* appears to be of the same origin), Isa. 56:12. Part. **סנכא** a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. **סנכא** drunken, Nah. 1:10. Hence—

סנכא Eze. 23:42 **סנכא** i. q. **סנכא**; and—

סנכא m. suff. **סנכא**—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סנכא (fort. i. q. Æthiop. **ሰባ**: a man; compare **ሰባ**, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. **סנכאים** Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

סנכא pret. fully and defect. **סנכא**, **סנכא**, **סנכא**, inf. **סנכא** and **סנכא**, fut. **סנכא** and **סנכא**.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself **סנכא** על ציריה on its hinge." 1 Sa. 15:27 **סנכא** **סנכא** **סנכא** "and Samuel turned himself to go away." Followed by **סנכא** Ecc. 1:6; **סנכא** 1 Ki. 2:15; Ps. 114:3, 5; **סנכא** Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and **סנכא** **סנכא** of that from which we turn away, 1 Sa. 17:30, **סנכא** **סנכא** "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by **סנכא** **סנכא** to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. *to be brought to, to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by **סנכא** Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, **סנכא** **סנכא** "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about **סנכא** **סנכא** a way of seven days;" (the words **סנכא** **סנכא** are really in this sentence the accusative, depending on the verb: compare Arab. **سرى ليلا** let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulatur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround, to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by **סנכא** 2 Ki. 8:21; and **סנכא** Job 16:13; Jud. 20:5. Gen. 37:7, **סנכא** **סנכא** "and your sheaves surrounded and did reverence;" i. e. your sheaves standing around mine did reverence to it. Absol. *to surround* (a table) is i. q. *to recline, or sit down* at table. 1 Sa. 16:11, **סנכא** **סנכא** "we will not sit down." Compare **סנכא**. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed*; followed by **סנכא** *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [*to bring it about*] (comp. Arab. **سبب** cause, **سبب** to be the cause, to effect; Talm. **סנכא** cause, pr. a thing or occasion on which something else depends; German *Umstand, circumstance*, from the signification of surrounding; compare **סנכא**, 1 Sam. 22:22, **סנכא** **סנכא** "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL **סנכא** and **סנכא** Ezek. 26:2; fem. **סנכא** for **סנכא** (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. **סנכא**, **סנכא**—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by **סנכא** Jos. 15:3; Jerem. 6:12, **סנכא** **סנכא** "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by **סנכא** in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL **סנכא** i. q. Kal No. 4, *to turn about, i. e. to change*, 2 Sa. 14:20.

POEL סנכא (1) i. q. Kal No. 2, to go about in a place, followed by א Cant. 3:2. Followed by an acc., to go over a place (im Orte umhergehen), Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps 96:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, to surround, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נקרא נקרא "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL סנכא fut. יסב—(1) causat. of Kal No. 1, to cause to turn, Ex. 13:18; trans. to turn. 1 Ki. 9:14, נסב המלך את פניו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. נסב עיניו to turn away the eyes from, Cant. 6:5. Figuratively, נסב על לב פ' to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לב. 2 Sa. 3:12, נסב אלך את כל ישראל "to turn all Israel to thee." From the idea of turning round, it is to transfer, followed by ל of pers., to any one. 1 Ch. 10:14, נסב את המלוכה לדוד "and turned the kingdom to David;" followed by אל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 1 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. to lead round, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, to turn, to change. 2 Ki. 23:34, נסב את שמו יהויקים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(a) i. q. Kal No. 1, to turn oneself, 2 Sam. 5:23.—(b) i. q. Kal No. 2, to go round a place, with an acc., Josh. 6:11.—(c) i. q. Kal No. 3, to surround, Ps. 140:10.

HOPHAL סנכא fut. יסב—(1) to turn oneself, to turn, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) to be surrounded, inclosed, Exod. 28:11; 39:6, 13.

(3) to be turned, changed, Nu. 32:38.

Derived nouns, סנכה, סנכה, סנכא, סנכא.

סנכה f. (from the root סנכא) turn or course of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נסכה 2 Ch. 10:15.

סנכא m. (from the root סנכא) subst. circuit, 1 Ch. 11:2. Hence סנכא from a circuit, from every side, round about (ἀντροθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. ל סנכא from round about any thing, rings von (einer Sache) weg.

Nu. 16:24, 27. In acc. סנכא adv. around, Gen. 23:17; Ex. 16:13; and doubled סנכא סנכא around about, Eze. 40:5, seq.; ל סנכא prep. around (any thing), e.g. סנכא סנכא around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סנכאים—(1) those who are around any one, i. e. neighbours, Jerem. 48:17, 39.

(2) circumjacent places (les environs), neighbourhood. Jer. 33:13, סנכאי ירושלם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סנכאי נשערה מאד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סנכאות—(1) circuits (bie Umläufe), circles, orbits, in which any one goes. Eccles. 1:6, על סנכאותיו שב הרוח "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סנכאים No. 2, circumjacent places (Umfreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., around, about. Nu. 11:24, סנכאות האהל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סנכאותי round me, etc.

סנכא TO INTERWEAVE, TO ENTWINE, TO PLAIT. especially branches (see שבר Arab. شَك II. id. Conj. I. to mingle. By softening the letter כ from this root comes the ע quiesc. שונק). Part. pass. Nah. 1:10.

Pual, pass. Job 8:17. Hence—

סנכא m. (with Kametz impure), branches interwoven, a thicket, Gen. 22:13. Here also as it seems to me belongs סנכא Ps. 74:5, so that (,) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is סנכא Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read mendith; compare Ps. 11:6; 16:5. A few copies have סנכא (of the form סנכא), of which there is another trace in pl. סנכאי Isa. 9:17; 10:34.

סנכא with suff. סנכאי (Dag. forte euphon.), Jerem. 4:7, id.; compare שונק.

סנכא Chald. f. Dan. 3:5, and שונכא verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נבל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סנכא); in Dan. loc. cit. it is connected with סנכא, a word clearly of Greek origin.

סבכי (for **סבך** יי "the wood of Jehovah," i.e. crowd of the people of God, comp. **סבך**), [*Sibeckai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29, for which, 2 Sa. 23:27, there is a corrupted reading, **סבכי**; 20:4; 27:11.

סבל fut. **יסבל**. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. **حامل** carrying, bearing in the womb, **ثقل**,

to be pregnant, to bear in the womb. Syr. **حبل** laden, gravid.

HITHPAEL **הסתבל** to become burdensome, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to lift up (comp. **נשא**), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

סבל m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. — in 1 Ki. 5:29 there is in apposition **נשא סבל**.

סבל m. a burden, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. **סבלי** (with Dag. forte euphon.) like **סבכו**; comp. Kimchi Michl. p. 212; (and this form must not be derived from **סבל**, nor yet from **סבל**), a burden, Isa. 10:27; 14:25. על **סבלי** "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. **סבלות** burden-bearing, wearisome and laborious toils, Exodus 11:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. **שבלת** an ear of corn, Jud. 12:6.

סבר Ch. i. q. Heb. **שבר** TO HOPE. (In Targ. often for the Heb. **קנה**, Syr. **ܡܚܝܬܐ** to suppose, to think). Dan. 7:25, **יִסְבֵּר לְהַשְׁגִּיחַ** "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. *ὑπονοεῖν τοῦ ἀλλοιωσαί*.

סברי ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath. Eze. 47:16.

סבתא Gen. 10:7 (21 MSS. **עבתא**) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, **Σαβάρ**, **Σαβὰ**, **Σαβὰι** (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it **סמראי**, for which read **סמראי** i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתחא ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. **זנגיטני** Zingitani, on the eastern borders of Ethiopia.

סג pl. **סגים**, see **סינים**.

סגר fut. **יסגר** TO FALL DOWN to worship, followed by **ל** Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגר fut. **יסגר** Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by **ל**. (Syr. **ܥܒܕ** to adore, compare the observations under the word **קשה**. Arab. **سجد** id.; whence **مسجد Mosque**.)

סגור m. (from the root **סגר**). — (1) a shutting up, an enclosure, Hos. 13:8, **סגור לבם** "the enclosure of their heart," i.e. precordium.

(2) Job 28:15 i. q. **סגר**, see **סגר**.

(3) As to the words, Ps. 35:3, see the root **סגר**.

סגל an unused root, Ch. **סגל**, **סיגל** to acquire, **סגולת** property; hence —

סגולה f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. **קגלות** יי often used of the people of Israel (compare **נפלה**), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. **סגנים** prop. a substitute deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. **شعنة** the letters **ن** and **س** being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רב סגנין "the chief of the governors" (of the Magi).

I. סָגַר fut. יִסְגֹּר (kindred to the verb סָגַר), to SHUT; followed by an acc (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, בִּירְסָהּ יִסְגֹּר "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יִסְגֹּר עָלָיו "he shuts over a man" (sc. a subterranean prison); followed by לְקִרְאָתָא a pregnant construction, Psalm 35:3, "make bare the spear לְקִרְאָתָא רִדְפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָגַר to be a subst., signifying *sagaris*, by comparison with *σάγαις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּסְגְּרוּ וַיִּסְגְּרוּ "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגֹר *shut*, Eze. 44:1, 2; 46:1; hence *precious*; hence סָגֹר זָהָב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סָגַר i. q. Hiph. No. 2.—(1) *to deliver*; followed by פָּעַר into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*; Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיָדָא 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. *to deliver into the power of others* (Preis geben) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, סָגֹר, סָגֹר, סָגֹר, סָגֹר.

II. סָגַר an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סָגֹר.

סָגַר Ch. *to shut, to close*, Dan. 6:23.

סָגֹר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סָגֹר, Syr. سَجَر, Sam. אסגר read אסגר id.)

סָד m. *stocks, nervus*, i. q. מַהֲפָקֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَد, Ch. סָד id.), from the root—

סָד TO STOP, TO SHUT UP with a bar, or bolt.

סָדִין masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σιδών. (Syr. سِدُون, in the Syr. version of the New Test. this stands for the Gr. σουδάριον, Luke 19:20; λέντιον, John 13:4). From the root סָד.

סָדָם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַם, שָׂרַר to burn. Hence—

סָדָם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt or oral, Isa. 1:10.

סָדַן Arab. سدن i. q. **סָדַל** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence **סִדִּין**, **סִדָּן**, **סִדֵּן** a sail, a wide garment.

סָדַר an unused root; Ch. **סָדַר** i. q. Heb. **סָדַר** to place in a row, to dispose, or arrange in order; whence **סִדְרָה**, **סִדְרָן**, and —

סִדְרָה m. order, pl. Job 10:22. (Syr. **ܣܕܪܐ** id.).

סָהַר an unused root [kindred with **סָהַר**, **סָהַר**]; in Samarit. i. q. **סָהַר** to go round, to surround; hence to be round. Talmud. **סָהַר** a wall, a fence. Hence —

סָהַר m. roundness; found once Cant. 7:3. **סָהַר** "a bowl of roundness;" i. e. round. (Syr. **ܣܗܪܐ** the moon; comp. **סָהַר**). And —

סָהַר m. a tower, so called from its being round, a castle (Syriac **ܣܗܪܐ** a fortress, a palace). **בֵּית הַסָּהַר** the house of the castle, used of a fortified prison, Gen. 39:20 — 23; 40:3, 5. The Samaritan copy has **סָהַר**, which shows a leaning towards Aramaism.

סֹא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Ethiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (**סָהַרְהָקָה**), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sebch*, *Sevch*, i. e. the god Saturn (Champollion, *Panthéon de l'Egypte*, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סָוַג** or **סָוַג** (once **סָוַג** 2 Sa. 1:22) i. q. **סָוַג** TO GO AWAY FROM, TO DEPART, especially from God, followed by **מִן** Ps. 80:19; 53:4. Part. pass. Prov. 14:14, **סָוַג לֵב** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סָוַג**, fut. **יִסְוַג** to draw back (prop. to be made to draw back) — (a) used of an enemy when retreating, commonly with the addition of **אָחֹר**. Ps. 35:4, **יִסְוֹגוּ אָחֹר יְיָהוֹיָדָה**, "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5. — (b) followed by **יְהוָה** to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[Hiphil, see **סָוַג**.]

Derived nouns, **סָוַג**, **סָוַג**, **סָוַג**.

II **סָוַג** TO HEDGE ABOUT, i. q. Heb. **סָוַג**, **סָוַג**. Syr. **ܣܘܓ**, Ch. **סָוַג**. Part. pass. Cant. 7:3.

סָוַג once, Eze. 22:18 כחיב i. q. **סָוַג** dross, scoria **סָוַג** m. a prison, cage of a lion, Ezek. 19:9 LXX. **κημός**. Vulg. *cavea*. Root **סָוַג**.

סָוַג m. prop. a couch, cushion, triclinium, on which persons recline (for **סָוַג**, Arab. **سَاق**, a cushion, a pillow, from **סָוַג** Niph. No. 2, which see). Hence —

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, **סָוַג** "without deliberation;" opp. to **יִשְׁעִים** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, **סָוַג** "my familiar acquaintance." **סָוַג יְהוָה** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סָוַג** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סָוַג (for **סָוַג** "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סָוַה a very uncertain root, see **סָוַה**.

סָוַה i. q. **סָוַה** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סָוַה** [and the following words] —

סָוַה [Suah], pr. n. m. 1 Ch. 7:36.

סָוַה f. i. q. **סָוַה** sweepings, filth, dung, Isa. 5:25, **סָוַה**. LXX. **σκαπία**. Vulg. *quasi sterces* Targ. **סָוַה**. Kimchi considered the letter כ to be radical in this word, so that **סָוַה** would be from the root **סָוַה** to sweep away; whence **סָוַה** sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סָוַה an unused root, which seems to be the same as **סָוַה** and **סָוַה** to draw back. Hence —

סוּחַ [Sotai], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוּחַ.]

סוּחַ i. q. נָסַח I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from מָשַׁח, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and 3 of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare מָשַׁח Am. 6:6); Deut. 28:40, וְשָׁמֶן לֹא תָסוּחַ "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. מְסוּחַ Jud. 3:24, is i. q. מְסַח covering, from סָכַח. Derivative, מְסוּחַ.

סוּחַפְנִיָּה f. Chald. Dan. 3:5, 10, 15, and with סוּ omitted סוּחַפְנִיָּה verse 10 כְּחִיב, Syr. *ḥanḫān* a double pipe with a bag, *Ḥanḫān*, *Bagpipes*; the Greek word *συμφωνία* (Serv. ad Aen. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עֲנִיָּה.

סוּחַ pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. *CO'RAM*; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from *OR'EM* to open, and *CA*, which forms participles; Arab. *أسوان* Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּחַ an unused root, i. q. שוּחַ *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סוּחַ]—

סוּחַ m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. סוּחַ, id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι περὺγεσθαι, Isa. 38:14, and Jer. 8:7 כְּחִיב, where the קרי has סוּחַ. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

וְסוּחַ . f. *a mare*, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּחַ ("horseman"), [Suss], pr. n. m. Num. 13:11.

סוּחַ see סוּחַ.

סוּחַ—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. סוּחַ, which see. Hence סוּחַ.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred סוּחַ Psal. 73:19 (Milél), and סוּחַ Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. *ساف* VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, סוּחַ אֶתְּסוּחַ "in taking away I will take away;" and Jerem. 8:13, סוּחַ אֶתְּסוּחַ "taking away I will take them away;" where inf. pleon. is from the kindred verb סוּחַ No. 5 (comp. Isa. 28:28). Hence סוּחַ, סוּחַ.

סוּחַ Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare סוּחַ No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 2:44.

סוּחַ m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb סוּחַ. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. *Sciluf*, Germ. *Seilf*, Dan. *sif*, *saf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots סוּחַ, סוּחַ, סוּחַ). Specially—(a) *sea weed*, Jon. 2:6; whence סוּחַ יָם the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian *φου*, *ἰσάμνη*, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּחַ masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. סוּחַ Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root סוּחַ.

סוּחַ emphat. סוּחַ Chald. id., Dan. 4:8, 19; 6 27 7:28.

סופה fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה *parag.* סופה Hos. 8:7.

סור fut. יסור, with ו convers. יסיר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מל Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i.e. to turn away from his worship, followed by מן 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מל Eze. 6:9; מן Jer. 17:5; followed by ב in a pregnant sense, to turn aside (from God), and to be turned against him (as if more fully expressed ב וסרה), Hos. 7:14. On the contrary—

(b) God is said *to depart from any one*, i.e. to give him up, leave him destitute, followed by מן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i.e. to desert him, to leave him destitute; followed by מן Gen. Jud. l. l. c. c.; מל 1 Sa. loc. cit. Poet., Pro. 11:22, “a fair woman סרה from whom understanding has departed,” void of understanding.

(c) *to depart from the law*, followed by מן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מל 2 Ki. 10:31; from evil (i.e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i.e. to escape it (entweichen, entkommen). Job 15:30, “he shall not depart out of darkness,” he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφυγὴ σκοτός.

Absolutely, those are sometimes said *to have departed*—(a) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Ps. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, “the bitterness of death has turned aside;” i.e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, “and the high places did not turn aside;” were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3; אסרה-נא “let me now draw near and see;” verse 4; Ruth 4:1; followed by אל of person, 1 Ki. 22:32; followed by אל it is, to turn in unto (einführen) any one, Jud. 4:18; Gen. 19:3; אל-בית into any one's house, ibid.; verse 2: also followed by ה local, as

סור to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סור הנה to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHAL, הסי, fut. יסיר, with ו convers. יסיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i.e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i.e. to deprive of), Job 27:2; 34:5, etc.—(b) followed by מן *to turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one's words, Isaiah 31:2.

(2) followed by אל *to cause to turn aside* to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL הוסר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1; מוסר מוסר מעיר דמשק “Damascus shall be removed (i.e. taken away) from amongst cities;” compare מן No. 5.

PILEL סור causat. of Kal 1, let. c, *to cause to depart*, used of a way; i.e. *to turn it aside* from what is right and true, Lam. 3:11 (compare verse 9).

Hence סרה, יסיר, pr. n. סרה and—

סור—(1) part. pass. i. q. *removed, expelled* (compare 1 Sam. 28:3). Isaiah 49:21, נלה וסרה “an exile and expelled.” Jer. 17:13, סרי סרי “those who are removed from me,” i.e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, סרי הנפן וסרה “the degenerate branches of a strange vine.”

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is הוסר the gate of the foundation.

סית not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from צית a thorn, a goad).

HIPHAL הסי, and הסי Jer. 38:22; fut. יסית, and יסית Isa. 36:18; part. מסי 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by ב

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, **סָרַחְתִּיךָ** "lest he drive thee out by chastening;" followed by **סָרַחְתִּי** Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סוּת m. *ἡ ἀπὸ λεγόμεν.* Gen. 49:11, a garment, by aphæresis in **סוּתוֹת** (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of **ס** being omitted at the beginning of a word (an example of its omission in the middle is found in **סָרַחְתִּי** for **סָרַחְתִּי**, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. **סָרַחְתִּי** hostility, **סָרַחְתִּי**, **סָרַחְתִּי**, and **סָרַחְתִּי** possession; also, the mark of the genitive in the common language. [This word may be from **סוּתָה**, see Thes.]

סָרַחְתִּי—(1) i. q. Arabic **سحب** TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, **סָרַחְתִּי לְכָחֶב** "I will send dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָרַחְתִּי f. a tearing in pieces. Jer. 38:11, 12, **סָרַחְתִּי הַסָּרַחְתִּי** "old torn cloths."

סָרַחְתִּי TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic **سحا** id.; Syriac **ܣܚܐ** broom; Ch. **סָרַחְתִּי** to wash. Kindred roots are **סָרַחְתִּי**, from which **סָרַחְתִּי**, **סָרַחְתִּי**, and **סָרַחְתִּי**.) Hence—

סָרַחְתִּי m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. **סָרַחְתִּי** dung.)

סָרַחְתִּי *ἀπ. λεγόμεν.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found **סָרַחְתִּי** that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. **סָרַחְתִּי**. LXX. 2 Ki. *αὐτοφυῆς*. Aqu. and Theod. in Isa. *αὐτοφυῆς*. See as to the etymology under **סָרַחְתִּי**.

סָרַחְתִּי Arab. **سحب**—(1) pr. i. q. **סָרַחְתִּי**, **סָרַחְתִּי** TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic **سحابة** a violent, sweeping rain; **سحاب** a torrent.)

(2) to cast down to the ground (Syr. **ܣܚܐ** id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָרַחְתִּי TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is **סָרַחְתִּי** which see. Ch. **סָרַחְתִּי** is very often in the Targums for the Heb. **סָרַחְתִּי**. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. **سحر** and **سحر** the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύομαι*. Genesis 42:34, **סָרַחְתִּי** "and ye shall go through the land," i. e. to buy corn. Part. **סָרַחְתִּי** a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. **סָרַחְתִּי** the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. **סָרַחְתִּי** a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramaean and Arabic the signification of trading is expressed by the cognate verb **סָרַחְתִּי**).

PILPEL **סָרַחְתִּי** to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives **סָרַחְתִּי** and the four nouns which follow

סָרַחְתִּי m. [const. **סָרַחְתִּי**]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָרַחְתִּי m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, **סָרַחְתִּי סָרַחְתִּי** "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָרַחְתִּי f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, **סָרַחְתִּי** i. q. **סָרַחְתִּי** verse 21, the merchants who are at thy hand (bie du an der Hand hast).

סָרַחְתִּי f. a shield, so called from surrounding i. e. defending (from the root **סָרַחְתִּי** to surround, comp. **סָרַחְתִּי** a tower, fortress), Ps. 91:4.

סָרַחְתִּי f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. **ܣܚܐ** lapis niger tinctorius (and **סָרַחְתִּי** being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see **סָרַחְתִּי**. Tortoiseshell is what **סָרַחְתִּי** has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סחרה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see חחש.

סחש plur. i. q. סחש *faults*, Ps. 101:3; from the root שחש i. q. שחש to sin, to transgress.

סח m. (from the root סח), Eze. 22:18 קרי (where there is the סחב), and plur. סחש *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, סחש סחש, "take away the dross from the silver;" Pro. 26:23, סחש סחש "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחש in many copies, both MS. and printed, there is read סחש Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סח ("sweeping away," i. e. a leader, carrying every thing before him, from the root סח), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence the city of Sihon, i. e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be muddy, clayey; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. סח Arab. طين.

סח ("clay"), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة *Farama*, which latter indeed is from the Egyptian φεροις, i. e. a clayey place (from φ art. masc., φ to be, and ον clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of Sin in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סח pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully סח Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34 etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (סח dry), from which towards the south there is the ascent to another, called *Sinai*, kar' סחש (סח perhaps clayey, miry; compare the neighbouring desert of סח); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סח Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סח [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of Sinna, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) סח Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the *Seres* or *Chinese*, *Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سينا, چین, سین, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes *iron*; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Ethiopic pr. n. סְכָא and סְכָא i. q. ሰብላ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare סִינַי), and by Synecd. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare סִינַי). LXX. ἡ Περσῶν.

סִים *a swallow*, Jer. 8:7 קִיר for סִים.

סִיסָא ("a field of battle," compare Syriac ܣܝܣܐ, perhaps, for סִיסָא from the root סִי = סָר to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָא Ezr. 2:44; which seems to have arisen from two others סִיעָא and סִיעָא, compare סִיעָא.

סִיפִיָּה Dan. 3:10 כְּתִיב, for סִיפִיָּה which see.

סִיר Med. Yod, to boil up, to bubble up; compare סָר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שָׂאָר and שָׂאָר to ferment, יָר to boil up, to ferment, gāḥren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*. so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַיָּדָיָה Ex. 16:3. Ps. 60:10, מִיָּדָיָה סִיר הַיָּדָיָה "Moab shall be the pot or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. סִירֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (baṣ ḥufṣandern); especially in woods, see the root שָׂר and שָׂר No. 2, Isaiah 34:13; Hcsea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, סִירִים תַּחַת הַפֶּתַח "like the crackling of (kindled) thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, סִירִים מְבֻכִּים "they are folded together as thorns," (see שָׂר B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חֹלֶה). Plural סִירֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סִיר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִיר הַיָּדָיָה Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר m. ἄπ. λεγόμεν. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שָׂר used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִיר (from the root סִיר), with suff. סִירֹת, once סִירֹת, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִקָּה an unused root, i. q. שָׁקָה to look at; whence pr. n. סִיקָה.

סִקָּה f. of the noun סִיקָה—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. סִיקָה הַיָּדָיָה the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth for cattle*, Gen. 33:17.

(3) *the lair of a lion*, Job 38:40.

סִכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **קִצְוֵי** **קִצְוֵי** Psa. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סֹכוֹת בָּנוֹת** Ki. 17:30, [*Succoth-benoth*], *booths of daughters*, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קִרְיָה**); however, I expect that we ought to read **סֹכוֹת בָּנוֹת** *tabernacles* (consecrated to idols) *in high places*. [This is, however, but a conjecture.] Compare **בָּמָה**.

סִכְנֹת f. i. q. סִכָּה, סִכָּה Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the σκηνή ἱερᾶ of the Carthaginians, Diod. xx. 65 (not 25).

דִּימִי ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָבַךְ (once שָׁבַךְ Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are נָסַךְ No. II, סָבַךְ No. II, שָׁבַךְ; and with the sibilant changed into a dental, דָּבַךְ *to cover*, which see; also, σῆκος, *sept.*) In Kal. poet. Ps. 139:13, אִמִּי כָבְדָּנִי בְּסָבִיךָ "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָבַךְ is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40: 22, יִסְכֹּךְ וְיִצְלֵל יְצִלָּהּ "the lotus trees cover him with their shade;" followed by ? Psal. 140: 8. Part. סִוֵּיךְ prop. covering; hence a *shed, vinea*, used in besieging cities (שְׂחֻבָּדָד), Nah. 2: 6.

(3) *to cover*, Exod. 40:3, commonly followed by על (compare the syn. כָּסָה). 1 Ki. 8:7, וַיִּסְכֵּה הַכְרֻבִּים, "and the cherubim covered the ark." Ex 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, לִי כִסְתָה בְעָנָן, "thou hast covered thyself with a cloud." ver. 43.

HIPHIL הִפִּיל i. q. Kal—(1) *to fence, to fence round*, followed by עָלַי Job 3:23; 38:8.

(2) *to cover, to protect*, followed by על Ps. 5:12; and ? Psal. 91:4. חָסַף רַגְלֵי 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose παρασκεύασθαι to be used for the common ἀποσκεύασθαι, ἀνασκεύασθαι. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL פִּלְפֶּל *to cover with armour, to arm*
 (compare שָׁק id., שִׁקָּה arms, and סָק to for-
 tify the gates with iron), Isa. 9:10, וְתִשְׁקֶנּוּ
 “and his (Israel’s) enemies (God) will arm;” Isa.
 19:2, אֶתְּשֶׁקֶם בְּמִצְרַיִם פִּלְפֶּל “I will arm the Egyp-
 tians against the Egyptians.” [To excite, to arouse, is
 the sense given in Thes.]

[illegible]

סִכְכָּה ("enclosure"), [*Secakah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סבל not used in Kal, i. q. סבל No. 3, Syr. and Zab. סבל TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, סבל.

PIEL, to make foolish, i. e. vain, fruitless, to frustrate, e. g. a counsel or purpose, 2 Sa. 15 : 31; Isa. 44 : 25. Compare הוּל.

HIPHIL, *to act foolishly*, with the addition of *it* Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. פָּסִיל, נָבֵל, etc. Hence [the following words.]

סָבֵל m. [pl. סָבֵלִים], *foolish*, Jer. 4:22; 6:21;
Ecc. 2:19; 7:17. Syr. ^{ܣܒܠܐ} id.

סָפָל m. *folly*, concr. *fools*, Ecc. 10:6.

סבלות *f. folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שָׁכַח Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֵּן — (1) pr. i. q. שָׁכַן, TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סָכַן *an associate, friend* (of a king), Isa. 22:15; fem. סָכַנָּה *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by ל and ע of pers. *to do kindness to any one*, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. *to be poor, needy*, see Pu. and מִסְכֵּן, מִסְכֵּנִית. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare נָשָׁא to sit, Conj. IV. pass. to be forced to sit down, to be lame; נָשָׂא weakness in the foot of a camel; נָשָׂא an impotent man; also *sedere* and *sidere*. Arabic سَكَنَ and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָוֶה, מָוֶה.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁכַן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מִסְכָּן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, מִסְכָּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

HIPHAL הִסְכִּין — (1) *to form acquaintance with any one*; followed by ע Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, הִסְכִּין כָּל דְּרָכַי "thou knowest all my ways."

(2) *to be accustomed to do anything*; followed by a gerund, Num. 22:30.

The derived noun מִסְכָּנוֹת storehouses, takes its signification from the verb סָכַן.

[Derivatives, מִסְכָּן, מִסְכֵּנִית.]

I. סָכַר not used in Kal, i. q. שָׂכַר TC SHUT (Syr and Arab. سَكَر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:14.

PIEL, i. q. שָׂכַר and הִשְׁכִּיר *to give over, to deliver* Isa. 19:4.

II. סָכַר i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁכַח to be quiet).

HIPHAL, *to be silent* (prop. to keep silence; still schweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπα; Vulg. attende.

סָלָ prop. a slender rod (root סָלַל No. II.), of which baskets are woven; hence a basket woven of rods (compare κανεον, κανια, καναστρον, canistrum; prop. a basket made of reeds; from κανη, reed); a wicker-basket, a bread-basket; plur. סָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَال id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָ (i. q. סָסָלָ "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָ — (1) pr. i. q. סָלָל No. I, TO LIFT UP.

(2) specially *to suspend a balance* (compare מָשַׁל Job 6:2); hence *to weigh* (compare Lat. pendeo and pendo). Once found in—

PUAL, pass. Lam. 4:2, מְשָׁלִים הָיְתָה "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. מְשָׁלִים, מְשָׁלִים and מְשָׁלִים.]

סָלַד παλὴ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صُلِد (D and Z being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render מְשָׁלִים by ἁλλόμεν, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare מְשָׁלִים) with grief which does not spare." Hence—

סָלַד ("exultation," or "burning"), [Seled], pr. n. m. 1 Ch. 2:30.

I. **סִלָּה** i. q. **סָלָא** and **סָלָא** TO LIFT UP.
Whence—

(1) To suspend a balance, to weigh, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contempsit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **אֵין תִּסְלֶה בְּכֶתֶם אוֹפִיר** "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. **סִלָּה** perhaps i. q. **שָׁלָה** (ס and ש being interchanged), to be quiet, to be silent. Hence—

סִלָּה m. rest, silence, with ה parag. **סִלָּה** (Milēl), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, διαψαλμα (although Hesych. renders it μουσικῶν μέλους ἢ ῥυθμοῦ ἐναλλαγῇ).—(b) by the place where **סִלָּה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סִלָּה** there is more fully **סִלָּה הַיָּיִן סִלָּה**, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סִלָּה** from **סִלָּה** No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare **סִלָּה** Job 21:12), but I prefer the former explanation.

Some have supposed that **סִלָּה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as **רַבִּי שְׁלֹמֹה יְחִידִי רַבִּי** for רַבִּי שְׁלֹמֹה יְחִידִי רַבִּי), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **סִלָּה לְמַעַל הַיָּד** "turn above, singer" (*ἀνακαπο*); or **סִימָן לְשִׁנוֹת הַקּוֹל** "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סָלָא (for **סָלָא** "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, **סָלָא**.

סָלָא (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; to which there is, Neh. 11:7, **סָלָא**.

סָלָא ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סָלָא ("lifted up," ["basket-weaver"]), [*Sallai*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see **סָלָא**.

סָלָא Eze. 2:6; and—

סָלָא Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from **סָלָא** a twig, and ה; see the root **סָלָא** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. *σκόλοψ*. (Chald. **סָלָא**, **סָלָא**; Arab. **سَلال** thorns of palms).

סָלָא fut. **יִסְלֹחַ** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሠላላ**: to be merciful, propitious, to pardon; comp. Arab. **سَهَل** to shew oneself gentle. The primary idea seems to be that of lightness, lifting up; compare **סָלָא**, **סָלָא**).

NIPHAL, to be forgiven (used of sin), Lev. 4:26, 28, 31; 5:10, 13. Hence—

סָלָח m. forgiving, Ps. 86:5; and—

סָלָחָה f. pardon, forgiveness, Ps. 130:4; plur. Neh. 9:17.

סָלָח an unused root. Arab. **سَلَكَ** to walk, to go; whence **سَبِيل** a way, a track. Hence—

סָלָחָה (Caph without Dagesh, and therefore for **סָלָחָה**), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called **سَلْحَة**, and by corruption Sarkhad **مرخد** abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ. p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

קָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 50:26, like the kindred roots קָלָה, קָלָה (comp. also קָלַח, קָלַע, and קָלַץ, also קָלַל, קָלַה, קָלַץ, *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רָוַם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, קָלַלְתָּם, “and they cast up (prepare) their way to me.” Job 30:12; without קָלַלְתָּ Psal. 68:5, סָלַי “make plain (*sc.* the way).”

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schlänten und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. לָלַךְ, לָלַח, לָלַח; whence לָלַח tendrils, and לָלַח No. 1, 2; whence לָלַח. Hence סָלַח and

סִלְסִילִים (Arab. sing. سلة) baskets, as being made of slender twigs; compare the lengthened forms סִלְסִילִים (l and n being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סִלַּל to sweep with a broom); סִלְסִילִים a basket (with the cognate סִלַּל, Chald. סִלַּל a basket, and سَلَ, to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called

by names from the same root, as ^{سَلَال} and ^{سَلَالَة} thorns growing on palm branches; and Hebr. ^{סלון} סלון, a thorn which grows on a twig, from ^{סל} סל (pr. a twig),

and the formative syllable 'i'. Arabic ⁵⁶⁻سَمَكَة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, הָלֵלָהּ
 "exalt her (wisdom)," sc. with praises.

HITHPOLEL הִתְּפֹלֵל (denom. from פָּלַל), *to oppose oneself as a mound* (sic dämmen), *to resist*, followed by 7. Exod. 9:17, עוֹדֶה מִתְּפֹלֵל בְּעַמִּי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, סליל, סלם, סללה, סללה, and pr.n. סלל, סלל, סלל, from the second סל, סלון, and סלון סלון.

סִלְלָה f. a mound, Jer. 33:4; especially such as

besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

סֶלֶם m. a ladder, Gen. 28:12; i. q. Arab. سلم
from the root סָלַל No. 1

סִלְסוֹלִים f. plur. i. q. סִלְסוֹל *baskets*, sc called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. *καρπαλλος*, *cartallus*. See the root סִלַּח No. 2.

לע an unused root, pr. having the signification of *height, elevation*, like **לל**, **לל**, **לל**, **לל** and with the third radical more hardly pronounced **ללל**. Hence—

מֶלֶךְ m.—(1) *a rock*, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called *any one's rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3: 31:4; 42:10.

(2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. פֶּטְרָה Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi *Palæstina*, p. 926—951. The ruins of the ancient city still exist, called وادي موسى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's *Travels in Syria*, etc. p. 703, seq. ed. Germ.

סלעם an unused root, quadril. *to consume*, as in Ch.; whence—

עֲלִיף m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סלף not used in KaI.

PIEL—(1) TO PERVERT, **Exod. 23:8**, וְסִלַּף דְּבָרֵי יוֹשֵׁרִים "and (a gift) perverts the words of the righteous," **Deut. 16:19**. **Proverbs 19:3**, אִשְׁלָה אִשׁוֹ "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away, escaping*.—(1) trans. to *slip away* (schlüpfen, to slip).—(2) intrans. to *be slippery* (schlüpfig seyn), comp. Arab سلف to pass by (vorbeyschöpfen) and to daub over, both taken from

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare תצץ). Hence pr. n. סמכיהו and —

סמכיהו ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סמל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred סמל to be like. Perhaps the same origin may be Lat. *similis* (ὁμάλος). Hence—

סמל & סמל m. i. q. סמל an image, a figure, likeness, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, סמל סמל the statue of the figure, a carved idol.

סמם see סם.

סמן not used in Kal (kindred root סמן), TO DESIGNATE, TO MARK OFF, Talmud. סמן, whence סמן a sign. This has been improperly compared with the Gr. σημνινω, in which the ν does not belong to the root.

NIPHAL (סמן) something marked off, appointed place. Isaiah 28:25, סמן "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue*, fat barley, from the root סמן = סמן to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning millet is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סמר horrere, θρίσσειν, TO STAND ON END—(a) used of the hair (see Piel, and סמר), hence used of a man seized with terror. Ps. 119:120, סמר סמר Symm. ὀρθοτριχεῖ. —(b) used of bristling points, hence סמר something pointed, a nail, and סמר Chald. סמר to fasten with nails.

PIEL, id., to stand on end, as hair, Job 4:15; Hence [סמר and]—

סמר masc. bristling, ὀρθότριξ, Jerem. 51, 27, an epithet of the insect סמר.

סנא an unused root, perhaps, i. q. סנא [in Thes. compared with סנא], whence סנא and —

סנא [Senaah, Hassenaah], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סנבלט pr. n. Sanballat, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14. 13:28.

סנה an unused root; either i. q. Arab. سنا IV. to lift up, to elevate, or i. q. سنّ to sharpen, to be sharp. Hence—

סנה masc. a bush, thorn-bush, Ex. 3:2, seq; Deu. 33:16 (Syr. صنّ id., Arab. سنا and سنا senna, senna leaves).

סנה (perhaps i. q. سنّ "tooth," "crag," [Sensh], pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for סנה."])

סנואה with the art. הסנואה ("hated"), [Senuah], pr. n. Neh. 11:9.

סנור unused quadril.; Chald. to blind, to dazzle, according to Ch. B. Michæelis, formed from the tril. נר to shine, by prefixing the letter ס (see Lehrgeb. page 862); according to J. Simonis, comp. of סנא to shine, and נר to make blind. Hence—

סנורים m. pl. blindness, Gen. 19:11; 2 Ki. 6:18.

סנחריב pr. n. Sennacherib (Herod. Σαναχάρβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סנן an unused root, Chald. and Syr. to sweep away with a broom (but this is secondary, see the Root סלל No. 2).

סנסנה ("palm branch"), [Sansannah], pr. n. of a town in the south of Judah, Josh 15:31.

סנסנים m. pl. i. q. סנסנים (l and n being interchanged), palm branches, pendulous boughs. Cant. 7:9. Compare סלל No. 2.

סנפיר quadrilit. the fin of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the triliteral root, סנפ, to flee, to hasten, Piel, to propel; with a sibilant prefix. Comp. Lehrs. p. 862. ["Perhaps from سنفل to hasten, and سنفل to flee."]

ספ masc. a moth [in clothes], perhaps so called

from leaping, (root ספס), Isa. 51:8. (Syr. *ܣܦܫܐ* id.; Arab. *سوس* moth, weevil, louse, Gr. *σῆς*).

ספס (perhaps for *ספס* *شمس* from *شمس* the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

ספס fut. *יִסְפֹּס* TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially *לִבְּךָ סִפֵּס* *to support the heart*, i. e. to refresh oneself with food (see *לִבְּךָ* No. 1, letter a). Gen. 18:5, *סִפְּסוּ לִבְכֶּם* "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, *סִפְּסָה* refresh thyself (compare *סִפְּסָה*).

Derived noun *סִפְּסָה*.

ספס Ch. *to aid, to help*, followed by *ל* Ezr. 5:2.

ספס a root, *ἀπαξ λεγόμεν*. i. q. Arab. *سعى* TO RUN, TO RUSH, used also of storms. Ps. 55:9, *רוּחַ סָעָה* "a rushing (i. e. rapid) wind."

ספס m. — (1) *a fissure, a cleft*. *סִפְּסַת הַסֵּלַע* cleft of a rock, Jud. 15:8, 11; pl. *סִפְּסֵי הַסֵּלַע* Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see *סִפְּסוֹת*. (Both significations are also comprehended in the Arab. *شعبة*).

ספס TO DIVIDE, i. q. Arab. *شعب* the letters *ה* and *ב* being interchanged. Hence *סִפְּסָה*, *סִפְּסָה* [and *סִפְּסָה*].

Piel *סִפְּסָה* (denom. from *סִפְּסָה*), *to cut off branches*, Isa. 10:33.

ספס verbal adj. (of the form *קָטֵל*) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, *σκεπτικὸς*. Pl. *סִפְּסֵים* Ps. 119:113; Luth. *ſtattergeiſter*.

ספס f. i. q. *סִפְּסָה* and *סִפְּסָה* only in plur. *סִפְּסוֹת* *branches*, Eze. 31:6, 8.

ספס f. plur. *סִפְּסֵים* *opposite sides, divided opinions*. 1 Ki. 18:21, *עַד-כִּתִּי אֵתָם פָּסְחִים עַל-שְׁנֵי* Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

ספס (kindred to the roots *שָׁפַס* and *שָׁפַס* which see) — (1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed*, by adversity, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*. used of an enemy, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. disturbed used of the heart, 2 Ki. 6:11.

PIEL, *סִפְּסָה* *to toss about, to scatter (a people)*. Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence —

ספס masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and —

ספס f. id. Isa. 29:6; also *רוּחַ סִפְּסָה* Ps. 107:25, and *רוּחַ סִפְּסוֹת* Eze. 13:11, 13 (see *שָׁפַס* and *שָׁפַס*).

ספס m. with suff. *סִפְּסֵי* pr. an expansion, spreading out (from the root *סִפְּסָה*); hence — (1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. *סִפְּסֵי* Jer. 52:19, and *סִפְּסֵי* 1 Ki. 7:50.

(2) *sill, threshold* (Syr. *ܣܦܫܐ* atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, *סִפְּסֵי*.

ספס see *סִפְּסוֹת*.

ספס fut. *יִסְפֹּס* TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by *ל* of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; *לִפְנֵי* 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (*סִפְּסָה*) like the jackals." Jer. 22:18, "they shall not lament him (saying), *Alas! my brother*;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. *σπαδάζω*; and this the LXX. express in several places (*κρίττεσθαι*). Isaiah 32:12, *עַל-יְצָרִים בִּפְּדִים* "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word *סִפְּסָה* to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, *וְרִדְדוּ שְׂאֵנֵיהֶן*; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4. 25:33.

Derived noun, *סִפְּסָה*.

ספס — (1) i. q. *סִפְּסָה* TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 18:4.

(2) i. q. **סָפַר** (but **סָפַר** and **סָפַר** are of the same stock; see page LXVII. A.), to *add*, only in imp. **סָפַר** Isa. 29:1; Jer. 7:21; and inf. **סָפַרְתָּ** Isu. 30:1. ["But these may be from **סָפַר**."] Also, to *add* to anything, to *increase* (see **סָפַר** No. 2), Nu. 32:14.

NIPHAL—(1) i. q. **סָפַרְתָּ** No. 2, to *betake oneself* (into the house). Isa. 13:15, **כָּל־הַנִּסְפָּר** "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to **נִסְתָּר**.

(2) to *be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHIL, to *heap together, to accumulate*; followed by **עַל** upon any one, Deut. 32:23. LXX. *συνάβω*.

סָפַן m. (from the root **סָפַן**), *ceiling* (of the temple), 1 Ki. 6:15.

סָפָה f. *number*, Ps. 71:15. Root **סָפַר**.

I. **סָפַח** not used in Kal, probably i. q. **סָפַח**, **סָפַח** (compare **קָשַׁח**, **קָשַׁח**, and the observations under the word **קָלַח**), TO *ADD*.

NIPHAL, to *be added, to join oneself*; followed by **עַל** Isa. 14:1.

PUAL, to *be gathered together, to assemble selves*, Job 30:7.

HITHPAEL, i. q. **Niphal**; followed by **אֶל** 1 Sa. 26:19.

II. **סָפַח** i. q. **סָפַח**, Arab. **سَفَحَ**—(1) TO *POUR*, TO *POUR OUT* (see **Piel**, and the noun **סָפַח**).

(2) to *anoint* (comp. **סָפַח**; Syr. **سَمَحَ** to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, **סָפַחְתִּי נָא**, **אֶל־אַחַת הַכֹּהֲנִים** "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to *spread out*, i. q. **סָפַח**; whence **סָפַחָה** a cushion, quilt.

PIEL, to *pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, **סָפַחָה**, and—

סָפַחָה f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare **שָׁפַח**.

סִפְּרִי [*Sippai*]; see **סָפַר** No. 3.

סָפַח m. prop. *something poured out, a pouring out* (from the root **סָפַח** No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5; 11; 2 Ki. 19:29; Isa. 37:30; compare **סָפַח**.

(2) an *inundation*, Job 14:19.

סָפַחָה f. a *ship*; once Jon. 1:5 (Syr. and Arab. *ml.*). Root **סָפַח** to board, to floor.

סָפִיר m. plur. **סָפִירִים**, a *sapphire*, a kind of gem, so called from its beauty and splendour (see the root **סָפַר** No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. **سَفِير**; Chald. **סָפִיר**).

סָפַל an unused root; prob. i. q. **سَفَلَ** to *be low*. Whence—

סָפֶל m. a *dish, a bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic **سَفَلَ** idem. See Bochart, Hieroz. I. 549).

סָפַן fut. **יִסְפֹּן** prop. TO *COVER* (comp. the kindred roots **סָפַן**, **סָפַן**). Hence—

(1) to *cover, as with beams or rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to *floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to *hide, to preserve*. Deu. 33:21, **וַיִּרְאֵה מַחֲשֶׁבֶת סָפֹן** "and he saw a portion assigned by the law-giver there preserved," (**סָפֹן** agrees in gender not with **מַחֲשֶׁבֶת** to which it refers, but with the nearer word **מַחֲשֶׁבֶת**, comp. 1 Sam. 2:4; Lehrs. p. 721).

Derived nouns **סָפֹן**, **סָפֹנָה**.

סָפַף not used in Kal. **Æth.** **ሰፈፈ**: TO *SPREAD OUT*; whence **סָפַף** a bowl, a threshold. From this noun comes—

HITHPOEL **הִסְתַּפֵּף** to *stand at the threshold*, Ps. 84:11.

I. **סָפַף** fut. **יִסְפֹּף** i. q. Arab. **سَفَفَ**—(1) TO *SMITE*; specially—(a) **עַל הַיָּד** to *strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; **עַל הַיָּד** Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) **סָפַף** to *strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by **עַל** Lam. 2:15; Job 27:23 (where thirty-one copies read **ס** instead of **ש**); also without the word **סָפַף** Job 34:37.

(2) to *chastise* (used of God), Job 34:26.—It is sometimes written **סָפַף**, which see.

[“**HIPHIL**, followed by **אֶל**, to *strike hands with any one*, Isa. 2:6.”]

II. **סָפַף** TO *VOMIT*, TO *VOMIT FORTH* (*spuden* [spuden], Jer. 48:26. Syr. **سَفَفَ** to overflow.

[2] to *suffice*, 1 Ki. 20:10, Thes.] Hence—

סָפַף *redundance, abundance*, Job 20:22.

סָפַף fut. **יִסְפֹּף**—(1) prop. i. q. Arab. **سَفَر** TO *SCRATCH*, TO *SCRAPE* (kindred to **סָפַר** No. II, **ظفر**);

hence to *polish* (compare ספיר, and the cogn. verb שפיר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. ספֿר a scribe, Psa. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Psa. 2:7; 69:27; especially to *tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. to *speak, to utter words*, Ps. 73:15; Isa. 43:26.

PUAL, ספֿר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, ספֿורה, ספֿיר, ספֿיר [מספֿיר], and the four following nouns —

ספֿר m. Ch. — (1) a *scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

ספֿר m. with suff. ספֿרי, pl. ספֿרים, constr. ספֿרי. —

(a) *writing*, Arab. سفر, Syr. ܣܦܪܐ — (a) the art of writing and reading, Isa. 29:11, 12, יִדְרֹעַ הַסֵּפֶר "one acquainted with writing." — (b) a kind of writing, Dan. 1:4, וְלִשְׁׁן בְּשָׂרִים סֵפֶר "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) a *writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a *letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a *book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סֵפֶר מִנְחָה the volume of the book, Psal. 40:8; and סֵפֶר מִנְחָה Isaiah 29:18, as in

Arab. الْكِتَاب a book, specially the Koran. אֵלֶּיךָ the book of life, God's index of the living, Ps. 69:27; compare Dan. 12:1; Apoc. 20:12, 15. סֵפֶר דָּן Dan. 9:2 (holy) books, τὰ γράμματα. וְעָשׂוּ סֵפֶרִים to make books, used in contempt of bookwrights, Ecc. 12:12.

ספֿר Chald. i. q. Heb. סֵפֶר a book, pl. ספֿרים Ezra 4:15; Dan. 7:10.

ספֿר m. — (1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word ספֿר.

ספֿר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather ספֿרה.

ספֿרה f. a book, i. q. סֵפֶר Ps. 56:9.

[ספֿרה] (the actually occurring form), see ספֿורה.]

ספֿרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun ספֿרִים 2 Kings 17:31.

ספֿרת ("scribe," as to the feminine form in names of office, compare Lehrg. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סֶקֶל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie

in the root סֶקֶל, to be heavy, weighty, whence an unused noun סֶקֶל, a stone so called from being heavy, and hence a denom. verb סֶקֶל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סֶקֶלִים Deu. 13:11; 17:5; 22:24; compare syn. גָּם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:28; seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of **מִצֵּן** Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סר adj. (root **סר** No. 2), f. **סרה** pr. evil; hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סרב an unused root; Chald. to be refractory, rebellious; whence—

סרב (for **סרב**, of the form **לִפְלֵל**, m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained **סָרְבִים** to be thorns; and Castell, in Heptagl. nettles (by comparison with **סָרַר** to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סרביל quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael

סַבַּל prop. to cause to carry; Arabic **سَرَبِل** to put on an under garment, a tunic. Hence—

סרבלין m. Chald. *saraballa*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. **سُرَّال**, plur. **سُرَّالِيل**; Syr. and Ch.

سُرَّالِيل id.; Pers. transposed **سُرَّالَو** id.; whence Gr. **σαράβαρα**, **σαράβαλλα**, **σαράπατα**; modern Greek **σαρβαριδες**; Lat. *sarabara*, *saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas*; Hungar. and Slav. *schalwary*; Polish *scharmvari*; see Frähn on Ibn Fossan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סרגון (perhaps Pers. **سرژونه** “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סרד an unused root; Aram. **סרד** to fear, to tremble; whence—

סרד (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. **סרדי** Nu. 26:26.

סרה f. (from the root **סרה**), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:18.

(2) departure from Jehovah, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root **סרר** to be stubborn; but for this there is no need.

סרה (“withdrawing”), [Sira], pr. n. of a fountain, 2 Sa. 3:26.

סרה—(1) TO POUR OUT, i. q. Arat. **سرج** (see Diss. Lugdd., p. 700, seqq.). Participle pass. **סרה** poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, **סרה** “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. **סרה** redundant, verse 13. Eze. 23:15, **סרה** “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, **סרה** “is their wisdom poured forth?” compare the root **סרה** No. 1, b. Hence—

סרה masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סרה i. q. **סרה** a coat of mail, Jer. 46:4; 51:3.

סרה constr. st. **סרה**, pl. **סרה** const. **סרה**, **סרה**, **סרה**

and Syr. **سَرَّام**—(1) a eunuch, one castrated (see the root **סרה**, Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). **סרה** Daniel 1:3; **סרה** verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where **סרה** is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it **סרה** a prince. Arab. **خادم** minister. The Syriac, however, always renders it **سَرَّام** a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סרה or **סרה** only in plur. **סרה** Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. **סרה**, plur. **סרה**, stands for the Hebr. **סרה**

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard מִשְׁכֵּן as compounded of מֶלֶךְ a prince, and the servile termination, used in Persian, -ן, as in the word מִלְּכָן.

סָרִי only in plur. סָרִי, סָרִיָּם—(1) *axles of a chariot*, 1 Ki. 7:30 (Syr. ܣܪܝ id.) The origin is doubtful.

(2) *princes* (compare ^{سبط} *an axis, a pole*; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

קָרַם an unused root, which had, I expect, the same meaning as the kindred word **קָרַח** (denom. from **קָרַח**), *to pull up by the roots*; hence *to extirpate*, specially the testicles, *to castrate*. Syr. and Chald. **ܩܪܡ**, **ܩܪܡܐ** to castrate. Hence **קָרַם** castrated (prop. extirpated); whence the secondary verb **קָרַם** to be sexually impotent.

סִרְעָפָה f. a branch, i. q. סִרְעָפָה with the letter ר inserted, Eze. 31:5. Syr. ܣܪܥܦܐ to sprout.

סַרַף not used in Kal, i. q. **סָרַף** TO BURN. [Syr. **ܣܪܦ**.]

PIEL, part. מִסְרֵף *a burner* (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three odd. of Kennic. and several of De Rossi, have here מִשֵּׂרֵף.

סִרְפָּה m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *κόρυφα*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. *ܣܪܦܗ* white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. *اسپید* *aspid* white; and it cannot seem to be contracted from the word before us.

קָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root קָרַר). Only in the part. [except Hos. 4:16] קָרַר *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; **Psa.** 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase **נָתַן כִּתְּףָהוּ סָרְרָה** to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, **כָּרִי סָרְרִים** "those fallen away" the stubborn."

(2) *to be evil*, i. q. Arab. شَرٌّ. Hence קָר.

קָתָה an unused root, Arab. شَتَا Syr. اَمْتَلَّ (although perhaps these are denominatives), *to pass the winter*. Hence—

סָתוּ, סָתוּ קְרִי, *m. winter*, Cant. 2:11. (Aram and Arab. ⁵شَدْوَة, ⁵شَدْو id.)

סֶתוּר ("hidden"), [*Sethur*], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. **סָתַם** — (1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this. **סָתַם**, **סָתַם**, **סָתַם** which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9.
Part. pass. חָסוּם *hidden, secret*, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כְּתִיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, “to a man אִשׁוֹר וְיָכֹחַ לְפָנָיו *to whom his way is hidden,*” who does not know how to escape from calamities. Followed by מִן, καλύπτεσθαι ἀπό τινος (compare Ps. No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, “when we shall be hidden from one another,” when we shall be far from one another; followed by מִפְּנֵי Hos. 13:14, “repentance is hid from my eyes,” i. e. I am as it were ignorant of it; followed by מִפְּנֵי (Lat. *occultari a conspectu alic.* Plaut.), Deut. 7:20; מִפְּנֵי Jer. 16:17; מִפְּנֵי Amos 9:3. Part. מִתְּהַיֵּל *hidden things, secrets*, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by
 מִן Ps. 55:13, and מִן Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHIL הִסְתִּיר *to hide*. Job 3:10, וְלֹא הִסְתִּיר מֵעֵינַי "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by

from any one, Isa. 53:3; פִּתְּחֵם פְּנֵים כְּפָנָיו for פִּתְּחֵם כִּי פִּתְּחֵם "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (פִּתְּחֵם is in this place the part. formed in the Chaldean manner, for פִּתְּחֵם, which is found in four copies; it is here imper. as if פִּתְּחֵם יִפְתְּחוּ פְּנֵיהֶם). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by כִּן Ps. 51:11, הִסְתֵּר פְּנֵי מַחֲטָאֵי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הִאֲרִי פְּנֵים) Ps. 30:8; 104:29; followed by כִּן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פְּנֵים Isaiah 57:17, הִסְתֵּר הָעָם וְאֶתְּנֵם "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by כִּן of pers. 1 Sam. 20:2; followed by כִּפְּנֵי 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by כִּן from any one, Ps. 64:3.

HITHPAEL הִסְתַּפֵּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סְתָרוֹ, סְתָרָה, סְתָר, and the pr. n. סְתָרִי, סְתָרוֹ.

סְתָר Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove cut of men's sight, compare פָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סְתָר with suff. סְתָרִי.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, סְתָר הָהָר "some secret thing;" 1 Sam. 25:90, סְתָר הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סְתָרִי, *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially a *vail, covering* (Arab. ستر, Syr. صال), a *vail, a curtain*, Job 22:14; 24:15; Psa. 81:8, סְתָר רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרָה f. i. q. סְתָר No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרִיָּה "protection of Jehovah"), [Zithri], pr. n. m. Ex. 6:22.

ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲצָר 'Αμαλκή, עָרַר 'Εβραϊος, עֲרִי 'Οσμή, עָרַר 'Ελβουί, עֲרִי eip (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as עָרַר Γάλα, עָרַר

Γόμορρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عِلَّ to drink a second time, to glean, and غِلَّ to insert, to enter; also عَرَب, عَرَب, عَرَب, عَرَب. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עֲרִי, עָרַר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עָרַר, contr. עָרַר, contr. עָרַר. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עָרַר and עָרַר to surround; עָרַר (נָבַר) and נָבַר, נָבַר to bubble forth; Ch. עָרַר and עָרַר.

earth, עָרֶס, עָרֶס, and even — (b) to the letter ר (by which several express the Arabic *Ghain*), as עָרֶס and עָרֶס to polish. Farther, the very frequent interchange of the letters ר and ע should be remarked; this is done in such a way that for the Hebrew ר the Aramaeans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as עָרֶס, עָרֶס flocks; עָרֶס, עָרֶס earth; עָרֶס, עָרֶס wool; עָרֶס, עָרֶס and עָרֶס to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָרֶס m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָרֶס (from the sing. עָרֶס), verse 26. Targ. in both places, renders it well עָרֶס thresholds. Vulg. *existylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָרֶס).

II. עָרֶס comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָרֶס, plur. עָרֶס, const. עָרֶס 2 Sa. 22:12, and עָרֶס 2 Sa. 23:4 (from the root עָרֶס).

(1) *darkness*, especially of a cloud. Exod. 19:9, עָרֶס "in the darkness of a cloud." Ps. 18:12, עָרֶס "darknesses of clouds." Hence —

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thicket* of a wood; pl. עָרֶס Jer. 4:29.

עָרֶס see עָרֶס No. I.

עָרֶס, an unused root; prob. *to cover, to hide*; compare עָרֶס i. q. עָרֶס, עָרֶס, II. to hide, עָרֶס med. Ye, to lie hid. Hence עָרֶס No. I.

עָרֶס, fut. עָרֶס — (1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָרֶס, to do, i. q. Heb. עָרֶס; Arab. عَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, עָרֶס "six days shalt thou labour" (opp. to עָרֶס). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָרֶס "those who work in flax." Eze. 48:18, עָרֶס "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עָרֶס with some one, Gen. 29:25, 30; Lev. 25:40; and עָרֶס 2 Sa. 16:19 (used of the king's minister, comp. עָרֶס). Followed by two acc. Gen. 30:29, עָרֶס "thou knowest how I have served thee." Specially *to serve* is used — (a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, עָרֶס "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them." — (b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage). — It is also said — (c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָרֶס to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָרֶס causat. i. q. עָרֶס (comp. עָרֶס letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, עָרֶס "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL — (a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34. — (b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL — (1) i. q. Niph., Deut. 21:3; comp. 15:13. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָרֶס which was laid upon thee." For עָרֶס one would expect עָרֶס, but see Hebr. Gramm. § 138, 1, b.

HIPHAL — (1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, עָרֶס but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָרֶס, *to be made to serve, or to worship*, Ex. 20:5; עָרֶס "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָרֶס, עָרֶס, and also עָרֶס.

לָעֵבֶר Chald. *to m .te*, i. q. Hebr. עָשָׂה Dan. 3:1, 15.
לְעַבְדָּא *to wage war*, Dan. 7:31. לָעֵבֶר *to do with
any one (according to one's will)*, 4:32; עִם לָעֵבֶר id.,
Esr. 6:8.

ITHREAL, to be made, Ezr. 4:19; 5:8; 7:26; Dan.
3:29.

Derived nouns, עֲבֵדָה, עֲבָד, מַעְבָּד.

עֶבֶד m.—(1) *a servant, (Knecht)*, amongst the Hebrews, was commonly *a slave* (Sklav, Erbsknecht), Gen. 12:16; 22:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, עֶבֶד עֶבְרִים “a servant of servants,” the lowest servant. The name of servant is also applied—(a) to a whole people whose subject and tributary to another, Genesis 9:26, 27; 27:37.—(b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. עֶבְרֵי פָּרְעֹה Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; 11:10; 16:1; 17:1; 18:22; 28:7; to messengers, 2 Sam. 10:2–4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently.—(c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אֲדֹנָי Gen. 18:3, “pass not by thy servant,” i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, “how can the servant of my lord talk with my lord?” i. e. how can *I* talk with *thee*? עֶבְדְּךָ *thy servant* is thus put for אֲנִי; so that the suffix of the first person may refer to it; see Gen. 44:32, “for thy servant became surety (i. e. *I* became surety) for the lad with my father.” Absent persons even, whom one wishes to commend to the favour of a patron, are called *thy servants*; as Gen. 44:27, “thy servant, my father said to us,” Gen. 32:4, 18.

(a) יהוה עבד is figuratively applied in various senses. It is—(a) a worshipper of God; Neh. 1:10, עֲבָדֵינוּ יְיָ "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i.e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i.e. who worshippeth the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e.g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. יהוה עֲבָדֵי is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is—(b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, לְקַל מַהְיוֹתָד לִי, “עֲבָד לְהָקִים אֶת שְׂבָטֵי יִשְׂרָאֵל וְגוֹר” “it is a light thing that thou shouldst be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations,” etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich מַלְאָכִים), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρα. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. — (a) Jud. 9:26, 28. — (b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملک *Abdulmalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגו verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד *a servant*; עבד אלהא *servant, i. e. worshipper of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), *work, deed*; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m. — (1) 1 Ki. 4:6. — (2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f. — (1) *labour, work*, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, עבדת עבדה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לעבד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, עבדת העבדה; Isa. 28:21; 32:17, ועבדת העבדה השקט "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עבדא, עבדיא i. q. מעשה work, wages).

(3) specially, *rustic labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבדת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבדת האדם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully מועד באהל מועד Nu. 4:23, 35; עבדת אהל מועד Ex. 30:16; עבדת בית האלהים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5. — עבד עבדה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עבדה f. *household, family, servants*, Gen. 14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבדון.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), *bondage, servitude*, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m. — (1) Ruth 4:17, 21. — (2) 1 Ch. 11:47. — (3) 1 Ch. 2:37. — (4) 1 Ch. 26:7. — (5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m. — (1) 1 Chr. 6:29. — (2) 2 Chr. 29:12. — (3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיה m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezr. 8:9; Neh. 10:6. LXX. Ἀδδίας (which is properly from עבדיה).

עבה — (1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עב.

(2) to be dense, compact, whence עב, עבד, density. Syr. حَبَّ to be thick, dense, Eth. ሰብ: to be great, to increase, Arabic غَبَّ to be great, thick.

עבט m. *a pledge*, Deu. 24:10, 11, 12; from the root עבט.

עביר constr. עביר הארץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. עביר to offer, compare בול from הוביל to bring, and תבואה produce, from הביא. (Syr. حَبَس, Chald. עביר id.).

עביר pr. subst. *passing over, transition*, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix עביר it becomes —

עבר־Ps. 129:8; עבר־Ps. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:3; עַל פָּנַי Ex. 34:6; לִפְנֵי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בְּשֵׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בְּשֵׁחַת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said עָבַר עַל פְּשָׁע to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without פְּשָׁע; followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, מֵאֵלֵהִי מִשְׁפָּטִי יַעֲבֹר, "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es rubig an sich vorübergehen). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מִן Ps. 81:7; תַּעֲבֹרָנָה, "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24; מֵאֵיךְ רִיחַ יְיָ מֵאֵיךְ "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בְּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לְפָנַי to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרַי to follow any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man יִזְכֹּר עֲבָרָיו (whom) wine overwhelms," oppresses, (compare similar expressions under the words דָּלַע, דָּלַם); used of a multitude of sins (followed by an acc.), Ps. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Ex. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לִפְנֵי 1 Kings 6:21, וַעֲבֹר הַדְּבִיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, יָצָא עֲבֹר "his ox (i. e. cow) becomes pregnant." Chald. Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָרָה to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

HIPHIL הֵעֲבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and הָ of the river, Ps. 78:13; 136:14. This word is used whether a stream be passed in boats (drüberföhren), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchföhren), Gen., Josh. l. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another Genesis 47:21, "and he removed the people לְעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by לְ Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially הֵעֲבִיר קוֹל הַתְּבִיר to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הֵעֲבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְפָנָיו so as

to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ הָעֲבִיר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בָּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הָעֲבִיר בְּפִלְקָן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **כִּי** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَار** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψίζευ**, Prov. 14:16 (compare עברה No. 2).

Derived nouns, **עֲבָר**, **מַעְבָּר**, and those which follow as far as **עֲבָרָה**.

עֲבָר m. with suff. **עָבְרוּ**—(1) region on the other side, situated across a stream, or the sea. **עֲבַר אֲרֹנָן** the region situated across the Arnon, Judges 11:18; **בְּעָבְרֵי הַיָּם** in the region beyond the sea, Jer. 25:22; especially **לְעָבְרֵי הַיַּרְדֵּן** *ro pára rov 'Iordánov*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in Joshua] Similar also is the phrase **עָבְרֵי הַנָּהָר** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עָבְרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִתְעַבֵּר מִזֶּה** and **לְעָבְרֵי אֲחֵר**, **לְעָבְרֵי אֲחֵר** 1 Sam. 14:4; and **מִתְעַבֵּר מִזֶּה** ib. ver. 40; Ex. 28:26. Pl. **מִכָּל עָבְרָיו** from all sides, Jer. 49:32; **מִשְׁנֵי עָבְרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל-עָבְרֵי**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **מִלְּפָנֶיךָ** towards the region opposite one's face, i. e. right before one (*Sommaris, gerade vor sich hin*), Eze. 1:9, 12; 10:22. **עַל עָבְרֵי** idem, Ex. 25:37.—(b) **לְעָבְרוֹ** i. q. **אֶל עָבְרוֹ** straight before one, Isa. 47:15.—(c) **מֵעָבֶר** followed by a genit. and suff. and **לְעָבֶר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. **מֵעָבֶר לַיָּם** beyond the sea, Deut. 30:13; **מֵעָבֶר לְנַהַר כּוּשׁ** beyond the rivers of Ethiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence **עָבְרֵי** Gen. 10:21; and poet. **עָבֶר** Nu. 24:24, i. q. **עָבְרִים** Hebrews; as to the difference between this and Israelites, see under **עָבְרִי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

עָבֶר Chald. i. q. Hebr. **עָבְרֵי** No. 1, region beyond; hence **עָבְרֵי נָהָר** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עָבְרָה f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כחב כרי, where there is the קרי desert places.

עָבְרָה f. plur. const. **עָבְרוֹת** also **עָבְרוֹת** Ps. 7:7].—(1) outpouring of anger (compare the root in

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑβρις, *pride, haughtiness*, Uebermuth (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָרוֹן see עֲבָדוֹן.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronah], pr. n. of a station of the Israelites, on the shore of the Ælantic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no further question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵי נִנְעִים and Φοίνικες; *Chemi*, מִצְרַיִם and Αἰγυπτός). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache v. Schr. p. 9—12.)

[('s) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abarim], pr. n. Jer. 22:20; fully הָרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49, and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּו) is a prominent summit.

עֲבַשׁ ἀπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲבַשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. ὑθόμεναι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. عيس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבַתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَبَّأ id.)

עֲבַת plur. עֲבַתִּים and עֲבַתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 1:3, Eze. 3:25; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; מִשְׁעָה עֲבַת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

עֲנַב fut. יַעֲנֵב. The native power is that of *breathing and blowing*, i. q. cogn. אָנַח No. 1; whence עֲנַב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and על Ezek. 23:5, seq. Part. עֲנָבִים lovers, Jer. 4:30.

(Cogn. אָנַח ἀγαπάω. Arab. عَجِب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנַב, and the two nouns which follow.

עֲנָבִים m. pl. *oleasures, delights*; Eze. 31:31

עֲנִיּוֹת "a pleasant song." Specially *things which please God*. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲנִיּוֹת בְּפִיהֶם "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנִיּוֹת or עֲנִיּוֹת f. *immodest love*, Eze. 23:11.

עֲנִיּוֹת and עֲנִיּוֹת — (1 Ki. 19:6; Eze. 4:12), fem. a *cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֲנִיּוֹת רָצִפִּים a cake baked on hot stones, 1 Kings 19:6; עֲנִיּוֹת כֻּצוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan.) Root ענ which see.

עֲנִיּוֹת masc. adj. *gyrating, wheeling, flying in circles*, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנִיּוֹת "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עֲנִיּוֹת; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנִיּוֹת, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנִיּוֹת as signifying the *crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow, and as the crane*," a sense which would have been expressed by עֲנִיּוֹת וְעֲנִיּוֹת. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנִיּוֹת Isa. 16:2; עֲנִיּוֹת עֲנִיּוֹת 29:5; עֲנִיּוֹת שׁוֹמֵר 30:28. Compare page ccxii, B.

עֲנִיּוֹת m. a *ring*, specially an *earring*, Ezek. 16:12; Nu. 31:50. From the root—

עֲנִיּוֹת i. q. עָנַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנִיּוֹת, עֲנִיּוֹת, and the five nouns which follow.

עֲנִיּוֹת f. עֲנִיּוֹת adj. *round*, 1 Ki. 7:23, seqq.

עֲנִיּוֹת m. with suff. עֲנִיּוֹת; pl. const. עֲנִיּוֹת, and—

עֲנִיּוֹת f.—(1) a *calves*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a *bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנִיּוֹת שְׁלֵשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֲנִיּוֹת bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲנִיּוֹת (Arab. عجل, Syr. عجل id. Æth. አገል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

עֲנִיּוֹת [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנִיּוֹת with suff. עֲנִיּוֹת f. a *wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a *wagon*, 1 Sa. 6:7, seqq.; *an ox-cart*, Isa. 28:27, 28; a *military car*, Psalm 46:10. (Syriac עֲנִיּוֹת, Arab. عجلة id.)

עֲנִיּוֹת (q. d. "*vitulinus*"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עֲנִיּוֹת TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנִיּוֹת No. 3.

עֲנִיּוֹת only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנֶה "would ye therefore shut yourselves up?" for תִּעָנֶה, compare Isa. 60:4. LXX. κατασθίσεσθε. According to Kimchi עֲנִיּוֹת is a woman who remains at home, and lives without a husband.

עֲנִיּוֹת an unused root, of nearly the same signification as the kindred עָנַל to roll, to roll oneself, to turn round. Hence עֲנִיּוֹת (epith. of the swallow) *revolving, flying in circles*. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנִיּוֹת signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עָנַל m. (from the root עָנַל to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*

eternity, i. q. **עולם אביר** perpetual father (of his country), [?] **Isa. 9:5** [Christ]. **עַד** **Hab. 3:6**, and **וְהָיָה** **Gen. 49:26**; eternal mountains, those which are to endure continually. **לְעַד** **Psa. 9:19**; **19:10**; more fully **לְעוֹלָם וָעַד** **Ps. 9:6**; **עוֹלָם וָעַד** **Psa. 10:16**; **21:5**; **45:7**; **עוֹלָם וָעַד** **Ps. 83:18**; **עוֹלָמִי עַד** **Isa. 45:17**; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. נָעַר, נָעַר, נָעַר, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, עָלִי, with suff. עָרִי, עָרִי, also עָרִיָּם (the Kametz being retained which is unusual), Job 32:12; once עָרִיָּם for עָרִיָּם 2 Ki. 9:18.

(1) *while so long as*, עַד כְּשֶׁ (wátrénb). 2 Ki. 9:22, אֵינְךָ עַד כְּשֶׁ יִמָּוֶה "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, עַד רִנֵּה "during a moment." Followed by inf. Jud. 3:26, עֹדֵי הַתְּמַהֲמָה "while they waited."

(2) *to, even to* some certain limit. It is used—

(a) prop. of *space* (from the signification of passing on), as הַנָּהָר הַגָּדוֹל *even to the great river*, Deut. 1:7; דָּן *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, וְ...וְ... (see *מ* No. 3, let. β), and where there are many terms, וְ...וְ...וְ...וְ... (see *מ* No. 3, let. β), and where there are many terms, וְ...וְ...וְ...וְ... (see *מ* No. 3, let. β). In the later Hebrew there frequently occurs עַד *even to*, Ezr. 9:4; Esth. 4:2; hence לְמַרְחֹק *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מַרְחֹק Isa. 57:9); once עַד אֵלֵיהֶם *even to them*, 2 Ki. 9:20. The particle אֵל and this differ properly in this respect: that אֵל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see *ב* No. 2, c.), וְנָגַע עַד *to attain unto*, Job 4:5; מָצָא עַד Job 11:7; וְנָגַע עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד *to attend to*, Job 32:12; 38:18 (in other places followed by אֵל, אֶל); הִתְבּוֹנֵן עַד Num. 23:18. הִתְבּוֹנֵן עַד Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד Ezr. 10:14; 1 Chron 5:9.

(b) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַיּוֹם until the

morning, Jud. 6:31; עַד הָעָרֶב *until the evening*, Lev 15:5; poet. עַד עֲרֵי Ps. 104:23. Often followed by adverbs of time; as עַד אֵיכָּה, עַד אֵיכָּה *until when* i. e. how long? (see אֵיכָּה, מָה, מָתַי) עַד הִנֵּה (cont. עֲדָנָה) עַד הִנֵּה, עַד עַתָּה *hitherto* (see הִנֵּה, עַתָּה) עַד הִנֵּה *until (there is) none (or nothing)*: see בָּלִי, בָּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד לְמְאֹד, even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסְפֵּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין כֹּחַ 2 Ch. 36:16); עַד אֵין מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֵין...לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הִנֵּן, עַד אֵין...לֹא נִשָּׂא "even the vine and the fig-tree... bear no fruit," Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (bis zu dem Grade wie), 1 Ch. 4:27, "but their family did not multiply יוֹדֶהָ עַד בְּנֵי יוֹדֶהָ up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד קִירִים נִבְּכִים "they are woven together, *even as* thorns," i. e. like thorns. Compare בֹּאֵן No. 2. c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:18; עַד לֹא Prov. 8:26; and עַד אֵין Ecc. 12:1, 2, 6, “while (there was) not,” i. q. בְּפָנָיו before that; Syr. ܕܡܡܬ Matt. 1:18, for the Gr. *πρὶν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הַרְדָּפִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשֶׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד עַד Cant. 3:4; Jud. 5:7; עַד עַד id. Gen. 26:13; עַד אֵשֶׁר Gen. 24:19; Isa. 30:17; עַד אֵשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִנְסֵךְ הַנֶּגֶר וְהִבִּיאֹתִי "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. אֶרֶץ אֲחֵרִין and the idiom of the south and west of Germany, bis Sonntag reife ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned the shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle עַד sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebensohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حتى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, לְעַד לְעַד, thou hast even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully עַד אֶפְסָר Job. 17:14 (unless it should be read עַל אֶפְסָר).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (während). עַד יוֹשִׁין תְּלָחִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. עַד כֵּן until now, Ezr. 5:16; but עַד אַחֲרָיו until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד דְּבַרְתָּ דִּי to the end that, Dan. 4:14, i. q. עַל דְּבַרְתָּ דִּי 2:30.

(B) עַד Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (עַד) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עַד m. pr. part. of the root עָדָה.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony, pr. what testifies*. עֵדָה עַד בָּ to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עַד see עָד as yet.

עָדָה an unused root; Arabic عَد to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun עַד time, like יָעַד, to which it is allied. Hence Syriac ܥܕܐ festival day, i. q. מוֹעֵד, Arabic عِدَان, عِدَان time, عِدَّة the time of the monthly courses of women, and Heb. עֵדָה, and also the pr. n. עֵדוּ, עֵדָה, Ch. עֵדוּ.

עָדָה see under the root עָד Pilel.

עָדָה Arab. عَدَا for عَدُو i. q. عָدָה—(1) TO PASS BY, Job 28:8; whence עָד A, 1, and B, C, עָד, No. 1.

(2) *to attack in a hostile manner*, whence the Arabic عَدُو an enemy, compare the synonyms عָدָה No. 5, 6, عَدُو, عَدُو. Hence עָד A. 2, booty.

(3) *causat. to make to pass over*, i. e. *to put on ornaments* (Germ. überziehen, anziehen), *to adorn oneself* with any thing; followed by an acc. like לְבַשׁ (Ch. id.). Job 40:10, עָדָה נָא זָאן, "adorn thyself with majesty." עָדָה עָדָה to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, תַּעֲדִי חֲפָצֶיךָ, "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPIL—(1) *causat. of Kal No. 1, to remove, put away* (as a garment), i. q. הָעָדָה (Jon. 3:6) Prov. 25:20.

(2) *causat. of Kal No. 3, followed by two acc. to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, and the pr. n. עָדָה, עָדָה, עָדָה, עָדָה, עָדָה, עָדָה.

עָדָה, עָדָה fut. יַעֲדָה, יַעֲדָה Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by אֵל to any thing, Dan. 3:27; followed by הָלַךְ to go away, to depart, Dan. 4:28.

APHIL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [Adah], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. עָדָה f. constr. עָדָה (from the root עָדָה) for עָדָה (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully *עדת ישראל* Ex. 12:3; *עדת בני ישראל* 16:1, 2, 9; *עדת יהוה* the congregation of Jehovah, Num. 27:17; and *κατ' ἐξουσίαν* *העדה* Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. *עדה* f. (from the root *עוד*) with Tzere impure, pl. *עדות*.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עדה f. only pl. *עדים* i. q. Arab. *عد* an appointed time, specially the monthly courses of women (see the root *עדר*). Isa. 64:5; *בְּגָד עֲדִים* "a menstruous cloth." Arab. *عد* Conj. VIII. to menstruate.

עדי & *עדוה* ("timely"). [*Iddo*], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עדות f. — (1) i. q. *עדה* No. 3, *a precept* (of God), most frequently in pl. *עדות* (*edwoth*), inflected in the Aramaean manner (like *מִלְכֵי*, pl. *מִלְכִּין*). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. *תורה*, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. *אֲרוֹן הָעֲדוּת* the ark of the law, Ex. 25:22. *אֹהֶל הָעֲדוּת* the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy *rites*, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 80:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from *עַד* i. q.

Arab. *عد* lyre.

עדי (from the root *עדה*) in pause *עֲדִי* with suff. *עֲדִי* m. — (1) *age*, Ps. 103:5 (Targ. old age); opp. *עָדִים*; see the root No. 1; compare *עַד* A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. *עֲדִי עֲדִים* most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאל ("ornament of God"), [*Adiel*], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

עֲדִיָּה ("whom Jehovah adorned"), [*Adaiah*], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5 for which there is *עֲדִיָּהוּ* 2 Ch. 23:1.

עֲדִין adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; *הוּא עֲדִינוּ הַעֲצֵנוּ* (כִּזְזִיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, *הוּא עֲדִיָּהוּ הָקִיטוּ* "he lifted up his spear." Vulg. renders *ipse est quasi tenerrimus ligni vermiculus*. Jo. Simcais, *percussio ejus hastā suā (fuit) in octingentos* etc.; comparing *עֲדִין* Conj. II. to smite with a pointed weapon, see below *עֲדִין*. I prefer rendering *עֲדִין* by *vibration* (das Schwingen, Schwenken der Ränge); from the root *עֲדִין* to be soft, pliant (*adwant*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָה ("slender," "pliant," Germ. *schwach*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתִים ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עֲדָל an unused root; Arab. *to be just, equitable*; whence —

עֲדָלִי (for *עֲדָלִיָּה* "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and —

עֲדָלָם ("the justice of the people," for *עֲדָלָם*; according to Jo. Simonis, compounded of *עֲדָלָם* comp. *עֲדָלָם* a hiding place; and *עֲדָלָם* to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. *Ὀδωλλάμ*. Near it was *מְעֵת עֲדָלָם* the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, *עֲדָלָם* Gen. 38:1, 12.

עֲדָן a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. *عَدْن* V. to be flexible, to vacillate. *عَدْن* softness, laxity.

languor, **עֵדָן** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָן** Gr. *ἀδινός*, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָן**, **עֵדָן**, **עֵדָן**, **עֵדָן**, and the pr. n. **עֵדָן**, **עֵדָן**.

עֵדָן m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **عَدْن** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדֶן** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

עֵדָן ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עֵדֶן**, see page cxviii, A.

עֵדָן **עֵדָנָה** contr. for **עַדְהָנָה** *till now, hitherto*, Ecc. 4:2, 3.

עֵדָן m. Chald.—(1) *time*; Syriac **عَدْن**, Arabic **عَدْن** id.; from the root **עֵדָן** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָן** **עֵדָנָה** **עֵדָנָה** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עֵדָן** No. 2, and **עֵדָן** No. 4.

עֵדָנָה ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עֵדָנָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָנָה**].—(2) 2 Ch. 17:14.

עֵדָנָה f. *pleasure*, Gen. 18:12.

עֵדָדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עֵדָדָה TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIPHIL, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵדָר** not used in Kal; Arabic **عَدَر** to desert perfidiously; III. to desert.

NIPHAL **נִעְדָר**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

PIEL **עֵדָר** *to suffer anything to be wanting*, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵדָר**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵדָר**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عَدَر** a plough); whence **עֵדָר** a hoe. Hence—

עֵדָר m.—(1) with suff. **עֵדָרִי** a flock, Gen. 29:2, 3, 8, and so frequently; **עֵדָרִי** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עֵדָר** p. cccxlvii, B.

עֵדָר ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עֵדָרִיאֵל ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עֵדָשׁ an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

עֵדָשׁ or **עֵדָשׁ** only plur. **עֵדָשִׁים** *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hieroh. ii. p. 104, seqq.

עֵבָא [*Ava*], 2 Ki. 17:24; see **עֵבָה**.

עֵבָב not used in Kal, i. q. **עֵבָב** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIPHIL, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐγνόωσεν*. (Syr. Aph. to obscure, but Pael **عَب** metaph. to condemn, to treat with indignity, **عَاب** Med. Ye, to disgrace.)

Derivative, **עֵבָב** No. II. a cloud (Chald. and Zab **عَبَاب** id.)

עובל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

עורג—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הוג**; Arab. **عرج** Med. Kesra, to be curved, II. to bend, to curve. Hence **ענה**, a round of cake, like **דקר**, from **קרה**.

(2) denom. from **ענה**, to bake bread, or cake, Eze. 4:12.

עוג (perhaps contr. for **ענג**, **ענק** i. e. "in stature, long necked," "gigantic," compare **ענג**), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עוגב m. Gen. 4:21; Job 21:12; 30:31, and **עגב** Ps. 150:4 (where many MSS. and printed editions have **עגב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אמבוגא** a pipe (Syr. **اوحب**, Zab. **اوحب**; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סוקפנה**, which see. The root is **עגב**, probably with the primary signification of *breathing, blowing*.

עור—(1) i. q. Arab. **عاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אור** No. 1, and **חור**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **שוב**); whence inf. absol. **עור** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL **עור** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, ለዐደ: to make go round, i. e. to surround.)

HIPHIL **עור**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **א** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i. e., to praise him, Job 29:11 (compare *υαυρησι*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **א** of pers. Gen. 43:3, **העיד** **ה' אלהינו** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **א** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **יסר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **אשר העיד** **א** "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוער** to be declared, shewn, Ex. 21:29.

PIEL **עור** (which some incorrectly take as from the root **עור**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. *ανωρθωθημεν*.

Derived nouns, **עור**, **ערה**, **עדות**, **עורד** [pr. n. **עורד**] and—

עור, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עד** prop. inf. absol. of the verb **עור** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (*zu wiederholten Malen, immer von Neuem*, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבֶן עַל צַוְאָרְיוֹ עוֹר** "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5: **עוֹר יִהְיֶה לְךָ בֵּית** "blessed are those who dwell in thy house they will praise thee again and again," (i. e. daily; well explained by Kimchi **בְּלִי יָמִים**, Jerem. 2:9; Hosea 12:1.

(3) more, further, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, *yet more, still more*. Prov. 9:9, "give to a wise man **וְיָחִיב** and he will become yet wiser;" with suff. **עוֹרִי** (see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹרִי** as yet thou, Gen. 46:30; **עוֹרִי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; Ex. 4:18; once **עוֹר** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קרי עֵינֵינוּ** "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עורני (an Aram. form for עורני) on account of the similar ending in the word עורני.

With prefixes—(1) בעור, בעור—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בעור). 2 Sa. 12:22, בעור הילד חי “while the child yet lived.” Jer. 15:9, בעור יום “while it is yet day.” Psalm 104:33, בעור “whilst yet I (live).” Ps. 146:2—(b) *within yet*—Gen. 40:13, בעור שלש ימים “within yet three days.” Isaiah 7:8. Compare א A, No. 3.

(2) מעור *from as yet, ex quo, ever since*. מעור ever since I was, Gen. 48:15. Nu. 22:30, מעור עד היום “from the time that thou wast unto this day.”

עוד Ch. yet, Dan. 4:28.

עורד (for מעורד “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עור—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root עור), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare עורב No. II. 2), Daniel 9:5; followed by על of pers. Esth. 1:16. (Arab. غوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, געויתי משמע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed by calamities*, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, געוה לב “(a man) perverse of heart.” 1 Sam. 20:30, בן געוה המרדח “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, ענה פניה “he subverteth the face thereof” (of the earth). Lam. 3:9, נתיבתי ענה “he has subverted my ways.” Compare הפסד.

HIPHAL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of דרד *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, ענה, עני, עני, Chald. עניא, and the pr. n. עני, ענה, עני, עני.

ענה (i. q. ענה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and ענה 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. ענים a Ki 17:31; but see as to other nations of the same name below under עני. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

ענה f. *overturning*, Eze. 21:32; see ענה Pi.

ענה see ענה.

ענה see ענה strength.

עור Arab. عان Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוש, עוש), followed by א to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things in safety*, Isa. 10:31; Jer. 4:6; 6:1.

עוט an unused root (cogn. עוץ, עוץ), prop. *to impress, to immerse, to engrave*. Hence עוט a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. *to swallow down great morsels*. VI. *to dip one another into the water*.

عوط soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עוט is derived from the idea of hardness.]

עני, plur. ענים—(1) Gent. noun (prop. from ענה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עני.—But—(2) העני (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עניא or עניא f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עני, or (as it is in other copies, and always in the Targums) עני, Dan. 4:24.

עיל m.—(I) *evil, ungodly*, Job 16:11, from the root על.

(II) *a child, infant*, pr. *suckling*, i. q. עיל 21:11; perhaps 19:18, from the root על.

עית (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

על not used in Kal; prop. *TO TURN AWAY, TO DISTORT* (compare על, על; hence *to be wicked*.

Arab. *عَالَ* Med. Waw quiesc. to decline, turn aside, especially from what is just.

עויל to act wickedly, *Psa.* 71:4; *Isa.* 26:10. (Syr. Aph. id.)

Derived nouns, *עויל*, *עויל*, *עויל*, *עויל* No. I, and *עויל* No. I.

עויל m. evil, wicked, *Job* 18:21; 27:7; 29:17.

עויל ["once in const."], with suff. *עוילו*, and *עויל* m. wickedness, depravity, iniquity, as of a judge, *Lev.* 19:15; of a merchant, *Eze.* 28:18. *עויל* to act wickedly, to commit iniquity, *Eze.* 3:20. LXX. *ἀδικία*, *ἀρπυγία*.

עויל or *עיל* TO SUCKLE, TO GIVE MILK, used of animals, *1 Sam.* 6:7, 10; *Gen.* 33:13. Part. *עולות* those that give milk; poet. used of ewes ["and cows"], *Psa.* 78:71; *Isa.* 40:11. (Arab. *عَالَ* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עויל* No. II, and —

עויל m. an infant, a child, prop. a suckling, *Isa.* 49:15; 65:20. (In Arab. *عَايل* a boy; Syr. *عَوْلَا* id.)

עויל f. i. q. *עויל* *Job* 6:29, 30; 11:14; 13:7. *עויל* the wicked, *2 Sam.* 3:34, and without *עויל* abstr. for concr. *עויל* used for wicked persons, *Job* 24:20; *Psa.* 107:42. With *ה* parag. *עוילה* *Psa.* 92:16, and contr. *עוילה* *Job* 5:16; transp. *עוילה* (which see); pl. *עולות* *Psa.* 58:3; 64:7.

עוילה — (I.) contr. for *עוילה* iniquity, *Isa.* 61:8. [This passage may very well be taken with the common meaning. So *Thes.*]

(II.) burnt offering, see *עלה* (from the root *עלה*).

עויל pl. *עוילים*, and *עויל* (verbal of *עויל* of the form *עויל*, pl. *עוילים*, with suff. *עוילם*, m. a boy, a child (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עויל*, with which it is joined, *Jer.* 44:7; *Lam.* 2:11. Used of a boy playing in the street, *Jer.* 6:11; 9:20; asking bread, *Lam.* 4:4; led away captive, *Lam.* 1:5; carried in the bosom, *Lam.* 2:20; once used of an unborn babe, *Job* 3:16. The same is *עויל* *Isa.* 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. *عَالَ* Conj. II. to soothe a weaned child (with sweet things), so that *עויל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

עוללות gleanings, see *עללות*.

עולם sometimes *עולם* m. — (A) pr. what is hidden; specially hidden time, long; the beginning or end of which is either uncertain or else not defined; eternity, perpetuity. It is used — (1) of time long past, antiquity, in the following phrases and examples, *ימי עולם* Am. 9:11; Mic. 7:14; *Isa.* 63:9; and *ימות עולם* Deu. 32:7, ancient times. *מֵעוֹלָם* of old, from the most ancient times, *Gen.* 6:4; *1 Sa.* 27:8; *Isa.* 63:16; *Jer.* 2:20; 5:15; *Psa.* 25:6; and even of time before the creation of the world [i. e. eternity]. *Prov.* 8:23; with a negation, not from any time, never, *Isa.* 63:19; 64:3; elsewhere from a long time ago, long, *Isa.* 42:14 (where it is referred to the time of the captivity [?]); *Isaiah* 46:9; 57:11. *גְּבוּל עוֹלָם* the boundary set by the forefathers, *Prov.* 22:28; 23:10; *עוֹלָם* the ancient gates, *Psalms* 24:7; *מֵתֵי עוֹלָם* those who died of old, *Psa.* 143:3; *Lam.* 3:6; *עוֹלָם* men of old, those who have been long dead, *Eze.* 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עוֹלָם* *Psa.* 139:24; *נְחִיבוֹת עוֹלָם* *Jer.* 6:16; *שִׁבְלֵי עוֹלָם* *Jerem.* 18:15, is the (true) piety of the fathers; compare *עוֹלָם* ancient justice or innocence, *Dan.* 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עוֹלָם* which, in *Isa.* 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (*Jer.* 25:9; 49:13, does not belong here; *ע* being applied there to time future).

(2) It more often refers to future time, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies all the days of life, as *עוֹלָם* a perpetual slave (not to be discharged as long as he lives), *Deu.* 15:17; *Ex.* 21:6; *1 Sam.* 27:12 (poetically used of a beast, *Job* 40:28); *עוֹלָם* for ever, i. e. all the days of life, *1 Sa.* 1:22; 20:15; *2 Sa.* 3:28. *עוֹלָם* perpetually (whilst they live) secure. *Psalms* 73:12; 30:13, "Jehovah my God *אֵלֶיךָ* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. *Psa.* 5:12; 31:3; 37:27, 23;

49:9; 82:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עוֹלָם וָעֶד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **לִשְׂמֹחַת עוֹלָם עַל רִאשָׁם** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **עַד** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Ps. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻקַּת עוֹלָם** Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **אֶרֶץ עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **וְנִבְנוּתָהּ הַעוֹלָם הַזֶּה** the eternal hills, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **עוֹלָם** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָם** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וָעֶד** **אֵתָּה אֵל** "from everlasting to everlasting thou art God;" 103:17; compare Ps. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְחִי אֲדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דֹר וָדֹר** like many generations"). Ps. 45:7, "thy throne established by God [really "thy throne, O God"] **וְעַד לְעוֹלָם** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְעוֹלָם** for ever;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Weltfinn), more fully called *ἀγαπή τοῦ κόσμου*, 1 John 2:15; *αἰών τοῦ κόσμου τούτου*, Eph. 2:2; and Arab. *دنيا* the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **וְלֹא יִמְצָא הָאָדָם וְנֹהַר** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **וְלֹא יִמְצָא** for **וְלֹא יִמְצָא** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עוֹלָם**.

עוֹן an unused root, *to rest, to dwell* (compare Arab. *أوى* convenience, rest, *أوى* to live tranquilly), whence **מְעוֹן**, **מְעוֹנָה** dwelling, and—

עוֹנָה f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קרי** there is **מְעוֹנָה**

which the Targ. renders furrows (compare פְּעֻנָּה), but the context almost requires [the pointing to be] עֲוֹנוֹת sins.

עין i. e. **עין**, see the root **עין**.

עוֹן Ex. 28:43; 34:7; more rarely עוֹנוֹ 2 Ki. 7:9; Ps. 51:7; const. עוֹן, עוֹנוֹ 1 Chron. 21:8, pl. absol. and const. עוֹנוֹת with suff. עוֹנֵי, עוֹנֵי, more often עוֹנֵי עוֹנוֹת etc.; m. pr. *perversity, depravity* (from the root עוֹן); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עוֹנוֹת פְּלִלִים “a crime to be punished by the judges,” comp. Job 31:28; 19:29, עוֹנוֹת חֶרֶב “crimes to be punished by the sword.” Eze. 21:30, עוֹן גֵּזֶן “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עוֹן אֲבוֹת “the guilt of the fathers,” Ex. 20:5; 34:7; עוֹן הָאֱמֹרִי “the guilt of the Amorites,” Gen. 15:16; עוֹן הַחַטָּאִי “the guilt of my sin,” Ps. 32:5; also any *thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession עוֹן אֲשֶׁר חָטָא any thing unjustly acquired which (would be) sin,” (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words נָשָׂא, נָשָׂא, נָשָׂא No. 2, c, are used; of punishing it, the verb נָשָׂא is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is *the penalty* of sin, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עוֹיִם m. pl. *depravities, perversities*, Isaiah 19:14; for עוֹיִם, from the root עוּה Vulg. *vertigo*, which is not unsuitable.

עֲרַף (i. q. עָרַף) (from which perhaps this root has been formed by softening the letters; compare עָרַץ, עָרַץ, עָרַץ and others; see the roots עָרַץ, עָרַץ, etc.), TO COVER; especially *with feathers, wings*. Isa. 31:5, כְּצִפְרִים עֹפֹת, “as birds which cover (their young) with their wings וְיִרְשָׁלַם עַל יְדֵי יְהוָה” so will Jehovah of hosts protect Jerusalem.” From the idea of covering is עוֹף prop. i. q. עָרַף a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כחב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عِيفَةً flight; a secondary word is عَائِفٌ an augur; عِيَافٌ augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. ܕܠܝܬܐ *to wrap round*); and intrans. *to be covered with darkness* Job 11:17, הָעֶפֶה בְּפָנָי כִּי־חָשֶׁךְ (although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. הָעֶפֶה *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָפַר, עָפָר and the Arab. غشى).

Syr. ܕܥܝܬܐ to fail in strength; Ethp. to faint away. Cognate are ܕܥܝܬܐ and ܕܥܝܬܐ to fail in strength). Fut. ܕܥܝܬܐ (for distinction from ܕܥܝܬܐ to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עִפֵּל—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) to brandish, as to make to fly (a sword),
Eze. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 יִקְרֶה.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עֲמֻלָּה, עֲמֻלָּה; signif. 3 מְעוֹנָה, מְעוֹנָה, עֵיפָה, מְעוֹנָה.

עף prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Vögel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

חֵן Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עִיץ TO CONSULT, i. q. עִי; only found in imp
צִי Jud. 19:30; Isa. 8:10. Hence עִיץ pr. n.

II. **עריץ** i. q. **עריץ**, **عاريض** to impress, to immerse oneself, e. g. the foot into sand; whence **عريضة** soft ground, sandy and fruitful. Hence—

ʿUz ("soft and sandy earth"), [Uz], pr.n. *Ausitis*, *Ausitea* (LXX. *Αἰσιτίς*, *Aisítirai*), pr.n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Aisítirai* (unless this should be corrected to *Aisítirai*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicleg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholii in Jobi Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

עין not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. עָנָן.

HIPHIL, to press; followed by עָנָן (prop. to press down; καταβιβω), Am. 2:13.

Derived nouns, עָנָן, עָנָן.

עור not used in Kal. Aeth. ሀዋር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עָרַר to blind, to make blind. (Syr. ܥܪܐ. In its origin perhaps עָרַר is the same as עָפַר to cast dust, sand, chaff into the eye; compare Chald. עָרַר.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עָרַר III.]

Derived nouns (עָרַר), עָרַר, עָרַר.

עָרַר adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. עָרַר prop. TO BE HOT, ARDENT (cogn. with עָרַר, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, עָרַר "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עָרַר וְעָנָן), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עָרַר לָמָּה תִּישָׁן אֲדֹנָי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. עָרַר קָרַי.

NIPHAL עָרַר, fut. עָרַר pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עָרַר No. II.

PIEL עָרַר (compare Gr. ὄρω = ὄρωμι, pret. ὄρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root עָרַר Piel.

HIPHIL עָרַר (ἐγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9. and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, עָרַר עָלַי וְנָחֲלֵי, "as the eagle stirs up her nest (i. e. her young ones, to fly, *ad volandum*, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm (2) to watch (prop. Wache halten), Ps. 35:23; followed by עָלַי to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עָלַי against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עָרַר watcher, and the pr. n. עָרַר, עָרַר, עָרַר.

II. עָרַר i. q. עָרַר and עָרַר TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מְעֵרָה.

NIPHAL, Hab. 3:9, עָרַר מְעֵרָה "with nakedness was thy bow made naked."

PIEL עָרַר, see the root עָרַר.

III. עָרַר an unused root, cogn. חָרַר to dig, to bore; whence עָרַר, Hebr. מְעֵרָה a cavern. [In Thes. Piel עָרַר is referred to this root with the idea of blinding by boring out the eyes.]

עָרַר Ch. chaff, Dan. 2:35. Syr. ܥܪܐ id.; Arab. عار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עָרַר); but may not rather עָרַר be the same as עָפַר dust, a particle of dust; whence עָרַר i. q. עָפַר to throw dust into the eye; (Sand in die Augen streuen, fläuben)? [This conjectural derivation is rejected in Thes.]

עָרַר m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עָרַר שִׁנַּיִם skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root מָלַט). As to the words Job 19:26, see under the root מָלַט. Poet. used of the body, the life, Job 2:4, עָרַר עָרַר "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. קודים Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

קודים (read קודים), Isaiah 30:6 כחב, for קודים asses.

קוד m. *blindness*, Deu 28:28; Zec. 12:4. See the root קוד.

קוד f. id. Lev. 22:22.

קוד *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots קודש, קוד, and קוד III. to hasten, to accelerate a work. Compare also קודת.

Derived pr. n. קודש, קודש.

קוד not used in Kal; to be bent, inflected, i. q. the kindred verbs קודת, קודת.

PIEL קוד TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. 'קודת קודת to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, קודת.

קוד a root, *ἀπ. λεγόμεν.* of the same origin and signification as קודש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. كود Conj. IV. to aid, to succour, to assist. Const. with two accus. (like קודת Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, קודת את יעקב דבר, "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. ὑποστηρίσαι. Vulg. sustentare. Hence—

קודת (for קודת, קודת, "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

קודת pr. Aram. inf. Piel, from the root קוד (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

קוד f. קוד, pl. קודים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. קוד

קוד *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root קוד

קוד pl. קודים f.—(1) a she-goat. (Syr. كاذ; Arab.

كاذ; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gáisa*; Anglo-Sax. *gāt*; Germ. *Gais*, with a harder form, *Gems*, chamois; Gr. *αἰξ*, *αἰγός*; also the Turkish *gicik*, *ghieizi*; comp. Grimm, Deutsche Gram. iii. 328.) קודי a kid of goats, Gen. 27:9. קוד קוד a goat, i. e. the goat (in Etüdt Siegenwie), [an individual for the species], Deu. 14:4.

(2) pl. קודים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

קוד Ch. i. q. Heb. No. 1, Ezr. 6:17.

קוד sometimes קוד (Prov. 31:17, 25); followed by Makk. קוד, with suff. קודי and קודי and קודי, קודי (from the root קוד)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. קודי with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. קודי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, קודי קודי "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense קודי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. קודי with which it is often joined, Hab. 3:4. Psalm 96:6, קודי וקודי "splendour and majesty." Ps. 132:8, קודי קודי "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere קודי קודי 2 Ch. 6:41): called post. קודי alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, קודי קודי "instruments of praise," employed in praising God. (Arab. كود power, victory, glory.)

קוד ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, קודי.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

קוד only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avert*, ἀλεξίκακος (עזב for עזב), from the root עזל, עזל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see עזל), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזל (in Golius, p. 317, incorrectly עזאזל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עזאזל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀπογορκαίῳ, Ἀλεξικάκῳ, *Avertuncum*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἀφῆσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עזאזל and ליהוה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עזב a goat, and עזל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזל was the pluralis

fractus, from the sing. עזל, עזל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עזל verses 10, 21, and עזל verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, *עזב לו עזב מעזבו* beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עזב וְעוֹבֵב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp עזב an unmarried man, and אָעֶס a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one anywhere, Gen. 50:8; followed by עזב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עזב Job 39:11; and עזב Ps. 10:14 (intrans.), עזב חֲלָכָה "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עזב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עזב Mal. 3:19. Part. pass. עֲזוּבָה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עֲזוּבֹת, "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites," compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עזב חֲסִדוֹ מִעַם to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by it.

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by *ל* to be left to any one, i. e. committed to him, Isa. 18:6.

PUAL עֲזָבָה i. q. Niph. Isa. 32:14.

Derived nouns, עֲזָבָה and —

עֲזָבָה only in plur. עֲזָבוֹתִים m. a word only used with regard to merchandize, having almost the same signification as **מַעֲרָב**, *traffic, commerce* (from the root **עָזַב** to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan **בְּעֲזָבוֹתֶיךָ** set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense **פ** is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 **פ** is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. *Thes.*]

(2) *gain made by traffic*, Eze. 27:27, 33; compare **סָרַר**.

עֲזָבָה (perhaps "altogether desolated," from **עָזַב** and **בָּוֶה**) [*Azbuk*], pr. n. m. Neh. 3:16.

עֲזָרָה ("strong in fortune"), [*Azgad*], pr. n. m. Eze. 2:12; 8:12; Neh. 7:17; 10:16.

עָזַר an unused root. Arab. عَزَى to comfort, whence the pr. n. **עֲזָרָה**, **עֲזָרָה**, **עֲזָרָה**.

עָזָה ("strong," "fortified," as if *Valentia*) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name (عزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. **עָזָה** Jud. 16:2.

עָזָה see **עָזָה** No. 1.

עֲזָבוֹתִים f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Calet, 1 Ch. 2:18, 19.

עָזָה m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עָזָה masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root **עָזַז**.

עָזָה see **עָזָה**.

עָזָה fut. **עָזָה** inf. **עָזָה** — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَّ fut. O). Followed by **ל** to make secure. Ecc. 7:19, **וְחָכְמָה תַּעֲזֶה לְחָכְמָה** "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare **עָזָה** No. 2, and **מָעַז**.) See also this active signification in the name **עֲזָרָה**.

(2) to become strong, to be made strong. Jud. 3:10, **וְנָחָשׁ יָדוֹ עַל-כִּשְׁלֵן** "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, **וְלֹא יָעוֹז** "and he shall not conquer." Ps. 9:20; Prov. 8:28, **וְעֵינֹת הַיָּם חֲזָקוֹת** "when the fountains of the sea were strong," i. e. flowed forth violently; compare **עָזָה** Neh. 9:11; Isa. 43:16. (Syr. ܥܙܬܐ Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14 to show oneself such, 68:29; 52:9.

HIPHIL **עָזָה** followed by **ל** to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by **פ** 21:29. Compare **עָזָה** No. 2.

The derived nouns are, **עָזָה**, **עָזָה**, **עָזָה**, **עָזָה**, **עָזָה**, and those which immediately follow **עָזָה** — **עָזָה**.

עָזָה ("strong"), [*Azaz*], pr. n. m. 1 Chr. 5:9.

עָזָה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עָזָה (abbreviated from **עָזָה**) [*Uzzi*], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עָזָה see **עָזָה**.

עָזָה ("power of God"), [*Uzziel*], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:12. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עָזָה Nu. 3:27

עֲזִיָּהּ & עֲזִיָּהוּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13. 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזַרְיָה**, and **עֲזַרְיָהוּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּה** and **עֲזִרְיָה** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *sr*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזַרְיָה**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

עֲזִיָּא ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עֲזִמְבֶּת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בֵּית עֲזִמְבֶּת** p. cxviii, A.

עֲזַל an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזָלָה**.

[**עֲזָן** *Azzan*, pr. n. m. Num. 34:26.]

עֲזַן an unused root, perhaps i. q. **עָזַן** to be sharp [in Thes. this is rejected as a root]; whence—

עֲזִנְיָה f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזִנְיָה** be for **עֲזִיָּה** (fem. from **עָזַן** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עֲזִנְיָה** Isa. 23:11, for **עֲזִיָּה**. LXX. *ἀλκίαιρος*. Vulg. *aquila marina*. I formerly compared Arab.

العُزْن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **الفرن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עֲזַק only in PIEL **עָזַק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

עֲזָקָה f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܬܐ** id.)

עֲזֻקָּה ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עָזַר fut. **יעָזֵר**, pl. **יעָזְרוּ** TO HELP, TO AID. (Arab. **عز**, Syriac **ܥܙܪ**, not **ܥܙܐ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָזַר**, **עָזַר** No. I, and **עָזְרָה** i. q. **עָזַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עִם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אַחֲרֵי** 1 Ki. 1:7, **וַיַּעֲזְרוּ אַחֲרֵי אֲדֹנִיָּה**, "they aided, having followed the side of Adonijah."—Part. **עֹזֵר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **וַיַּעֲזְרוּ עֲלֵיהֶם**, "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. **מַעֲזִירִים** 2 Ch. 28:23; inf. **לַעֲזֹר** 2 Sa. 18:3, **כְּחֵיב**.

Derived and compounded nouns, **עֹזֵר**—**עֲזָרִיקָם**, also **יעָזֵר**.

עֹזֵר m. with suff. **עֹזְרִי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עֲזִרָה** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

עֹזֵר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עֹזֵר & עֲזָרָה ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עֲזָרָה ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματεὺς*, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עֲזָרְיָה ("whom God helps;" Germ. *Gottthelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

עֲזָרָה f.—(1) help, aid, Psalm 23:20; also **עֲזָרָה**

like (זקרה), Ps. 60:13; 108:13; with He parag. Ps. 44:27.

(2) [Ezra], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, (Often in the Targ.; Arab. عرس id.).

(2) a ledge (of the altar), عرس, Terrasse, Eze. 43:14, 17, 20.

עזרה ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרו בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azri-kam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזה.

עז m. (from the root עז, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עזא Ch. (from the root עז, i. q. Heb. עצה counsel, prudence. Daniel 2:14, וְעָזָא וְעָזָא לְאִירִיחַ "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה על clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בעלמה "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה "rolling he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak;" i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying*, *blotting out*, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, ענה No. 3, ענה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be בעטה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in בעטה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition ע which has been stated above, p. cccclxxix, A, quam languidissima, as faint as possible. Others regard עטה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטה, to cover, followed by two acc. Ps. 84:7, נִסְכְּרוֹתַי יַעֲטֵה מוֹרָה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms עט, וּתַעֲטֵם 1 Sam. 14:32; 15:19, see the root עט.

Derivative, מעטה.

עטין m. (from the root עטן), a place where cattle lie down, Job 21:24, עֲטִינוֹ מְלֹא חֵלֶב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטין for the Ch עטמא, Syr. حِمَا thigh, side (m and n being interchanged, see p. cccclxxiii), Ch. and Zab. אטמא with this sense, his sides are full of fat (חלב for חלב). So LXX. ζγκαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עשש.

עטלה m. a bat, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence معطن and

עֲטֵן a place by the water, where cattle lie down;
see עֲטֵן.

עֲטָרָה fut. עֲטֹרָה.—(1) TO COVER, TO COVER OVER,
i. q. עֲטָה, for which this verb is often used in the
Targums. (Arab. عطف IV. to be on, Syr. حَفَّ
to be clothed. Cognate and synonymous roots are
עָטַר, עָטָה, עָטָה.) Followed by לְ Ps. 73:6, עֲטָרָה
לְמֹלֵךְ "a garment of violence covers them;" they
are altogether covered over with iniquity, as with a
garment. Compare לְבָשׁ.

(2) to be covered, to be clothed. Followed by
an acc. Ps. 65:14, עֲטָרָה יַעֲטֹרֵם "the valleys are
covered over with corn." Absol. to hide, or cover
over oneself. Job 23:9, יַעֲטֹרֵם " (if) he cover
himself over (i.e. hide) in the south." Hence מְעַטְפוֹת
garments.

(3) to be wrapped in darkness, to languish, to
faint (comp. the synonyms עָנָה Nos. 3, 4, עָטָה,
עָלָה). Used of the heart or soul, Ps. 61:3; 102:1; Isa.
57:16. Part. pass. עֲטָרָה fainting, Lam. 2:19; weak
(used of lambs), Gen. 30:42.

NIPHAL, i. q. Kāf No. 3, Lam. 2:11.

HIPHAL, id. intrans. to languish, to be feeble, Gen.
30:42.

HITHPAEL, to languish, to faint, used of the soul,
or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon.
2:8.

Derived noun מְעַטְפָה.

עָטַר (cognate to the verb עָטַר which see), to
surround, whether in a hostile manner (followed
by אֶל), 1 Sa. 23:26; or for protection, followed by
two acc. Ps. 5:13.

PIEL, עָטַר to surround with a crown, to crown,
followed by two acc. Ps. 8:6; 65:12; 103:4 (me-
taph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, עָטַר הַפְּעִיזִי "Tyre,
the crowning," i.e. distributing crowns, or diadems,
from the royal dignity in the Phœnician colonies
resting on the authority of the senate of Tyre.
Hence—

עֲטָרָה constr. עֲטָרָה, plur. עֲטָרוֹת f.—(1) a crown.
—(a) convivial, Isa. 28:1.—(b) royal, a diadem,
2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31.
Whatever is an ornament, or dignity, to any one, is
figuratively designated a crown; Job 19:9, "he hath
pulled down the crown from my head;" Pro. 12:4,
"a virtuous woman is a crown to her husband,"
Pro. 14:24; 16:31; 17:6.

(2) [Atarah], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [Ataroth], pr. n.—(1) a
town in the tribe of Gad, Num. 32:3, 34.—(2) of
another in the tribe of Ephraim, Josh. 16:7; also
called עֲטָרוֹת אֲדָר ("crowns of Addar"), Josh. 16:5;
18:13.—(3) עֲטָרוֹת בֵּית יוֹאָב ("crowns of the house
of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.
—(4) עֲטָרוֹת שׁוֹפָן a town in the tribe of Gad, Num.
32:35.

עָטַשׁ an unused root; Arab. عَطَس to sneeze,
see עָטַשׁ.

עֵי (for עֵי, i. q. עֵי, "a heap of ruins"), with the
art. הַעֵי [Ai, Hai], pr. n. of a royal city of the Canaan-
ites, situated east of Bethel, in the northern part of
the territory of the tribe of Benjamin, Gen. 12:8;
13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX.
Αγγαί. Vulg. Hai. Other forms of the same name
which are fem. are עֵי Neh. 11:31; עֵי 1 Chron. 7:
28 [but this is עֵי]; and עֵי Isa. 10:28.

עָרָה (for עָרָה, from the root עָרָה, to overturn, to de-
stroy), pl. עָרִים m.

(1) ruins, ruinous heaps, Mic. 1:6; Jer. 26:18.
Mic. 3:12; Ps. 79:1; comp. קָעָה.

(2) עָרֵי הָעֲבָרִים Num. 33:45, and more fully
verse 44; 21:11 ("the ruinous heaps of mount
Abarim"), [Ije-abarim], a part of mount Abarim.

(3) עֵי [Iim], a town of the tribe of Judah, Josh.
15:29.

עָרָה see עָרָה.

עָרָה see עָרָה.

עֵבֶל ("void of leaves," see עָבֵל: ["stone"]),
[Ebal], pr. n.—(1) of a mountain or rock in the
northern part of mount Ephraim, opposite mount
Gerizim (גֵּרִיזִים), Deut. 11:29; Josh. 8:30. LXX.
Γαβάλ. Vulg. Hebal.

עָרָה see עָרָה.

עֵי ("ruin"), [Ijon], pr. n. of a fortified city in
the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵי f. 1 Ch. 1:46 for עֵי, which see.

עָטַר (or עָטַר Hiphil), TO PRESS UPON, TO RUSH
VIOLENTLY UPON any person or thing. (Kindred
to the roots עָטַר, עָטַר. Syr. [عَظِي] to be indignant,
to rush upon any one; عَظِي indignation, wrath.
Arab. عَظِي to be indignant, عَظِي rage, anger.) Const.
followed by לְ 1 Sa. 25:14, עָטַר לְקָהִל "he flew upon

them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַתָּעַט אֶל הַשָּׁקָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 קָרַי (which alone is the true reading), וַתָּעַט אֶל הַשָּׁקָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתָּעַט is the same as וַתָּעַט 1 Sa. 25:14, just like וַתָּחַשׁ Job 31:5, for וַתָּחַשׁ and he hastened; and וַתָּחַד Prov. 27:17, for וַתָּחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root וַתָּחַד (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עִי m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עִימָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִי הַעֲבָרִים see עִי No. 2, 3.

עִילֹם m. i. q. עוֹלָם *eternity*, 2 Ch. 33:7.

עִילִי (i. q. Chald. עִלִּי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, עִלְמֹן.

עִלַּיִם *Elymais*, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

[עִלְמֵיָא Ch. plur. *Elamites*, Ezr. 4:9.]

עִים an unused root; perhaps, i. q. kindred אִים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עִים Isa. 11:15, בְּעֵץ רָחוֹל "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίφ; Vulg. in fortitudine spiritus sui.

עֵין—(1) i. q. Arab. عَيْن Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵין the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵין Part. עֵינִי *looking askance, envious*, 1 Sam. 18:9 כְּחֵיב; Arab. عَيْن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי once defectively עֵינִי Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵינֵי to see with (one's) eyes, Eze. 12:12; יָפִה עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a)

לְעֵינֵי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינֵי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וְהָיָה כְּבִסְחוֹק בְּעֵינֵי וְהָיָה לְחֵסֶד "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen.

29:20. 2 Samuel 10:3, אֲבִירָה בְּעֵינֵיךָ "thinkest thou that David wished to honour thy father?" Hence כֵּן בְּעֵינֵי it seems good to me, i.e. it pleases me (see כֵּן, טוב, וְעַתָּה, רַע בְּעֵינֵי, it displeases me (see רַע, וְעַתָּה), compare under the root עֵי. הָקֵם בְּעֵינֵי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) רָחֵק עֵינֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵים between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עָלַי עֵין to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand עֵין is always taken in a bad sense), e. g. Genesis 44:21, אֲשִׁימָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֵל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עינים), Am. 9:4, 8; and also verse 4 with the addition of the word עינה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַי לְהָיִי to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינַי לְהָיִי to lift up the eyes, see עינים No. 1, letter d.—(h) עינים עינים see עינים.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. עֵינִי רָעָה לְעֵינֶיךָ my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μη φθορησάτω σου ὁ ὀφθαλμός*. See also the remarks under the roots עינים רבות. עינים proud eyes, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. the eye of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By meton. it is used of a look, or glance of the eyes, Cant. 4:9, כחיב, לְבַבְתִּי בְּאֵינֶיךָ בְּאֵינֶיךָ “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עין is joined to a masculine, but the רי has *מאחור*).

(2) *face*, i. q. עינים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עינים); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵין הָאֲרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ün*, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵין נָדִי (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called עֵין נָדִי (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵין גַּנִּים (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵין דֹּר Pa. 83:11, and עֵין דֹּר (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵין חֲדָה (“fountain of sharpness,” i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵין חָצוֹר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵין חֲרוֹד, see חֲרוֹד.

(g) עֵין מִשְׁפָּט (“fountain of judgment”), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עֵין שְׁנֵי עֲלָיִים (“fountain of two calves,” unless perhaps ע is written for שְׁנֵי “two pools”), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עֵין שֶׁמֶשׁ (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵין [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵין רֹגֵל (“fountain of the spy,” or, according to the Targ. “fuller’s fountain”), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵין תְּנִינִים (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵין תַּפְּוּאָה [*En-tappuah*], a fountain of the town תַּפְּוּאָה Josh. 17:7; compare verse 8.

Denominative is עֵין, which see.

[עֵין] Chald. f. plur. עֵינֵי, constr. עֵינֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵין see עין No. 2.

עֵינִים (“two fountains”), Gen. 38:21, and—

עֵינִים (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִן ("having eyes"), [Enan], pr. n. m. Nu. 1: 15; 2: 29; comp. עֵינִן under the word עֵינִן.

עָרָה TO LANGUISH, TO FAINT; comp. the cognate roots עָרָה (עָרָה, עָרָה), עָרָה. Once found as a verb, Jer. 4: 31. Hence—

עָרָה f. עָרָה adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. (רָעָה); Psa. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עָרָה is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרָה (חֵיהָ); used of a thirsty land, Ps. 143: 6; Isa. 32: 2.

עָרָה fem. (from the root עָרָה No. 3)—(1) *darkness*. Amos 4: 13, עָרָה שָׁחַר עָרָה "he makes the dawn darkness." With a parag. עָרָה Job 10: 22.

(2) [Ephah], pr. n.—(a) of a country and tribe of the Midianites; Arab. غِفَّة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עָפָה ("wearied out," "languishing"), [Ephai], pr. n. m. Jer. 40: 8 קרי where the כתיב has עָפָה.

עֵר m. with suff. עֵרָה Gen. 49: 11, plur. עֵרִים, a young ass, the foal of an ass, Zec. 9: 9. Job 11: 12, עֵר פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَير signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵר No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עֵר pr. i. q. עֵר TO BE HOT, ARDENT (ḥēṣ, ḥēṣig (ḥēṣ); Arabic عَال Med. Waw, to be hot (as the day), and causat. (for הָעֵר) to make hot, to heat (ḥēṣen). Hos. 7: 4, of a baker, יִשְׁבֹּת הָעֵר "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. عَال IV. to run swiftly, of a horse; عَال Med. Ye, to run away, breaking the reins, as a horse, compare רָלַק No. 2); whence עֵר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. عَال Conj. I. III. IV. to rush upon enemies, and عَال Med. Ye, to be incensed with jealousy). See עֵר No. 2, and עֵר an enemy.

(3) to heat of mind, terror (compare רָלַק No. 3). See subst. עֵר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

عَال a crowd of men, عَال an army. Hence several (as Schröder, loc. cit.) derive—

עֵר [In Thes. from עֵר I.], f. (Josh. 10: 9), plur. once עֵרִים Jud. 10: 4 (on account of the paronomasia, see עֵר), elsewhere עֵרִים (from the sing. עֵר)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵר as being nearly the same as עֵר No. 2, and the Gr. ταῖχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּסֻכִּים, whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצֻרִים, watchmen unto the fenced city."—Jerusalem is called עֵר הַיְּהוּדִים the city of God, Psa. 46: 5; 87: 3; Isa. 60: 14; עֵר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πόλις ἁγία, Matthew 27: 53); עֵר יְהוּדָה (the capital) city of Judah, 2 Chron. 25: 28; also κατ' ἐξοχὴν, Eze. 7: 23, and עֵר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24: 10, עֵר נָחַר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2: 4, and πόλις ἀνθρώπων (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words נָחַר, followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עֵר הַשְּׁבוֹן, as the towns and villages near Heshbon, Josh. 13: 17; עֵר יִשְׂרָאֵל Isa. 17: 2.—Sometimes also parts of cities are called cities (comp. Germ. Markt, Mark, and πόλις, in Passow). Thus עֵר הַיְּהוּדִים Sa. 12: 27, the city of waters, part of the city of Rabbah, a Ki. 10: 25, עֵר בֵּית הַיְּהוּדִים, a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *er weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word הקרם.

Proper name of a man is עיר [Ir], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לא אבוא בעיר, "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הפלתי עליה פתאום עיר ובהלות. LXX. ἐπὶ ἐρώψα ἐπ' αὐτὴν ἐξαιφνης τρομόν καὶ σπουδὴν.

עיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγγήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irād*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירו pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירי ("belonging to a city"), [*Iri*], see עיר No. 1, extr.

עִירם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירם, עִירם, pl. עִירִים i. q. עִירם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְאַתָּה וְעִירֶיךָ "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like קרש, שָׁלוֹם). Verse 22, 39; 23:29. Root עִירם No. I.

עִיש the constellation of the bear, see עִיש,

עִית pr. n. see עִי.

[עִכב a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עִכְבֹּר, עִכְבֹּר, עִכְבֹּר, עִכְבֹּר.]

עִכְבֹּר (i. q. עִכְבֹּר "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עִכְבִּיש a spider, Job 8:14; Isa. 59:5 (Arabic عكبر, Chaldee עִכְבִּישָׁא). It seems to be compounded of the verb עִכַּש, Arab. عكش to weave (as a spider), and عִכְב [עִכְב] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִכְב to weave.

עִכְבֹּר m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. χιρογορύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִכַּל to devour, and עִיר a field (l being elided); I prefer from עִכַּל to devour, to digest food, and עִיר in the signification of corn. [But see עִכְב.]

עִכְבֹּ ("sand made warm by the heat of the sun"), Arab. عكك from the root עִכְב pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכּו seems to be for עִכְבּו); called on the Phœnicio-Grecian coins עכ, read עִכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكك, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עִכְבֹּר ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 9:17.

עָבַר an unused root, Arab. **عَبَرَ** prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare **נָקָה** No. 3, and **ضَرَبَ**), whence pr. n. **עָבֹר**.

עַר, an unused root, prob. i. q. עָר (comp. Josh. 7:1, seqq.), whence pr. n. עֲרָ and—

עֲכָן pr. n. ("troubling," i. q. עָקַר, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עֶבֶד, not used in Kal. Arab. عكس *to bind back*, whence عِصًا a rope which is fastened from the mouth of a camel to its forefoot. Hence עֶבֶד a fetter, an anklet, from which—

PIEL, denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עֶבֶד m. *an anklet* (see the root)—(a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּבְעֶבֶד אֶל־מוֹסָר אֱוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עֶבֶד can be rendered *as in fetters*, although it is not necessary to assume the ellipsis of the particle עַל; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after עַל, must be regarded as in the accusative, and designates state or condition in which any one is: עֶבֶד as in a dream, Isa. 29:7; כְּמוֹ לְבוֹשׁ as in a splendid garment, Job 38:14. Or in this passage עֶבֶד may be for עֶבֶד אִשׁ "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit.—(b) as an ornament of women loving display, *pariscels*, περισκελίων. Plur. עֶבְדִּים Isa. 3:18. Compare עֶבֶד.

עֲכָסָה ("anklet"), [*Achsah*], pr.n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עָכַר—(1) pr. i. q. Arab. عَكَرَ TO DISTURB or TROUBLE water; figuratively—

(2) *to afflict* any one, Jud. 11:35; often more strongly, i. q. *to bring evil upon*, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, עָבַר אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָבַר נַפְשׁוֹ אֶחָיו "the cruel troubleth his own flesh," verse 24.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (Zerrüttung), Pro. 15:6. Hence—

עֲכָר [Achar], see עֲכָר.

עָרָן ("troubled"), [*Ocran*], pr.n. m. Num.
1:13; 2:27.

עֲקָשׁוּב m. quadril. *an as p*, Ps. 140:4. It is formed apparently from the root **עֲקַס** to bend backwards, by the addition of the letter **ב**. See Lehrs. p. 865.

עַל & עָלָה (of the same form as עָרַד, from the root עָרַה)—(1) prop. subst. *height*, hence as a concr. *the Highest, Most High*. Used of God, Hosea 11:7, **עָלָה יְקִיאוֹהוּ** “they (the prophets) called them (the people) to the Most High, but no one will exalt (him).” With the negative part. **עַל לֹא** or **לֹא עָלָה** *non-summus, not the Most High*, i. q. **לֹא אֱלֹהִים** *non-deus, not god*, collect. *non-dii, not gods*, i. e. idols, or i. q. **בְּרִיָּעַל** *worthlessness, nothingness*. Hos. 7:16, **יִסְבּוּ לֹא עָלָה** “they turn themselves to idols” or “to worthlessness.”

(2) Adv.—(a) *on high, highly*. 2 Sam. 23:1, על־הַקָּדָם " (who) was raised on high."—(b) *on high, above*, מֵעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

על pl. const. **עלי**, (a form peculiar to poetry, like **עליכם**, **עלינו**, **עלה**, **עלו**, **עליו**, **עליו**) with suff. **עליך**, **עליהם** poet. **עלימו** (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. *ἐν* (*ánà*) and *ἐντὸς*, Germ. *auf*, *über*, Lat. *super* and *in*, *on*, *upon*, *over*; the various significations of this word may be referred to four classes. It is—

(1) i. q. *ἐπὶ*, *super*, *auf*, *upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (α) used of a state of rest, e. g. to lie על הפֶּתַח on a bed, 2 Sa. 4:7; על הַדֶּרֶךְ on the path, Job 18:10; על אֶרֶץ on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so על אֶרֶץ on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gebiete, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, “he slandereth not על לִשְׁנוֹ on his tongue,” (for there speech really springs up); and in like manner על פִּי upon thy mouth, where we should say, upon thy lips. Ex. 23:13, לֹא יִשָּׁמַע על פִּי “let not (the name of idols) be heard on thy lips.” Ecc. 5:1; Ps. 50:16; compare Gr. ἀναστρέφειν. To the same usage belongs the phrase על בֵּית on or in a house; the examples of which however may be judged of separately, Isa. 38:13, “bricks and thorns grow up על בֵּית בְּתִי in all the houses

of luxury," etc., that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית" "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, אשר על עני יחבלו, "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for נלה אשר על Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρὶδες ἐπὶ χερσὶ, Od. xxiv. 229) —It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see עבד and Lehrg. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to מַעַל מַעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶט, " (it was) upon me to give (my duty)." Prov. 7:14, וְכִהִי שְׁלֵמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבּוּ עָלַי מֶאֶד מְהֵרָ וּמָתָן "lay upon me never so much dowry and gift," &c. 1 Ki. 4:7; Ps. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على ألف I owe a thousand denarii, and على ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) הָיָה עָלַי, Gr. ἦν ἐπὶ τῷ σῶματι, e.g. לָחֶם to live on bread, Deut. 8:3; וְעַל הַחֶרֶב by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, אֶפְסָיו "in its own time," (see אפס); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμαρ, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολεμοῦ; Engl. upon [on] the day; Germ. auf den Tag). —(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּבָרָתִי "after the manner of Melchizedech." על קֶדֶה "in this manner, Esth. 9:26. על קֶדֶה καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see קָדַח). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عى Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, הֵנִיב, herab auf (etwas), or upwards from a lower place, הֵנִיב, hinauf (etwas). Of the former kind are הֵשִׁיל עָלַי to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; עָלַי to inscribe in a book, Ex. 34:1; וְהָיָה עָלַי יָדִי (see יָד, letter ee), simpl. וְהָיָה עָלַי to deliver into the hands, Isa. 29:12, and hence figuratively עָלַי וְהָיָה and other verbs of commanding, giving orders; also בּוֹא עָלַי to come upon any one (see בּוֹא); also, Gen. 16:5, הִקְסִי עָלַי " (I t) my wrong (the wrong done to me) (be) upon thee;" Eze. 13:3, הָיָה עָלַי to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflüthet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַפְּפָה הַמָּתָה עָלַי רִחוּי Ps. 142:4; 143:4; Jon. 2:8; וְהָיָה עָלַי צָרִים Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נִהַפְּכוּ עָלַי צָרִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16). —To the latter kind belong עָלָה הָר to go up into a mountain, Isa. 40:9; 14:3, 14; וְהָיָה עָלַי הַמְּרִקְבָּה to take (any one) up into a chariot, 1 Ki. 20:33; וְהָיָה עָלַי to hang on a tree, Gen. 40

19; 1 Sam. 4:12; and also the phrase *על לב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* to add to any thing (see *על*); *על* to be reckoned to any thing, 2 Sam. 4:2; *על שבר* ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *על ימים* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על דעתך* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *על* to set over; *על* he who is over (the ruler of) the palace: (see *על* No. 2).—(b) It is put after verbs of covering, protecting (prop. to cover over anything); see *על* and *על* and Lehrs. 818; even though the covering or veil be not *above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *על* “they were a wall *above* us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על* to fight *for* any one, Jud. 9:17; Gen. 49:26. Dan. 12:1; *על* to make atonement *for* any one; *על* to intercede *for* any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible *above* all that are round about him.” Job 23:2, *על* “my hand (i.e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *על*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake *על* we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; Jer. 4:28, and (see *על*) on this account; *על* (*propter rem*); *על* (*propter causas*), on account of; *על* on what account? i.e. wherefore. Followed by an inf. *על* *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *על*, *על*); of laughing and weeping (see *על*, *על*); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על*, *על*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest), has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *an*, Lat. *apud*, ant. *opur, apor*, i.e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really depends over another, e.g. when one stands *at a fountain* (*על*), over which one really leans. Gen. 16:7; *על* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* by the sea, Ex. 14:2, 9; *על* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμοῦ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorska maritime*, pr. *supermarinus*); *על* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על* Prov. 23:30: *על* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπ' ἐργῳ*), Isai. 28:6; *על* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing, Isai. 60:14, “they shall bow down *על* at the soles of thy feet.” *על* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*

rechten Seite (compare *ἐπὶ δεξιᾶ, ἐπ' ἀριστερᾶ*, II. vii. 338; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see על), על יד at the hand (see יד), על ימיני at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על שפה by the hedge (as in Germ. they say, unter dem Baune), Job 30:4; על קרית near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. *παρουσῆσαι* and *ἑστῆαι* Isai. 6:2), also על קרן Exodus 14:3; על ראש Isai. 35:10; and Job 26:9, פרישו עלי ענני "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (*von begleitenden Umständen*), e. g. על יד with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם על אכל to eat (flesh) with the blood.—Like other particles of accompanying (עם, אח), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, חגני על אליהם "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יקר liberally, Psal. 31:24; על נקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. רצון Isai. 56:7; Jer. 6:20; compare *ἐπ' ἰσα*, i. q. *ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ*, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (*rushing* being more swift and rapid when downwards), and this is expressed in Greek, either by the particle *ἐπὶ*, or else by *κατὰ* (*down upon* any thing); especially in compound words (*καθίμι*) Lat. *in, ad*, Germ. *auf* (*etwas*) hin, *auf* (*etwas*) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 31:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:22. Hence על יד, נשחך, to stretch out

the hand to, or towards any thing (Isai. 11:8; see נשחך), על נפל (also אל נפל) to fall away to any one; על כתב (also אל כתב) to write to any one, 2 Chron. 30:1; על לב to turn the heart to any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see ענב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לב המלך על אבשלום "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon, auf* (*etwas*) los, *über* (*etwas*) her. Judges 16:12, על פלשתים "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הניני עלי "behold I am against thee," i. e. I invade thee, attack thee (elsewhere על מלך, Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isai. 9:20; 29:3; also, על כום to rise against any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על חשב to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e. g. עלה חסד על 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אם יש עלי i. q. לא אם יש לו "if there be to him," if he have. Job 22:2, יסבון עלי, כי "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; יהיה על Isa. 17:7; (הר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for על אף—(1) *although* (compare letter A, 1, *b*, *β*). Job 16:17, לא חסם קדפי "although there be no violence in my hands;" 34:6; Isai. 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אף Deut. 29:24; 2 Sam. 3:30; על אף Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to*, wie es angemessen (ist), comp. על A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) על (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away from the place, in or upon which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted **מֵעַל הַנֶּמֶל** from off the camel." Gen. 48:17, "he took the hand **מֵעַל רֹאשׁוֹ** from off his head," on which it was placed. **נִשָּׂא רֹאשׁ מֵעַל פֶּ** to behead any one, Gen. 40:19. **קָרָא מֵעַל סֵפֶר** to read of that which is written upon the book, (compare **עַל כְּתָב**), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed **מֵעָלָיו** from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see **עַל A**, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, **עוֹרִי יָהָר מֵעָלַי**, "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see **לְבָשׁ**). — (b) it is used of those who remove something troubling, which had been a burden to them (see **עַל** No. 1, letter a, β). Exod. 10:28, **לֵךְ מֵעָלַי** "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land **מֵעָלַי** from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. **עַל** No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up **מֵעַל אַבְרָהָם** from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) **עַל** nearly i. q. **עַל** (comp. **מִתַּחַת** i. q. **תַּחַת**), above, Neh. 12:37; upon anything, Gen. 1:7; Eze. 1:25; over anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; near, by, 2 Ch. 26:19. (Aram. **ܠܠܐ** id. Matt. 2:9.) Also, without **ל** (like **מִתַּחַת** for **ל**) above, Neh. 3:28. Eccl. 5:7, **כִּי גְבוּהָ מֵעָל**, "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; near, by, Jer. 36:21.

עַל Chald. with suff. **עֻלְהִי**, **עֻלְנִי**, i. q. Heb.

(1) upon (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence **עַל דָּבָר** there-fore, Ezr. 4:15.

(3) often i. q. **אֵל** to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. **ל** the mark of the dative, Dan. 6:19, "sleep fled **עָלָיו** to him" (i. e. his sleep); hence **עַל** Ezr. 5:17, and **עָלַי** Dan. 4:24, to seem good to some one, i. e. to please him.

עַל more rarely **עוֹל**, with suff. **עָלָיו** in a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. **عَل** id., from the root **عَلَّ**, **عَلَّ** No. II, 2.

עָלָא Ch. followed by **מִן** over, Dan. 6:3.

עָלָא ("yoke"), [Ulla], pr. n. m. 1 Ch. 7:39.

[**עָלָב** an unused root, i. q. **غلب** to be strong. Hence the pr. n. **אַבְכִי עֻלְבָּן** (see under **אַבְכִי**).]

עָלָל an unused root, i. q. **לַעֵג** to stammer; whence—

עָלָל m. adj. *stammering*, Isa. 32:4. (Arabic **عَلَّج** barbarian.)

עָלָה fut. **עֲלֶה**. — (1) TO GO UP. (Arab. **عَلَا** to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufstehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excellō*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by **עַל** of place to which one ascends, Isa. 14:14; **עָלָה** Ex. 24:13, 15, 18; 34:4; **עָלָה** Isa. 22:1; **עָלָה** Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, **כִּי עָלִיתָ מִשְׁכְּבִי אָבִיר**, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (**ܡܚܠܝܬ**), compare under the word **בְּכִיָּה** No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עלה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִגָּה עָלָה בָּלוּ קַפְּשֹׁנוֹתַי "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עַל עָלָה see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אָרִיקָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i. e. to be brought up, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHAL (rarely הִעָלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הִעָלָה אֶת־הַנְּרֹחַ he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by לְ Ezr. 26:3. Specially *to put a sacrifice on the*

altar, *to offer*, Isa. 57:6; הִעָלָה עֹלוֹת *to offer a burnt offering*, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up into an account*, 1 Ki. 9:21.

(4) *to spread over, to overlay with*. 1 Ki. 10:17, שָׁלַח מִנִּים זָהָב עָלָה עַל־הַמִּגְדָּן הַזֶּה "and he overlaid one shield with three minas of gold," i. e. he used it in gilding one shield.

HOPHAL הִעָלָה (for הָעָלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought into an account*, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, מַעַל, עֲלִיּוֹן, עָלִי, עָלָה, עָלָה, עָלָה, מַעַלָּה, מַעַלָּה, מַעַלָּה, and the pr. names מַעַלָּה, עָלִי, עָלָה. Chald. עָלָה.

עָלָה constr. עָלָה, with suff. עָלָהּ (Ps. 1:3); plur. constr. עָלִי Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

עָלָה Chald. pretext, cause, Dan. 6:5, 6. (Aram. and Arab. عِلَّةٌ id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root عָلָה No. I, Kal.)

עָלָה more rarely עֹלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. עֹלָה a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עָלָה is contracted from עֲוֹלָה iniquity, which see.

עָלָה, emphat. עָלָהּ Ch. a burnt offering, pl. עָלָה Ezr. 6:9.

עָלָה f.—(1) with the letters transposed, i. q. עָלָה (which, in Hos. loc. cit., is found in many copies). —(1) iniquity, Hos. 10:9. (Compare Æth. ሀለል: i. q. ሀለ.)

(2) [Alvah, Aliah], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עָלָה.

עָלָהּ (denom. from עָלָהּ, עָלָהּ of the form עָלָהּ, עָלָהּ, m. pl. youth, juvenile age, Ps. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עָלָהּ עָלָהּ "although his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עָלָה ("unrighteous" ["i. q. عَالٍ thick

heavy"]], [*Alvan*], pr. n. of an Edomite, Gen. 36: 33, which is written עלון Ch. 1:40.

עלוקה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. علقه, Syr. حَلَمٌ id. from the root עלץ and غلق to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوقة in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עלץ i. q. עלם and עלץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάω, 127, not of leaping, dancing, like the syn. על), 2 Sa. 1:20; Ps. 68:5; followed by על, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עלות, and—

עלות m. *exulting, rejoicing*, Isa. 5:14.

עלנ an unused root; Arab. غَلَطَ to be thick, dense, with the letters transposed غَطِلَ to be dark; whence—

עלטה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עלי ("going up," perhaps "height;" from the root עלה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

עלל m. a pestle, Prov. 27:22; from the root עלה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עלל; Arabic عَلَّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עלל adj. only in f. עליית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עליה; of the form קטל.

על Chald. *most high, supreme*. עלה Dan. 3:26, 32; 5:18, 21; and simply עלה Dan. 4:14, 21; 7:25; used of the only and most high God. In כתיב always עליא; according to the Syriac form חַלְנִי.

עליה and עלי see עליה and עלי.

עליה f.—(1) *an upper chamber, a loft on the roof of a house*; ὑπερῶν, ὀδύτης, ὄττερ. (Arabic عِلْيَة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

עליון m. עליונה f. adj.—(1) *high, higher* (opp. to תחתון), Gen. 40:17. העליונה העליונה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισσῶν. 1 Ki. 9:8. יהיה יהיה העליון העליון Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עלה Gen. 14:18; יהיה עליה Ps. 7:18; עליהם Psalm 57:3; and simply עליון Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιούν, i. q. ὕψιστος, Phil. Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עבד עליונים the servant, i. e. worshipper of the gods.)

עליון Ch. id., only in plur. (majest.) עליונים used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὕψιστα in the New Test.? *highest places*.]

עליו m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3. עלי ועליו [but the second word really is מְשֻׁחָדָה rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עליל m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עלל No. I, 3.

עלילה (from the root עלל I, 3), Ps. 14:1; 66:5 plur. עלילות f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 32:14, 17 (comp. עלל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ כָּל עֲלֵילוֹתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

עֲלִית f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dap. 6:11.

I. עָלַל i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّ Conj. II.; see Po. No. 1, and עללוֹת.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den Wuth tühlen) in vexing any one, petulantly making sport of him, hence to be petulant (mutwillig seyn), עוֹלֵל, מְעַלְל, a petulant (boy), abstr. מְעַלְלִי.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see עָלַל, hence to do a deed, see Po. No. 3, and the nouns עֲלִילָה, מְעַלְל.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מְעַלְל a petulant (boy), Isa. 3:12, i. q. עוֹלֵל, עוֹלֵלָה which see.

(3) to vex, to illtreat any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עוֹלָלָהּ כֹּה "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלָלָהּ לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לְאִשֵּׁר עוֹלָלָהּ לִי which has been brought upon me." Job 16:15, עוֹלָלָהּ "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלְל—(1) pr. to satisfy thirst, used

of lust, followed by אֵל on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. *ἰμπαίζω*, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by אֵל Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4. Derived nouns, עוֹלֵל, עוֹלָלָה, עֲלִילָה, עֲלִיצוֹת, Chald. עֲלִיָּה, מְעַלְל, מְעַלְלָה, Chald. עֲלִיָּה.

II. עָלַל an unused root. Arab. عَلَّ—(1) to put in, to thrust in, and intrans. to enter, like the Ch. عَلَّ.

עָלַל—(2) to bind on, to bind fast, whence عَلَّ a yoke (like the Lat. *jugum a jungendo*, Gr. *ζυγόν* from *ζευγνύω*).

עָלַל Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan. 2:16, 24. Pret. הָעָלַל Dan. loc. cit.; fem. הָעָלַת כְּתִיב; Part. plur. הָעָלִין 4:4; 5:8 כְּתִיב; (2) to set (used of the sun [the subst. מַשָּׁל]), Dan. 6:15. Comp. Hebr. מָצָא.

APHEL, to bring in any one, followed by אֵל of pers., pret. הִנְעָל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעָל 2:24; inf. הִנְעָלָה 5:7; and הִנְעָלָהּ 4:3.

HOPHAL הִנְעָל to be introduced, 5:13, 15.

Derived noun, מְעַלְל.

עֲלִילוֹת const. עֲלִילוֹת plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. עָלַם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עָלְמִים hidden (sins), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by מִן of person from whom any thing is hid, Lev. 5:2; and מְעַלְמֵי 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִנְעָלָה—(1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially—(a) עֵינַיִם to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27: sometimes connivance, Lev. 20:4; 1 Sam. 12:3; followed by אֵל. Without עֵינַיִם Ps. 10:1.—(b) הִנְעָלָהּ to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, *עליו יחשבו* "in which the snow hideth itself;" i. e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by *פן* to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2, *אלתחשבו מן חשבוני* "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, *עלום*, *עילום*, *עלמה* [also *עלמה*, see note on that word].

II. *עלם* or *עלם* an unused root, Arab. *غلم* pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac *ܠܕܢܟܐ* id. Hence *עלם* and *עלמה* [but see note], *עלמים*.

עלם, emph. *עלמה* Ch. m. i. q. Hebr. *עולם* remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, *מזמן עולם ועד עולם* "from eternity and unto eternity."

עלם, m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is *נער*); Arab. *غلم*, *غلام* from the root *עלם* No. II.

עלמה f. of the preceding, a girl of marriageable age, like the Arab. *غلمة*; Syr. *ܠܕܢܟܐ*; Ch. *עלמה*, i. q. *נערה*, and Gr. *νεῖς* (by which word the Hebrew *עלמה* is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. *עלמות* Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare *בתולה* Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is *בתולה* (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it *παρθένος*); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—*על עלמות* in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, ζ), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root *נע* No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. *Jungfraumeiße*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עלמון ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 *עלמית*. But—(2) *עלמון* Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עלמות a word *δὲς λεγόμεν*. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as *עלמות* Ps. 46:1 (see under the word *עלמה*), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. *עולם* eternity, for ever, LXX. *εἰς τοὺς αἰῶνας*, Vulg. *in sæcula* (as if they had pronounced it *עלמות*). Many copies, both MSS. and printed, have, *עלמות* (better *עלמות*), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle *על*, compare Isa. 10:25; Ps. 19:7.

עלמי Ch. Gentile noun, from *עלם* (which see), an *Elamite*, pl. *עלמיים* *Elamites*, Ezr. 4:9.

עלמת ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q:42.

עלמת see *עלמות*.

עלם i. q. *עלז* and *עלז* TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, *עלזת* "the wing of the ostriches exults;" i. e. moves itself briskly; comp. Il. ii. 462, *ἀγαλλόμεναι πτερυγισσι*.

HITHPAEL, to rejoice, Pro. 7:18.

עלע a root of very doubtful authority, which has been regarded as the same as *עלע* to swallow down, to suck in; and hence has been derived fut. Piel *עלעו* they will suck in, Job 39:30. But I suspect the true reading may be *עלעו* (being changed into

ג, a letter of the same form only larger), i. e. לעלע (or לעלע) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלע a rib, pl. עלע Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

על not used in Kal; pr. TO COVER, TO WRAP

UP. (Arab. غلف, Gr. καλύπτω. Comp. עוף No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עטף, עטף, Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

עלף m. (verbal of Pual with ע- parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלף, and it is referred to the Pret. Pual of the root.]

עלף fut. עלף, i. q. על and עלם TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלף to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ל to exult over any one, Psal. 95:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עליצות.

על a root not used as a verb. Arab. على, على to adhere; hence עלוקה a leech, which see.

עם (with conjunctive accents) and עם (with distinctives, or with the art.) with suff. עם, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עם

No. 1 (Arab. عامة the common people). It is very often used of Israel, as being the people of God, עם יהוה Exod. 15:13; Deut. 32:36; עם קדוש the holy people, Deu. 7:6; עם נחלה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גוים (see גו); but the pl. עם Isa. 8:9; Psal. 33:10, and עם Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עם יבלין Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3; 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural עם the kindred, relatives of any one, i. q. עם (see עם No. 1, h) Lev. 21:1, 4; 19:16. עם to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עם Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עמי kinsman of God, עמי to whom God is kinsman.) Poet. used of any peculiar race of men, as עם the afflicted people, Ps. 18:28; comp. עם just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עם (see עם No. 1, h); seine Ecute. Cant. 6:12, עמי "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עם בני the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עם id. (see עם No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עם כי אתם "surely ye are the whole human race, and with you wisdom will die," (ihr seid alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עם No. 2; also Gr. δῆμος.

Plur. עם constr. עם (more rarely in the Aramaean manner עם constr. עם Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עם Chald. id. Plur. עם, emph. עם Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac עם; plur. עם.

עם prop. conjunction, communion; from the root עם; always used as a particle. It is—

(A) adv. together, moreover, at the same time Gr. σύν, μετά; Arab. مع. 1 Sam. 17:42, "he was ruddy עם and at the same time (and

(laben) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי); עִמִּי in pause and fem. עִמִּי, עִמִּי, עִמִּי, עִמִּי and עִמִּי (Syr. ܥܡܝ, Arab. transp. عَمِي).

עִמִּי, עִמִּי

(1) *with, cum* (which is of the same origin; see under the root עִמִּי); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמִּי "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָרַר (Germ. beschützen), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as עִמִּי to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see עִמִּי); עִמִּי (see עִמִּי), to converse *with* any one; hence עִמִּי the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עִמִּי to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as עִמִּי to fight, to wage war *with* any one; עִמִּי to struggle with, עִמִּי to strive with, also Psalm 55:19, כִּי בְרִבִּים הִי עִמִּי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִמִּי (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עִמִּי Josh. 2:12; Psal. 119:65; עִמִּי to do good to any one, Genesis 32:10; עִמִּי to act friendly *with* any one, Ps. 50:18; also עִמִּי Ps. 18:24; עִמִּי (see that word); עִמִּי Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִמִּי like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִמִּי to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִם שֶׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, cum sol et luna semper Aratus erit.

(2) *at, by, near*, used of nearness and vicinity. עִמִּי at, or by the fountain, Gen. 25:11; עִמִּי near Shechem, Gen. 35:4; עִמִּי by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִמִּי at the face of any one; Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one's house, chez quelqu'un, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִמִּי 1 Ch. 13:14.—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמִּי," LXX. ἐν τῇ σαρτί μου. More often—(c) in any one's mind, Job 27:11, אֲשֶׁר עִמִּי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֲנֹכִי עִמִּי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי בִּי זֶה עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich (יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندی with me, i. e. in my opinion), e. g. אֵל עִמִּי to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers, עִמִּי, עִמִּי, like the Gr. μετὰ φρεσίν, Lat. apud animum (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִמִּי "I spoke with my heart;" Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. μετ' ἱσθίων, μετ' ἀνδράων, Lat. apud exercitum, for in exercitu (compare Germ. mit, which is of the same stock as Mitte and the Gr. μετά), Isa. 38:11, אֲשֶׁר עִמִּי "amongst the inhabitants of the world;" 2 Sam. 13:23, אֲשֶׁר עִמִּי "amongst the Ephraimites."—(e) *Metaph* it is notwithstanding, in spite of (compare *per locum*

3, No. 3, Arab. مع De Sacy, Gram. Arab. i. § 1094, ed. 2. עמד in spite of this, nevertheless, Neh. 6:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמד, contr. עמד, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix עמד, עמד (Arab. عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמד No. 2, letter b). עמד out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה עמד from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה עמד from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמד from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמד No. 2, letter d). עמד Ruth 4:10.—Similar to this is עמד page xciv, A.

עמד Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמד עמי with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמד עם Germ. bey Nacht, Dan. 7:2. עמד עמי with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. עמד.—(1) TO STAND. (Arab. عند Conj. I. II. IV. transit. to set firmly, to sustain, to prep.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by עמי to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד עמי Dan. 1:4); עמי 1 Ki. 17:1; "to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 17:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד עמי is used of coition.—(b) followed by עמי—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. ܥܡܕܐ, Eze. 33:26.—(c) to stand by any one, to defend him (comp. עמד No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. עמד).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד עמי to stand firm in battle; Eze. 13:5. Followed by עמי to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by עמי Josh. 21:44; 23:9; עמי Eccl. 4:12; עמי Dan. 11:8; simply, Dan. 11:15, 25; followed by עמי to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (עמד)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 39:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stehen), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste עמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare עמד Ki. 4:6. Followed by עמי to desist from any thing, to leave off. Gen. 29:35, ונתעמד עמי "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehen), i. q. עמד, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עמי to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, עמדנו עמי "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPIL עמד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by עמי to destine (to promise) to any one, 33:8; followed by עמי to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Ka' No. 2, to cause to stand firm, as

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עִמַּם 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise*, *to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse*, *to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עִמָּד, עִמָּדָה, עִמָּד, עִמָּד, עִמָּד.

II. עִמִּד, ἄπ. λ. γόμ. of uncertain authority; Eze. 29:7. עִמִּד לְהַמְעִדָהּ לָהֶם בְּלִמְתָּנִים which clearly stands for עִמִּד וְהִמְעִדָהּ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עִמֵּד prep. i. q. עִמַּם, only found with the suffix of the first pers. עִמֵּדִי i. q. עִמֵּי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִמַּם. This word is not at all connected with the root עִמַּד to stand, but it rather belongs to an unused root עִמַּד = עִמַּד to tie, to bind together, answering to the Arabic عَمَد. Compare עִמַּם.

עִמָּד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עִמָּדָה f. *a place where any one stops, lodging*, Mic. 1:11.

עִמָּה an unused root, having the signification of association and fellowship, i. q. עִמַּם No. 1. Derivative עִמִּית.

עִמָּה f.—(1) prop. subst. *conjunction, communion* (from the root עִמַּם No. 1). It is only found in const. state עִמָּה (once Ecc. 5:15); elsewhere לְעִמָּה; with suff. לְעִמָּתִי, once לְעִמָּוֹת Ezek. 45:7; prep. i. q. עִמַּם.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִמַּם No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, עִמָּה בְּלִמְתָּנִים "altogether in the same way, as" (compare עִמָּה בְּלִמְתָּנִים Job 27:3). With two prefixes עִמָּה לְעִמָּה *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עִמָּד m.—(1) *a column, a pillar* (Arab. عَمَد, عَمَد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עִמָּד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עִמָּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עִמָּוִי (i. q. עִמָּי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i. e. born from incest; from the noun עִמָּ which see No. 1; with the addition of the syllable וי, like עִמָּוִי from עִמָּ; עִמָּוִי from עִמָּ) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עִמָּוִי Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עִמָּוִי is used for עִמָּוִי, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi Palestina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עִמָּוִי, fem. עִמָּוִית 1 Ki. 11:1; Neh. 13:23; plur. עִמָּוִיִּים 1 Ki. 11:1.

עִמָּוִי ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עִמָּוִי ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עִמָּוִי ("one of the family of God," i. e. servant or worshipper of God; comp. עִמָּ No. 1), [*Ammie*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, עִמָּוִי.

עִמָּוִי ("one of the people of Judah," i. e. a citizen of Judah; for עִמָּוִי יהודה, [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עִמָּוִי ("kindred of the bountiful giver, i. e. of Jehovah; comp. עִמָּוִי, עִמָּוִי, [*Ammiabad*], pr. n. m., 1 Ch. 27:6.

עִמָּוִי ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עִמָּוִי No. 1.

עִמָּוִי ("kindred of the prince") pr. n. m.

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עמק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עמר m. *a sheaf*, i. q. עמר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עמר No. 1.

עמישר ("servant of the Almighty," comp. עמיאל, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עמית (from the root עמא=עמם No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עמיתי "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. ἑταῖρος (der Hülfsf., Mitmenich), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עמל fut. עמל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, עמל עמל "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

عمل to labour, to make). Hence—

עמל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְחַמֵּי עֵמֶל "troublesome comforters." Isa. 53:11, הָעֵמֶל נֶפֶשׁ "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. חַטָּא), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

עמל m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עמלק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 23:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies ⁵عماليق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplem. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עמלק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עמם —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עמ a people, עמ with, by, עמל conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עמם to collect, whence עמ, עמל, עמל to cumulate, and retaining the guttural, עמל, עמל, עמל kinsman, father-in-law; amongst the latter, compare Latin cum, con, cumulus, cunctus (from cingo = jungo), Gr. κοινός (κοινός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. sam, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical d and l, ὁμιλος, ὁμαδος, comp. Hebr. עמל, Lat. simul), σύν, ἐνός, Mæso Goth. sama, saman, Anglo-Sax. samo, with French ensemble, Dan. san, Germ. sammt, zusammen, sammeln; comp. also as to the Slavonic languages, Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עמל לא עמל "no secret is hid from thee." (Arab. عَم to be

hidden, covered with clouds, used of the sky. Syr.

عَم Ethpe. to be covered, as the sky.)

HOPHAL, עמל to become dim (used of the brightness of gold), Lam. 4:1.

עממים, and Chaldee עממין peoples, nations, see עמ.

עמנואל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַם (once **עָמַם** Neh. 4:11), fut. **עָמַם** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **וַיַּעַם אִישׁ עַל-חֲמֹרוֹ** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, **וַיַּעַם לָנוּ** "if they lay (a burden) upon us."

הִפְחִיל הָעָמִים to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

עַמְמִיָּה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עַמְמֵד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עֵמֶק TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύπρωτος*, *βάθος... σοφίας* καὶ γυνώσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معنى*, Aram. *ܕܚܝܬ*, *Āeth. ፬፻፱*; id.)

הִפְחִיל, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **וַיַּעַם שְׁאֵלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **וַיַּעַם יְהוֹשֻׁעַ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **וַיַּעַם יְהוֹשֻׁעַ** "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία ἀβύχῃ*, Il. v. 142; just as we call the space from the front to the back of a house, the *depth* (die Tiefe des Hauses), comp. **עֵמֶק**. Isa. 30:33, **וַיַּעַם יְהוֹשֻׁעַ** "he hath made the burning pile long and broad;" and metaph. **וַיַּעַם יְהוֹשֻׁעַ** "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֵמֶק**... **עֵמֶק**, and also **עֵמֶק**, **עֵמֶק**, pr. n. **עֵמֶק**.

עֵמֶק adj. *deep*, only found in pl. const. **עֵמֶק** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עֵמֶק f. *עֵמֶק* adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עֵמֶק with suff. **עֵמֶק** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root *Hiphil*), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֵמֶק** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **עֵמֶק** all the inhabitants of the valleys;" but perhaps it should be read **עֵמֶק** "all the Anakim," just as in Jer. 47:5, for **עֵמֶק**, I have not any hesitation in reading **עֵמֶק** "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **וַי**, **נָחַל**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֵמֶק הַתְּרֵבִינִת** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֵמֶק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֵמֶק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֵמֶק רֶפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֵמֶק שִׁדְיִים**, see **שִׁדְיִים**. But **עֵמֶק שִׁדְיִים** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **עֵמֶק יִזְרְעֵאל**) or from men (see **עֵמֶק יִשְׂרָאֵל**).

עֵמֶק m. *depth*, Pro. 25:3.

עֵמֶר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עֵמֶר** No. 1, and **עֵמֶר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence *عمر* bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see *Hithpael*, and—

(3) to serve, colere (Arab. *عمر* *coluit*, Med. *Damma cultus fuit*).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by **אֶת** to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, **עֵמֶר**, **עֵמֶר**, **עֵמֶר**, **עֵמֶר** and —

עמר plur. עמרים.—(1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic عَمَرَ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עמר, which contained ten Ephahs.

עמר Chald. *wool*, i. q. Heb. עמר Dan. 7:9.

עמרה Gomorrha (LXX. Γομώρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עמרי (i. q. עמריה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمْر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עמרם ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עמרמי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עמש i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עמשה ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עמשי ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עמשאי [Amashai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see עמשי and עמסי.

ענב an unused root; Chald. *to bind together*, *to fasten together*, whence may be derived ענב *a cluster*, as if a bundle of grapes, and pr. n. ענב.

ענב (perhaps "a place abounding in grapes"), [Anab]. Josh. 11:21, and ענב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענاب, Rob. ii. 195].

ענב pl. ענבים, constr. ענבי (Dag. forte euzhon),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:1, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even δμφαι.)

ענג TO LIVE SOFTLY AND DELICATELY, 1.0t used in Kal. (Arab. غنَج to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by על Job 22:26; 27:10; Ps. 37:11; followed by לו Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by על Isa. 57:4.

Derived nouns, ענגי and—

ענג f. ענגה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

ענג m. *delights, delicate life*, Isaiah 13:22; 58:13.

ענר TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. ענרות.

Kindred words are عند at, by, and the Hebr. עמר.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عنى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*, Ex. 15:21; followed by ל to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, fœreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who pronounces any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, יהוה ענה "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by אֶל of him for whom (Gen. 30:33; 1 Sa. 12:3) or *against* whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully אֶל עַד Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܐܢܐ); especially in the later [?] Hebrew, Job 3:2, $\text{וַיַּעַן$ "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to any one*, Zec. 1:11. Far more frequently—

(3) *to answer, to reply*. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀπεῖθοναι τινα .—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, $\text{לֹא יַעֲנֵה$ "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer to any one* is used—(aa) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (פִּחַד verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Ps. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, יְהוָה יַעֲנֵנִי "answer (and deliver) me from the horns of the Remiun;" hence—(cc) with an acc. of pers. and אֶל of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, $\text{הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל}$ "money answers with all things" (imparts all), gawáhrt alles , compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words ($\text{etwas sagen wollen, beabsichtigen}$), i. q. Arab. عنى . Hence מַעֲנֶה , מַעֲנֵה , something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by ל Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, *to answer*, i. q. Kal No. 3, bb , followed by an acc. and אֶל of the thing; *to hear and answer any one in any thing, to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנָה , a verb לָעֲנֶה , compare the derivatives, עָנָה , עָנָה)—(1) *TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING*, followed by אֶל Ecc. 1:13; 3:10. (Syr. ܐܢܐ , Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence מַעֲנֵה , מַעֲנִית , a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, $\text{לֹא יִפְּחוּם$ "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, $\text{שִׁיר הַמַּלְכִּים יִבְרָח}$ "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, וְהוּא נִעְנָה "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by מִפְּנֵי Ex. 10:3 (where for לְהַעֲנוֹת there is לְעָנוֹת).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, $\text{עָנָה בְּדֶרֶךְ בָּחִי}$ "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, $\text{לֹא מִשְׁבְּרִיד עָנִיתָ}$ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) עָנָה אִשָּׁה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עָנָה נַפְשׁ *to afflict the soul, i. e. to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed, or afflicted*, Ps. 119:71; Isa. 53:4. Inf. עָנָתוֹ his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9, especially to God, Dan. 10:12.

and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعى والغنم the stars of the flock, and the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσσάρ (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. TO COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14. POEL (denom. from ענן, fut. ענן (Lev. 19:26), part. מענן, once f. ענן (for מענן, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots לים, להם, and Syr. ܥܢܢ mysteries; hence magical arts), Deut. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζουαι. Vulg. observans somnia, elsewhere augurans, divinans. Syr. fascinating with the eyes (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare עמא a cloud, from the root עמי to cover, to veil over, and غارة a cloud, from the root غفر to cover. (Arab. عنان, pl. عنان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענן Dan. 7:13.

ענן f. collect. clouds (ὄμβρος), Job 3:5. Well rendered by Theod. συννεφία. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענן (apoc. for ענן), [Anani], pr. n. m. 1 Chr. 3:24.

ענן ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. ענן 36:8, as if from the form ענן [which is given as an art. in 'Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 19:10.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab.

عنى IV. to ornament a dog with a collar. neck, Germ. Rachen. Upper-Germ. die Antz.) Once used figuratively, Ps. 73:6, ענןתמו נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHIL ענן prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: ענןתמו לו כענןתמו "thou shalt lay upon him of thy flock," etc. LXX., Vulg. dabis viaticum. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "עنى followed by على to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamûs (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. ענן and ענן Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عنى length of neck and stature (compare عنى long-necked); hence ענן, ענן, ענן Nu. 13:33; ענן, ענן ibid. verses 22, 28; also ענן Deut. 1:28; 2:10, 11, 21, and ענן Deut. 9:2. The Anakim (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. ἄνερ?), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. ענן TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbink dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענן, ענן). Construed followed by ל Pro. 17:26; followed by two acc to amerce any one in a sum of money, Deu. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, **יַעֲשֶׂה** "when they (the judges) amerce the scoffer."

NIPHAL, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֲנִשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנִישׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָה ("answer to prayer," from the root **עָנָה**, of the form **קָנָה** from the root **קָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עָנָה, **עֲנָה** see **עָנָה**.

עֲנֹתוֹת ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Andata*, עֲנָתָא. Rob. ii. 109]; Gent. n. **עֲנָתָה** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

עֲנֹתֶיהָ ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עֲסִים masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַם TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָה** id.).

עָעַר a fictitious root, where some derive **עָעַרְוִי** Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. **حَفَا** to flourish. **عفا** to grow luxuriantly, as a plant, whence **עָפָה** Hebrew and Chaldee.

עָפָה see **עָפָה**.

עָפִי m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

עָפִי Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMULOUS, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **غفل** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ὑποστάνηται*. Vulg. *qui incredulus est*. Aquila,

νοχελευομένου (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, *to be tumid*, metaph. *to be proud, haughty*. Hab. 2:4.

HIPHAL, *to act tumidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲזִילוּ לְעֵלּוֹת וְנִי** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיַּעֲזִילוּ וַיַּעֲזִילוּ**. Hence—

עָפַל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. כְּחִיב, used of tumours on the anus. (Arab. **عفل** tumor in ano virorum, vel in pudendis mulierum, see Schræderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In **קִרְיָה** there is instead **קִרְיָה**, which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**עָפְנִי**) is a town of the tribe of Benjamin.

עָפְעָפִים or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִים** *eyelids*, so called from their volatile motion (die Flatternden), from the root **עָפַף** Pilp. **עָפְעָפִי** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפִי שַׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamûs **العين** amongst other things is explained **عفا الشمس** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. **عفر** to be whitish, reddish, like sand, or a gazelle, **عفر** dust, earth. II. **عفر** (cogn. to **עָפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), *to dust, to throw dust at* (bestäuben), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (trodene Erde), Gen. 2:7; 28:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (**עָפָר**), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. עָפָר Psalm 18:43. עַל עָפָר—(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said לָעָפָר Job 7:21. יָרַד עָפָר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עָפָר to return to dust, Genesis 3:19; Psalm 104:29. עָפָר וָאֵשׁ dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עָפָר יַעֲלֶכֶּה “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חוּל עָפָר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, ראשׁ עֲפָרוֹת “the first of the clods of the world.” Job 28:6, תַּגְל עֲפָרוֹת *lumps of gold* in mines.

עֶפֶר (i. q. غَيْر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפְרָא m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غَيْر and غَيْر the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֶפְרָה בֵּית (“the fawn’s house”).—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see עֶפְרָא No. 1.

עֶפְרַת fem. *lead*, so called from its whitish colour (compare עֶפְרָא, וְהָבָה, Ex. 15:10. אֶבֶן הָעֶפְרַת leaden weight, Zec. 5:8.

עֵץ plur. עֲצִים, const. עֵצִי m.—(1) a *tree* (Arabic عَصَا a staff, a bone; compare the Gr. ὄζος, a branch, and ἄστρον (Sansc. *asthi*), Lat. *hastā*. For *wood* there is commonly used in Arabic the cognate form عود.

Hebr. עֵץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עֵץ wood). עֵץ הַחַיִּים tree of life (see חַיִּים), Gen. 2:9. Often collect. *trees*. עֵץ פְּרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים לֵלֵךְ wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב —(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב וְחָסַב. There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עָצָב and עָצָב a carved image, עָצָב an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עָצָב, עָצָב, עָצָבָה, עָצָבוֹ); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by אֵל (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֵל (1 Sa. 20:34), and אֵל (2 Sa. 19:3).

PIEL—(1) *to form* (comp. Kal No. 1), Job 10:8. (2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHIL—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד, Jer. 44:19, לְהַעֲבִידָהּ “to worship her” (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) *to grieve* (oneself), Gen. 6:6. (2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב, עָצָבָה, and מַעֲצָבָה.

עָצָב Chald. part. pass. עָצִיב *grieved, afflicted*, Dan. 6:21.

עֲצָבִים only in plur. עֲצָבִים, constr. עֲצָבִים *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. *workman, servant*. Plur. with suff. עֲצָבִים (Dag. f. euphon.), Isa. 58:3. [In Thea. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. עֲצָבִים labours, i. e. things done with toil, Pr. 10:22.

(1) intrans. once Med. E. **עָצַם** (Ps. 38:20), to be strong, powerful, Gen. 26:16; to become strong, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** to be great, of great importance; **عظم** greatness; **عظيم** great).

(3) to be strong in number, to be numerous, Ps. 38:20; 40:6, 13 (see **עָצַם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** to break or to gnaw bones, Jer. 50:17. Compare **עָצַם**.

HIPHIL, to make strong, Ps. 105:24.

Derivatives [**עָצַם**] **עָצָמוֹת** and **הַעָצָמוֹת**.

עָצָם f.—(1) bone; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָמִים** constr. **עָצָמוֹת** Ps. 6:3; 31:11; 32:3; more often also **עָצָמוֹת** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **עָצָמוֹת**, **עָצָמוֹת**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) body, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **נָרָם** No. 3, and Arab. **بَعْضُ** eye, himself); but only used of things, e. g. **בְּעֵצָם הָיָה** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם הָשָׁמַיִם** "as the heaven itself." Job 21:23, **בְּעֵצָם הָשָׁמַיִם** "in his uprightness itself."

(4) [*Ezem, Azem*], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עָצָם m.—(1) strength, Deut. 8:17; Job 30:21.

(2) body, i. q. **עָצָם** No. 2, Ps. 139:15.

עָצָה f.—(1) strength, Isa. 40:29; 47:9.

(2) multitude, Nah. 3:9.

עָצָמוֹן ("robust"), [*Azmon*], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עָצָמוֹת f. strengths, bulwarks, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **עָצָמוֹת** to dispute, to contend with words; Arab. **عصمة** defence, guard.

עָצָן an unused root, prob. of similar power to **עָצָה**, to be hard, firm. Hence—

עָצָן *ἀσ. λόγος*. 2 Samuel 23:8; prob. a spear,

compare Arab. **عَصِي** a branch; see as to this passage under the word **עָצָן**.

עָצָר fut. **עָצַר** and **יָעָר**—(1) to shut. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **חָצַר**, **חָצַר**, and those which are there compared. Arab. **عصر** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2); e. g. to shut up heaven (so that it may not rain, Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעֵר**, see No. 3); comp. Isai. 66:9; also to shut up in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1, **עָצַר מִפְּנֵי שָׁאוּל** "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare **عصر** IV. to keep oneself at home).

(2) to hold back, to detain any one any where, 1 Kings 18:44; Jud. 13:16; followed by **לְ** 2 Kings 14:26; followed by **בְּ** Job 12:15, **יָעָר בְּמֵיִם** "he will withhold the waters." Job 4:2, **עָצַר בְּמִלִּין** "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצַר בָּהּ** to restrain strength, to be strong, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **לְ** to have ability to do any thing, to be able, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **בָּהּ** 2 Ch. 20:37; 14:10.

(3) to restrain by rule, to rule, followed by **לְ** 1 Sa. 9:17. See **עָצַר**.

NIPHAL—(1) to be shut up (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) to be restrained, hindered, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) to be gathered together (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **יָעָר לִפְנֵי יְהוָה** "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also **מַעְצָר**.

עָצָר m. dominion, rule, Judges 18:7, **יָעָרָה** "no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is riches.]

עָצָר m.—(1) shutting up, restraint. Prov. 30:16, **עָצָר יְרֵחַ** "the shutting up of (the) womb," for a barren woman.

(2) oppression, vexation, Ps. 107:39; Isaiah 53:8.

עָצָרָה and more often **עָצָרָת** fem. an assembly

(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *συναγωγὴς*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *סַבְּרָא לִיְוָה* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaelis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עקב, fut. *יעקב*.—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עקב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קבב*, *קבב*. Hence *עקב* an ascent, and *עקב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עקב* to take hold of any one's heel. Hos. 12:4, *בְּרֶגֶל עֶקֶב* “in the womb he took his brother by the heel,” compare *בְּרֶגֶל עֶקֶב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4. Derivatives, *עקב*—*עקבה*, and the pr. n. *יעקב*, *יעקבה*, *יעקב*.

עקב constr. *עקב*, plur. constr. *עקב* (in some printed copies *עקב* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עקבות* prints (of the heel or foot), Psa. 77:27; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

עקב m.—(1) a hill, *acclivity*, i. q. Arab. *عقب* Eth. *Q 𐤒-𐤍*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent*, *deceitful*, Jer. 17:9.

(3) adj. denom. from *עקב* No. 3. Hos. 6:8, *עקב* “trodden (trampled) in blood,” i. e. full of bloody footprints.

עקב m.—(1) the end, the latter part of anything (Arab. *عقب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עקב* Psal. 40:16; 70:4; and *עקב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that*, *because*, Num. 14:24; Deu. 7:12; fully *עקב* Gen. 26:5, and *עקב* Am. 4:12.

עקבה (ב without Dagesh, for *עקבה*, comp. *סלקה*), f. *fraud*, *wiles*, 2 Ki. 10:19.

עקד fut. *יעקד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *קדר*, *קדר*, which see). Hence—

עקד, pl. *עקדים*, adj. *striated*, *banded*, pr. marked with stripes (*gestreift*), compare *קדר* No. 3, Gen. 30:35, seq.; 31:8, seqq.

עקה an unused root, see *קעקה*.

עקה f. *oppression*, Ps. 55:4, from the root *עק*.

עקב (“insidious,” i. q. *עקב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עקל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *קל*, *קל*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

עקלקל adj. *tortuous*, *crooked*. Judges 5:6, *עקלקלות* “crooked ways,” i. e. devious, and unfrequented; and without the subst. *עקלקלות* Psal. 125:5, id.

עקלקלתו adj. (from an unused subst. *עקלקל*, and with the adj. termination *ל*), *tortuous*, an epith. of the serpent, Isa. 27:1.

עקן an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

עקן [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עקר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קיר**, **קיר**; also **ביר**, **ביר**, **איר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קיר**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

עקר Ch. to root up:—ITHPEAL pass. Dan. 7:8.

עקרה m. **עקרה**, **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עקר m.—(1) prop. a root (Arab. **عقر**, Ch. **עשר**); hence a shoot (see **שורש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

עקר constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

עקרב pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקב** *מגלה* **עקרב**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

עקרן ("eradication," compare Zeph. 2:4), [Ekrón], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. *'Ακαρών*, *'Ακαρών* [Perhaps now called 'Akir, **عاقير**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

עקש TO TWIST, TO PERVERT. Arab. **عكش** and **عكس** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וַיִּעֲקֹשׂ** (God) would pervert my cause" (in the other hemistich **וַיִּשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:6; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נֶעֱקַשׁ** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **עקשנים**.

עקש adj. m.—(1) perverse. **לִבִּי עֲקֹשׂ** a perverse heart, Ps. 101:4, and vice versa **עֲקֹשׂ לִבִּי** a man perverse of mind, Prov. 11:20; 17:20. **שִׁפְתָיו עֲקֹשׂוֹת** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. deceitful, false, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikesh], pr. n. m. 2 Sam. 23:26. Hence—

עקשות f. with the addition of **פִּה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

ער m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **ער** Num. 21:15; Deut. 2:9, and fully **עַרְמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered city of Mars); Abulfeda **عرب** and **الرّبة**, now called *Rabba*. See Relandi Palästina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) an enemy, see the root **ער** No. 2, 1 Sa. 20:16. Plur. Ps. 9:7; 139:20.

ער Ch. i. q. Heb. No. 2, Dan. 4:16.

ער ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also **ערב** to weave, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **ערב**.

(3) to become surety for any one, followed by as

acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3; עֲרַבְנִי “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14; עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. ^{ܥܪܒܐ} id.; Arab. ^{عرب} a vessel).

Derivatives, ^{תַּעֲרֶבָה} עֲרֶבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. ^{عرب} Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. ^{עַרְבָא} עַרְבָא לְבֹא “to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, ^{עַרְבֹן} עַרְבֹן.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by לְ Ps. 104:34. Eze. 16:37, ^{אֲשֶׁר עָרַבְתָּ עָלֵיהֶם} “whom thou hast pleased.” Compare adj. ^{עָרֵב} עָרֵב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. קָצָה, קָצָה), whence ^{עָרֵב} עָרֵב a dog-fly, from its sucking the blood of men and animals; compare Arab. ^{عرب} which in the Kamûs (page 125, line 11) is explained ^{اكل} to eat.

HITHPAEL—(1) to mingle oneself, followed by בְּ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (^{μιτ} mit jemandem einlassen), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אִתְּ with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. ^{עָרַב} עָרַב TO SET, as the sun (Syr. and Æth. ^{ΟΖΝ} id. Arab. ^{غرب} to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, ^{עֵקֶבָה בְּלִי שִׂמְחָה} “all joy has set.”

HIPHIL, to do at evening. Inf. ^{הַעֲרִיב} הַעֲרִיב doing (so) at evening; adv. at evening (compare ^{הַשְׁקֵם} הַשְׁקֵם in the morning), 1 Sa. 17:16.

Derivatives, ^{עָרֵב} עָרֵב No. II, ^{עָרֵב} עָרֵב No. I, ^{מַעֲרֵב} מַעֲרֵב No. II.

III. ^{עָרֵב} עָרֵב i. q. ^{חרב} חַרֵב, Æth. (transp.) ^{ΟΝΖ} ONZ: to be arid, sterile, dry. Hence ^{עֲרַבָה} עֲרַבָה, and pr. n. ^{עֲרַב} עֲרַב Arabia.

IV. ^{עָרֵב} עָרֵב i. q. Arab. ^{عرب} to be whitish, whitening, whence ^{مغرب} مغرب whitish, a man with white eye-lashes, whence ^{غرب} غرب whiteness of the eyelashes, silver, also willow. Hence Heb. ^{עָרֵב} עָרֵב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

^{עָרַב} עָרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

^{עָרֵב} עָרֵב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

^{עָרֵב} עָרֵב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX ^{κυνόμυια} κυνόμυια, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from ^{עָרַב} עָרַב in the signification of mixing); and so Aqu. ^{πάμμυια} πάμμυια; Jerome, *omne genus muscarum*; Luth. *allerley ungejefter*; but ^{עָרֵב} עָרֵב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Katerflad*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

^{עָרַב} עָרַב f., 2 Chron. 9:14; and ^{עֲרַב} עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name *Arabia* (^{عرب} عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is ^{עֲרָבִי} עֲרָבִי an Arabian, Isa. 13:20; Jer. 3:2; also ^{עֲרָבִי} עֲרָבִי Neh. 2:19; plur. ^{עֲרָבִים} עֲרָבִים Arabians, 2 Chron. 21:16; 22:1; and ^{עֲרָבִים} עֲרָבִים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name *Arabia* is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *καὶ τὰ ἐπὶ τῇ ἡμῶν Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

^{עָרַב} עָרַב—(I) *woof*, Levit. 13:48—59. See the r. n. No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander: غريب a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. ערב Gen. 19:1; 29:23; ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. ערבות Jerem. 5:6. Dual. ערבים the two evenings; only in the phrase בין הערבים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב מלכי foreign kings, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. *willow* (Arab. عرْب, so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, *weeping willow*). Isa. 15:7, נחל הערבים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادي الحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebel (i. e. Idumaea), see Burckhardt's Travels, page 674; or else the brook נדר (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבים m.—(1) *a raven*. (Arab. غراب a raven, a crow; compare the Lat. *corvus*. No 100: is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *αἰψα* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הערבה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called הערבה ים the sea of the desert, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also יערבות the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and ערבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called הערבה בית; see בית, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תתן "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבי an *Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערבה No. 3, which see; 2 Sa. 23:31.

ערג fut. ערג—(1) TO ASCEND, i. q. Arabic عرج, Ethiop. ሰርገ: see ערגה.

(2) followed by אל and אל to *desire* anything, as if נפש נפש על. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places عرج), but this is not

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ἀρῦν, ἀρῦγι*. But see the derivative *אַרְנָה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

עַרְד, an unused root; Arab. *عَرَد* Conj. II. *to flee* (comp. the kindred *תָּרַד*); Syr. Ethp. *to be untamed*. Hence *עֲרֹד*, Ch. *עֲרָד* wild ass.

עָרָד [*Arad*], pr. n.—(1) (for *עֲרֵית*, a town of the Canaanites, in the southern part of Palestine, Nu. 31:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arād *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

עֲרֹד m. Ch. i. q. *עֲרֹד* wild ass, Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic *عَرَى* id. The primary idea appears to be that of *plucking out* (compare *אַרָה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *מַעֲרָה*, *מַעֲרָה*. Kindred roots are *עָרַם* and perhaps *עָרַף* No. II.

PIEL *עָרָה*, fut. conv. *וַעֲרָה*—(1) *to make naked, to uncover*, e.g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *עָרָה* “he uncovers the cedar work,” makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרֹת* Hab. 3:13. (Compare *עָרָה*, *עָרָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אַל תִּשָּׁךְ נַפְשִׁי* “pour not out my soul,” i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e. g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *הָעֶרְהָ לְמָוֶת וְנָפְשׁוֹ* “he hath poured out his soul unto death,” he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. to give up one's life or soul; Syr. *هَبَلَ*).

NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרָה*, *עָרָה*, *מַעֲרָה*, *מַעֲרָה*, *מַעֲרָה* and pr. n. *מַעֲרָה*.

עָרָה plur. *עָרֹת* f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see *מַעֲרָה*, *מַעֲרָה*); here used of the grassy places on the banks of the Nile.

עָרֹתָהּ f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard, raised up in the middle* (*erhöhtes Gartenbeet, Blumenberg*; from the root *עָרַן*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معراج* a ladder; but the former explanation is preferable.

עֲרֹד m. *the wild ass*, Job 39:5. Chald. *עֲרֹד* id.; in the Targg. for the Hebr. *פָּרָא*. Root *עָרַד*.

עָרֹתָהּ f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרֹת הָאָרֶץ* *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic *عورة* (*reïxos* *εργυμνωθη*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22. 23; 1 Sam. 20:30. *עָרֹת אָבִיו* *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרֹת דָּבָר* anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרֹת מִצְרַיִם* “the dishonour of Egypt.”

עָרָה Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרֹם, *עָרֹם* plur. *עָרֹמִים*, f. *עָרֹמָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلخ* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*בְּחֹנֶת*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרַם* No. I. 1.

עָרֹם m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5. (2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרַם* No. I. 2.

עָרֹם see *עָרֹם*.

עָרֹרֶךְ and **עָרֹרֶךְ** (from the root *עָרַד*; like *עָרֹרֶךְ* from the root *עָרַד*; *עָרֹרֶךְ* from the root *עָרַד*).

(1) proban. i. q. עָרָה prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. *ἄνυκτος* (עָרָה); Vulgate *myrica* (compare Arab. *عمرعر* juniper, *Eachhotter*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרֹוֹר Jud. 11:26. Its ruins still bear the ancient name (عراير); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—

(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֵי 1 Ch. 11:44.

עֲרֹוֹר, in other copies עֲרֹוֹר something *horrid*, *horror* (from the root עָרַץ No. I). Job 30:6, עֲרֹוֹר, נְחָלִים “in the horror of the valleys,” i. e. in the horrid valleys.

עָרָה (for עָרָה “guarding,” i. e. “worshipping Jehovah”), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרָה i. q. עָרָה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרָה וְאָמַרְתָּ “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרָה תֵּעוֹר “shall be made naked with nakedness.”

עֲרִיסָה only in plur. עֲרִיסֹת—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griech. *Grütze*) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac *ܥܪܝܫܐ* id. [see *Thes.*], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., *φύραμα*, *pulmentum*. Neh., Eze. *σῖρος*, *cibus*.

עֲרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עָרַף.

עֲרִיץ (with Kametz impure for עֲרִיץ) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, *used of God*, Jerem. 20:11; of *powerful nations*, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psal. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עֲרִיצֵי נְחָלִים “violent nations;” 30:11; 31:12; 32:12.

עֲרִירִי plur. עֲרִירִים adj. *solitary*, *desolate*, hence

void of offspring, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. עָרֵר TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to עָרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reihen*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* (*stern*, *rigor*, *getade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare עֲרֵרָה No. 2); also to *lay out*, to *set in order* (*arrängen*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עָרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְכַתְּמָה against any one, 1 Sa. 17:2; Gen. 14:8. Part. עָרֵר מִלְחָמָה 1 Chr. 12:33, 35; and עָרֵר מִלְחָמָה Joel 2:5, set in array for battle. Without the word עָרֵר מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְכַתְּמָה against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרֵר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, וְעָרַרְתִּי לִי “they set (the battle) in array against me;” Job 33:5—(b) עָרַר מִלִּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלִּים. Job 37:19, לֹא נִשְׁעַר מִפְּנֵי הַשָּׁמַיִם id., “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶיךָ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִסָּבֵם to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מִהְיָוֹת תִּשְׁכַּחֲלֶנּוּ “what likeness will ye compare unto him?” Psal. 89:7; 40:6, אֵין עֲדָה אֵלָיִךְ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places הֵנָּה is the dative for לָהּ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֲרֵץ Job 36:19, הֲיִשָּׁר שְׂעֵר “will he value (i. e. regard) thy riches?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מְעַרְרָה, מְעַרְרָה, and—

עָרַר m. with suff. עָרָרִי—(1) *row*, *pile*, of the shewbread, Ex. 40:23.

(2) *preparation*, *a putting in order*, *special*

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολή ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרָה הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, עָרָה נְקִשּׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettlinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתָּה אֲנִי אֶרְאֶה כְּעָרָה "thou a man, whom I reckon equal with myself."

עָרָה—(1) TO BE UNCIRCUMCISED, see the adj. עָרָה. Arab. *عَرَل* id.

(2) denom. from עָרָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרָה m. const. עָרָה Ezek. 44:9, and עָרָה Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרָה לְשׁוֹן uncircumcised of lips, i.e. *slow of speech* (עָרָה לְשׁוֹן Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, אָזְנוֹם עָרָה "their ear is closed with a foreskin;" and עָרָה לְבָבָם their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרָה f. —(1) *foreskin*, ἀποφύτνια. (Arabic غَرْلَة) 1 Sa. 18:25. 2 Sa. 3:14, עָרָה הַלֵּב membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרָה לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרָה pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. עָרָה—(1) i. q. *عَرِم* TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרָה, עָרָה, which see. Intrans. *عَرِم* to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. *عَرِمَ*, crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL—(1) *to make crafty*, Ps. 83:4, עָרְמוֹתָם "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרָה, עָרָה, עָרָה.

II. עָרָה not used in Kal, cognate to the verbs, עָרָה, עָרָה, עָרָה, TO BE HIGH. (Syr. Pa. to heap up; Arab. *عَرِم* to be heaped up. Saad. Ex. 15:8; *عَرِمَة* a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרָה, עָרָה.

עָרָה *naked*; see עָרָה.

עָרָה m. *craftiness*, Job 5:13, from the root עָרָה No. I.

עָרָה f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרָה f. (with Tzere impure), pl. עָרָה, once Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרָה No. II.

עָרָה m. a *plane tree* (so called from its height, see עָרָה No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרָה (as if *Vigilantius*, i. q. *עָרָה*, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרָה ibid.

עָרָה an unused root, i. q. *عَرَس* to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרָה, עָרָה, pounded beans, bean-meal (Grise, Grisse). See the derived noun עָרָה.

עָרָה Jud. 11:26; see עָרָה No. 2, a.

עָרָה adj. prop. *naked*; hence *poor, helpless*, from the root עָרָה, which see; compare עָרָה No. 1, Psa. 102:18; Jer. 17:6.

ערער and ערער see ערער.

I. ערר i. q. רעפ TO DROP DOWN (tropfen, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רר, רב, compare ררר, רב, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo, raffen, raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή, κόρυμβος, κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic *عنق* mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; and ערר to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ*, and Pers. *بشت دادن*. Here belongs Ex. 23:27, ערר, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) ערר hard of neck, i. e. obstinate, see ערר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

ערר ("mane," "forelock," or according to Sim. i. q. ערר "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܢܗܠ* id., *ܕܢܗܠ* to make dark. Blended apparently from the trilaterals ערר a cloud, and ערר to be dark. To this corresponds the Greek *ἀφρός*, obscure, dark, *ὀφθη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TREMBOR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عرص* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אני תערצי* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by ערר at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. נערר terrible, dreadful, i. q. ערר Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:23. Derivatives, ערר, ערר, ערר.

ערר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* id. Kindred is *عرق*.) Job 30:3, ערר "they flee into the desert." But Vulg. *rodabant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܗܠ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *עצמי לא יטעבנו* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערר Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phoenicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ערר No. II., and ערר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence ערר, ערר.

POEL ערר to make naked or bare, sc. the founde

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עָשָׂה and HITHPALPEL הִתְעַשָּׂה Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. עָשָׂה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָשָׂה an unused root; Arab. عَرَس to erect a house or tent. II. to cover with a roof, to arch; whence عَرِش roof, vault, throne with a canopy (compare عَرِش). Hence—

עָשָׂה f. (Cant. 1:16), plur. עָשָׂהוּ a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عَرَس consort; see عَرَس).

עָשָׂה an unused root. See pr. n. עָשָׂה.

עָשָׂה a root not used as a verb. Arab. عَاشَب I. IV., to produce herbs and provender (said of the earth).

עָשָׂה with suff. עָשָׂה plur. constr. עָשָׂהוּ (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עָשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عَاشَب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עָשָׂה emphat. עָשָׂה Chald. id., Dan. 4:22, 29, 30.

I. עָשָׂה fut. עָשָׂה apoc. עָשָׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עָשָׂה Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; עָשָׂהוּ כֶּהֱנִים וְכַהֲנָיִם “to work in gold and silver;” German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עָשָׂהוּ קְלָאָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עָשָׂה subst. creator, with suff. עָשָׂה my creator, Job 35:10; עָשָׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂהוּ נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; τριχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עָשָׂהוּ שָׂכָר “those who make wages,” i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עָשָׂהוּ תִּשְׁחַט פָּרִי הַתְּחֵמָה “thou shalt offer a bullock for sin;” verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עָשָׂהוּ לְזָעַל וְהָבָה “gold (which) they offered to Baal;” 2 Ch. 24:7. Without the accusative of the sacrifice לְיְהוָה עָשָׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עָשָׂהוּ לָהֶם “and they sacrificed for them.” (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; עָשָׂהוּ אֵנָּה “where hast thou made?” i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עָשָׂהוּ טוֹב to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.

Esawites, i. e. the Edomites, rather as a poetical expression. עשו the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

עשר m. a ten, a decade—(a) of days (like שבוע a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. *δεκάς*, *irreás, terpás*, used of the tenth, ninth, or fourth day of a month, and the *Æth.* *ሀሁር, ገዳሙ*: of the tenth, fifth day, etc., see Lud. Gramm. p. 100).—(b) of strings, chords; hence a *decachord*, Ps. 92:4; fully (by apposit.) נבל עשר the decachord nablum, Ps. 33:2; 144:9.

עשׂה ("created by God"), [*Asie*], pr. n. m. 1 Ch. 4:35.

עשׂה ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

עשירי ordinal adj. (from עשר), tenth, Gen. 8:5; Num. 7:66, and often. Fem. עשיריה Isa. 6:13, and עשירית a tenth sc. part, Ex. 16:36; Lev. 5:11.

עשוק not used in Kal; Ch. and Talmud. עסס TO HAVE TO DO with anything, TO STRIVE with it (mit jem. ob. etwas zu thun haben).

HITHPAEL, to strive, Gen. 26:20; hence—

עשק ("strife"), [*Esek*], pr. n. of a well near Gerar, ibid.

עשר f. & **עשרה** m. TEN ["Arabic *عشر* f. *عشرة* m. Syr. *ܚܡܫܐ* f. *ܚܡܫܐ* m. *Æthiop.* *ሀሁር*; etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in *עשרה לָחֶם* 1 Samuel 17:17 there is an ellipsis of *בִּקְרוֹת*). Used for a round number, Gen. 31:7; Job 19:3. Plur. **עשרות** tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, **עשור**, **עשירי**, **עשירון**, **עשיר**, **סעש**, denom. verb עש. Other forms of the cardinal number itself are—

עשר m. & **עשרה** f. id., only used in numbers compounded with ten, as **אחד עשר** m. eleven; **ארבעה עשר** m. fourteen; **ששה עשר** sixteen, m.; also **עשרה** fourteen, sixteen; **חמשה עשר** eleven; **עשרה** sixteen, also eleven, sixteen.

Pl. **עשרים** (from the sing. **עשרה**)—(1) twenty, of

both genders, with a sing. and pl. noun, Gen. 31:38, Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

עשר Ch. f. & **עשרה** m. ten, Daniel 7:7, 20, 24. Pl. **עשרין** twenty, Dan. 6:2.

עשר fut. **יעש** (denom. from עש), followed by an acc. to *decimate* (*zehnten*), i. e. to take the tenth part of produce, to tithe, 1 Sa. 8:15, 17.

PIEL, to give the tenth part (*verzehnten*). Neh. 10:38, "and the tenth of our land (we give) to the Levites, וְהָיָה הָלֹוִים הַמְעַשְׂאִים for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, to give tithes, Deut. 26:12; Neh. 10:39.

עשרה see עש.

עשרה see עש.

עשרון pl. עשרונים m. a tenth part, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. עטר. Thom. de No-varia (in Nomencl. Syr.) considers **חמס** to be the tenth part of a seah (סאה).

I. **עש** m. a moth, Job 4:19; 13:28; 27:18. Arab. **عشة**. Root **עשש**.

II. **עש** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as **עש** f. Job 38:32, where *her sons* (בָּנֶיהָ) are the three stars in the tail of the bear. **עש** does not properly signify a bear, but by aphæresis it stands for

נעש, Arab. **نعش** i. e. a bier (from the root **נעש** to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail **בנות נעש** i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. **עש** to be the same as the Arab.

عس nightly watcher, from the root **عاس** and **عس** to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl. der bibl. Litteratur, vii. p. 397.

עֶשֶׂק m. *an oppressor*, Jer. 22:3, i. q. עֶשֶׂק 21:12.

עֶשְׂקִים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עֶשֶׂק.

עֶשׂוֹת m. adj. *fabricated, wrought*, Eze. 27:19; from the root עֶשֶׂק [bright is the signification proposed in Thes.].

עֶשְׂוֹת [Ashvath], pr. n. m. 1 Ch. 7:33.

עֶשֶׂר m. (from the root עֶשֶׂר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוֹלֵלִים (under the word הָלַל No. 3), עָנִי, and interpreters on Isa. 2:7; 53:—; Matt. 19:23.

עָשָׂן fut. יַעֲשֶׂן TO SMOKE. (Arab. عَسَن id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. ἀτμός, vapour, smoke, ἀτμή, ἀτμός; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Strohm*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עָשָׂן m. adj. *smoking*, Ex. 20:18.

עָשָׂן m. constr. [עָשָׂן also] עָשָׂן (as if from עָשָׂן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עָלָה עָשָׂן בְּאַפּוֹ “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulberg campos*, Virg. *Æn.* xi. 909.

(2) [Ashan], pr. n. of a town; see עָשָׂן.

עֶשֶׂק fut. יַעֲשֶׂק, Arab. عَسَق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אָדָם עֶשֶׂק בְּרוֹם יָקָשׁ “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עֶשְׂקֵי שֹׂכֵר “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עֶשְׂקֵי וְגִבּוֹתוֹ “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare זָנַל.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فُجِرَ، ظَلَمَ، بَغَا).

PUAL, part. מְעֶשְׂקָה (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, עֶשְׂקָה, עֶשְׂקִים, עֶשְׂקוֹת, עֶשְׂקוֹת, pr. n. עֶשְׂקֵי.

עֶשְׂק (“oppression”), [Eshet], pr. n. m. found once, 1 Ch. 8:39.

עָשָׂק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Eze. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עֶשְׂקָה Isa. 54:14.

עֶשְׂקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עֶשְׂקָה לִי (read *oshkal-li*, notwithstanding the Metheg, as in עֶשְׂקָה לִי, see Lehrs. p. 43) “I am in anguish.”

עָשָׂר fut. יַעֲשֶׂר prop. to be straight (kindred to the verbs יָשַׁר, יָשַׁר, יָשַׁר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. עֶשְׂרָ, id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49, בָּנִיתָ יְהוֹשָׁפָט עֲשָׂר אֲנִיּוֹת “Jehoshaphat built ships;” קִרִי עֲשָׂרָה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, “Arab. عَشَرَ to put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רַבַּת תַּעֲשֶׂרָה “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) *intrans. to become rich* (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, עָשָׂר and—

עֶשֶׂר m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עֶשֶׂשׁ i. q. **עָלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂה** a moth, whence **עָשׂה** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عَش** to fall away, to become lean.

עֶשֶׂת—(1) TO SHINE. Jerem. 5:28, **עֶשֶׂתוֹ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָשׂה**. See the derivatives **עֶשֶׂת**, **עֶשֶׂת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, to recall to mind, *recogito* (as well given by the Vulg.), followed by **לֵךְ** Jon. 1:6. See the Chald., and the derived nouns, **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**.

עֶשֶׂת, **עֶשֶׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֶשֶׂת** No. 3.

עֶשֶׂת f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֶשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehr. 474).

(2) *thought, opinion*. Plur. Job 12:5, **עֶשֶׂתוֹ** "as to the opinions of him who is in prosperity," i. q. **עֶשֶׂתוֹ**. Several MSS. apparently, and some printed editions read **עֶשֶׂתוֹ** (sing. of the form **עֶשֶׂתוֹ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֶשֶׂתוֹ**, which when joined with the numeral ten (**עֶשֶׂת עֶשֶׂת** m. and **עֶשֶׂת עֶשֶׂת** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

עֶשֶׂתוֹ f. pl. *thoughts, counsels*, Ps. 146:4.

עֶשֶׂתוֹ f. [*Ashtoreth*], Greek *Ἀστάρη*, *As-tarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֶשֶׂתוֹ עֶשֶׂתוֹ**, also *עֶשֶׂתוֹ* Inscr. Cit. 2, *Astartimus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ**, **ܐܫܬܪܬܐ** (from the Pers. *ستاره*), and pr. n. **ܐܫܬܪܬܐ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܫܬܪܬܐ** and **ܐܫܬܪܬܐ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀδωδὺς (ἡδὲ) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γυνάμην. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περιουστουσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε.*" "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֶשֶׂתוֹ**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֶשֶׂתוֹ**, **עֶשֶׂתוֹ**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֶשֶׂתוֹ** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֶשֶׂתוֹ** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֶשֶׂתוֹ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֶשֶׂתוֹ** 1 Ch. 11:44.

עַת followed by Makk. **עַת** with suff. **עַתִּי**, pl. **עַתִּים** and **עַתוֹת** (contr. from **עַתִּי**, from the masc. **עַת**, root **עַת**, compare **לֵת** for **לֵתִי**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehr. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καῖρος*. Ecc. 10:17, "O happy land, whose princes **עַתִּי** take food at the proper time." **עַת** before the (proper) time, prematurely, Job 22:16. With suff. **עַתִּי** in its time, Prov. 15:23; Ecc. 3:11; **עַתִּי** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתִּי לְכָל חַסֵּן** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6. — (c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic عَلا id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יח No. 1, letter b; Arabic زمان, Syriac ܙܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵת (for עֵת), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see ? letter B, 3). בְּעֵת מִנְחָת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see ח' No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לַעֲת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עַת at (this) time, zur Zeit, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. nunc.

Plur. עֲתִים and עֲתוֹת — (a) *times*. Esth. 1:13, יָדְעִי בִינָה לְעֲתִים, 1 Chron. 12:32, יָדְעִי בִינָה לְעֲתִים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתִים רַבּוֹת many times, repeatedly; compare Aram. نَحْ time; plur. vices; English, *times*.

Denom. עֲתָה, עֲתִי.

עֵת קַזִּין ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [Iittah-kazin], with ה local, ק עֲתָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֵת see עֲתָה.

עֵתָר Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَتَد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתִיר, עֲתִיר.

עֵתָה an unused root; whence עֲתָה.

עֵתָה adv. (from עַת time, with He Paragog.), in pause עֵתָה (Milel) Gen. 32:5 (like עֲתָה, עֲתָה); prop. in a time (zur Zeit); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מֵעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה נָה now at this very time (see נָה No. 3). Sometimes the idea of time is אַתָּה, and (like the Gr. νῦν, νῦν) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עֲתָה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עֲתָה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עֲתָה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתִיר m. *he-goat* (perhaps ready and prompt for fighting; comp. عَتَد a horse ready for the course), Gen.

31:10, 12, and frequently. Arab. عَتَر id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κίλερ, Il. iii. 196).

עֲתִיר i. q. עֲתִיר Isaiah 10:13 [ק]; Esther 8:13 כחֵיב.

עֲתִי (perhaps i. q. עֲתִי "opportune"), [Attai], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתִי (from עַת opportune, at hand, Levit 16:21.

עֲתִיר m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَتَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתִירוֹת — (a) *the things which are ready for any one*; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; τὰ ἀπαρχοντα, Isa. 10:13.

עֲתִיר Chald., *ready, prepared*, Dan. 3:15.

עֲתִיָּה (perhaps i. q. עֲתִיָּה, [Athaiah], pr. n. m., Neh. 11:4.

עֲתִי m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa 23:18. See the root עֲתָה No. 4.

עָתִיב adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עָתִיב** No. 1, 3.
(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עָתִיב Ch. *old, ancient*, Dan. 7:9, 13, 22.

עָתִיב an unused root, Arab. **عَتَكَ** to turn aside to lodge; whence—

עָתִיב ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עָתִיב an unused root, Arab. **عَتَلَ** to handle violently; whence—

עָתִיב (for **עָתִיב**), [*Athlai*], pr. n. m. Ezr. 10:28.

עָתִיב ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 380—77, B. C. 2 Kings 11:1; in some places **עָתִיב** 2 Ki. 8:26; 11:2.

עָתִיב a root **ἀπ. λεγόμεν.**, which seems to have been of the same or a similar meaning, as **עָתִיב** (cogn. **עָתִיב**). Hence—

NIPHAL, Isai. 9:18, **עָתִיב** "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عَتَمَ** to be darkened; LXX. **συγκέκασται**, Ch. **חָרְבָה** *burned up* [this is the meaning given in Thes.]; compare Arab. **عَتَمَ** a great and almost suffocating heat.

עָתִיב (kindred to the verb **עָתִיב**) an unused root, Arab. **عَتَنَ** to handle violently, **عُتْن** a lion. Hence—

עָתִיב (for **עָתִיב** "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

עָתִיב ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. **Γοθονίλ**, Judith 6:15.

עָתִיב fut. **עָתִיב**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عَتَى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עָתִיב** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old."

(Arab. **عَتَى** to be ancient, old.) Compare **עָתִיב** No. 2.—From the idea of removing, taking away, comes that **עָתִיב**—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عَتَى** fut. I. **عَاتَى** manumitted, free; **عَتَى**

freedom); whence in Hebrew **עָתִיב** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عَتَى** a noble

countenance, beauty, brightness, **عَتَى** noble, generous, also, having a clear and delicate skin (like nobles), **عَتَى** to be well, to have a clear and delicate skin. Heb. **עָתִיב**, **עָתִיב** shining, handsome.

HIPHAL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. **ἐξεγράφω**. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **עָתִיב** "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עָתִיב**, **עָתִיב**, **עָתִיב**, **עָתִיב**.

עָתִיב m. adj. *bold, impudent* (see the root No. 3). **עָתִיב** **עָתִיב** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עָתִיב m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עָתִיב** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עָתִיב** fut. **עָתִיב**—(1) i. q. **עָתִיב** TO BURN INCENSE to a god (Syr. **عَتَى** to smoke with perfume, **عَتَى** incense; Arab. **عَطَرَ** to breathe odours). Hence **עָתִיב** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. **μνημόσυρον τῆς προσευχῆς**, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **עָתִיב** and **עָתִיב** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **עָתִיב** "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. **עָתִיב** 1 Ch. 5:20.

HIPHAL, i. q. Kal, Ex. 8:25; 10:17. Followed by **עָתִיב** and **עָתִיב** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עָתִיב**.

II. **עָתִיב** i. q. Chald. **עָתִיב** (Hebrew **עָתִיב**) **עָתִיב** ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִם "you have multiplied against me words," sc. impudent, impious words. Compare No. 2.

Derivatives, עֵרְתָּ and pr. n. עֵרְתָּ.

עֵרְ m. — (1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֵרְ ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:42. 19:7.

עֵרְתָּ f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פֵּן the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified a *mouth*, i. q. פִּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֵּן i. q. פִּה (which see), adv. *here*, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فاح, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פִּה and its derivatives.]

פָּאָר constr. פָּאָר f. — (1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחִין four winds, for Hebr. אַרְבַּע קְנִפּוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָרִים the west quarter, Josh. 18:14; פָּאָרִים הַצָּפוֹן the north quarter, Ex. 26:18, 20. Hence —

(2) *side, region*, Jer. 48:45, פָּאָר מוֹאָב "region of Moab." Dual const. state פָּאָרִי מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. הַקֵּץ הַפָּאָרִי the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badensbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פָאָרִי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָר an unused root. — (1) to have the mouth full, to swallow down. (Arab. فام to have the mouth full of food; Æth. ተፈለዐ: to have in the mouth a morsel, lump, ፈለዐ: morsel, lump; περιστέμνουν? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is פָּנִים to understand, prop. to be imbued with.) Hence פָּנִים (for פָּאָרִים) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פָּמָה.

פָּאָר not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָרִי, פָּאָרִי, compare Arab. فار Med. Waw, to boil up, to be hot, glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فخر to glory, to boast).

PIEL פָּאָר — (1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פָּאָרִי to examine the boughs, in order to glean them, Deu. 24:20.

HITHPAEL — (1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to *boast*, followed by אל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ⁵⁻فَار to dig down and hide under the earth. Hence פאר for פאר (Arab. ⁵⁻فَار) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנִרְאָה “declare to me when,” etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ράξαι πρός με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. *foliage* (prop. *glory*) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp. פאר No. 2.

פאר (for פאר, from the root פאר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. ^יי), comp. פאר No. I, Kal. Joel 2:6, פאר, “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumaea, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר־פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֵשׁ-עַל-הַפְּדֹרָר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פג pl. פג *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλκνοι. From the root—

פג Arab. ⁵⁻فَج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ⁵⁻فَج immature, acid. The primary idea appears to be that of *cold*, see the kindred root פג.

פג masc. something *fætid, unclean, abominable*, i. q. ⁵⁻פג; used of food, Levit. 7:18; 19:7; פג ⁵⁻פג *unclean flesh*, Eze. 4:14; plur. פג ⁵⁻פג *unclean meats*, Isa. 65:4.

פג an unused root; Talmud. Piel to render *fætid*. Hithpael, to be made *fætid*. Arab. and Æth. (2 and 3 being interchanged), ⁵⁻فَج to be *fætid*, used of food; ⁵⁻فَج to be *impure*. Hence פג.

פג — (1) TO STRIKE UPON, or against, *pepigit*, *stossen, schlagen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek *πηγνύω*, Germ. *pochen*, and those which are allied to this, *boten, Boct*, from the idea of striking or pushing. Of the same termination is the root פג; compare פג and פג). Followed by פג to *strike upon* any person or thing (*auf, an etwas stoßen*), whether of set purpose or accidentally, whether violently or lightly; hence— (a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פג of thing; Ex. 5:3, ⁵⁻פג ⁵⁻פג “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by פג Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פג of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by פג Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by פג Josh. 16:7;

17:10; 19:1, 22, 26, 27, 34 (followed by אֵל Josh. 19:11).

(2) to strike a covenant with any one, *pactus est* (from *paciscor*), to make peace with him, followed by אֵת. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּנַעְתָּ אִתּוֹ לְשֵׁן נְעִיִּים פָּנַעְתָּ אִתּוֹ לְשֵׁן נְעִיִּים "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ נְלֹכֵךְ, אִישׁ בְּרִיתֶךָ. Without אֵת Isa. 47:3, "I will take vengeance אֲדָם וְלֹא אֶפְנֶה אֲדָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of striking is referred to that of making peace, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic פָּנַע (Isa. 2:6), سَقَى, سَقَى and Lat. *ferire*, *percutere sedus*.

HIPHIL—(1) causat. of Kal No. 1, a, to cause anything to fall upon any one. Isa. 53:6, הִפְנִיעַ בּוֹ אֵת עוֹן כָּלֵנוּ "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to cause to supplicate. Jer. 15:11, הִפְנִיעִי קֶדֶד... אֶת־הָאֵלִיב "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to invade. Part. מְפַנֵּץ assailant, enemy, Job 36:32.—(b) i. q. Kal No. 1, b, to assail any one with prayers; followed by אֵת Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מְפַנֵּץ and—

פָּנַע m. what happens to any one, *incident*, *event*, *chance*, Eccl. 9:11; unhappy (with the addition of עַל), 1 Ki. 5:18.

פָּנֵי־אֵל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ܦ and ܓ being interchanged), to be attenuated; ܦܓܪ weak, wearied. Also the Lat. *piger*. The primary stock of both words פָּגַר and *piger*, is פָּגַר; compare פָּגַר, *piget*). Hence—

פָּגַר plur. constr. פָּגַרִים m., a carcase, dead body, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מָת Isa. 37:36 (compare Syr. ܡܬܬܬܬܬ of the body even when living). Metaph. ܡܬܬܬܬܬܬ carcasses, i. e. ruins of your idols, Lev. 26:30.

פָּנַח fut פָּנַח (kindred to the roots פָּנַח)—

(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to meet with any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by אֵת Prov. 17:12.

NIPHAL, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

PIEL, to light upon any thing, Job 5:14.

פָּדַר an unused root.—(1) prop. to cut, to cut up, to separate; cogn. to פָּדַר No. I., which see; (Arab. ٱذ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to plow; whence فِدَا a plough-ox; and فِدَان a yoke of oxen, plough; Syr. and Chald. ܦܕܐ id.; ܦܕܐ field, plain. [This is called in Thea. "an uncertain root"].

Derivative פָּדַר.

פָּדַה TO LOOSE (pr. by cutting; ٱفشدن; cogn. to the verb ٱفشد); hence—(1) to redeem by paying a price (Arab. فدا), Exod. 13:13; followed by אֵת of the price; as Exod. 34:20, ܦִדְיָה ܩֶדֶשׁ "the firstborn of an ass thou shalt redeem with a sheep."

(2) to let go, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to set free, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to preserve, to deliver life from danger, Psa. 34:23; followed by אֵת 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; אֵת (in danger), Job 5:22.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHIL, ܦܕܐ, causat. of Kal No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. ܦܕܐ Lev. 19:20.

Derivatives, ܦܕܐ-ܦܕܐ.

פָּדָה ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָה ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדִי only in plur. פָּדִיִּים price of redemption, Num. 3:46, seqq.; 18:16. Elsewhere פָּדִיִּים part. pass. plur. are the preserved [redeemed], Isaiah 35:10; 51:11.

פֶּרֶן ("liberation," [redemption]), [Padon], pr. n. m. Ezr. 2:44; Neh. 7:47.

פֶּרֶת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, פֶּרֶת. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פֶּרִיה ("whom Jehovah preserved" [redeemed]), [Pedaiah], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פֶּרִיה (id.) pr. n. m. 1 Ch. 27:20.

פֶּרִיֹם m. Nu. 3:49, and פֶּרִיֹן Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[פֶּרִי] a root inserted in Thes. from which to derive פֶּרִי and פֶּרִיָּה.]

פֶּרִי m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word פֶּלֶא) from the root פֶּרַח No. 2. Hence פֶּרִי־אֲרָם the plain, or plain region of Syria [Padan-Aram], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פֶּרִי Gen. 48:7. With ה local פֶּרִי־הָאֲרָם Gen. 28:2, 5, 6.

פֶּרַע i. q. פֶּרַח TO LIBERATE, SET FREE, απ. λεγόμεν. Job 33:24, פֶּרַעְהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פֶּרַעְהוּ with the same sense, and such a root as פֶּרַע is void of all certain authority.

פֶּרַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(r and n being interchanged) فَدِن to fatten cattle, and more frequently بَدِن to become fat, thick, بَدِن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *feitr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which r is added in many forms; compare *pita, pater; pigeo, piger*, (פֶּטֶר, פֶּטֶר.) Hence—

פֶּרֶר m. with suff. פֶּרֶרִי *fat*, Lev. 1:8, 12; 8:20.

פֶּה const. פִּי, with suff. פִּי (my mouth), פִּיִּי, פִּיִּי, poet. פִּיִּי pl. פִּיִּים 1 Sa. 13:21, and פִּיִּית Prov 5:4 (both cf. signif. 3).

(1) *the mouth*. (Arab. فَوْهَة, فَم, فَه, const.

فَو, Eth. ለፍ; id. The Hebrew form פֶּה is for פִּי, like פֶּה for פִּי, whence the fem. פִּי; const. פִּי for פִּי. The root פִּי, like פִּי, and Med.

quiesc. פִּי, פִּי, פִּי, פִּי had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פִּי.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak פִּי מִפִּי מִפִּי, without any one between, Numbers 12:8; פִּי מִפִּי with one mouth, with one voice, Josh. 9:2. Job 19:16, פִּי מִפִּי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an orator, spokesman, messenger, Ex. 4:16 (comp. פִּי מִפִּי, commandment, Ecc. 8:2, פִּי מִפִּי "keep the commandment of the king." Hence פִּי מִפִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) פִּי in his mouth," i. e. he liked its taste. Comp. פִּי, פִּי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase פִּי לִפְתָּח to smite with the edge of the sword (see פִּי). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיִּית.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פִּי לִפְתָּח 2 Kings 10:21; 21:16; and פִּי מִפִּי Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. פִּי No. 7, a portion which can be taken in the hand, a handful, "Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—

(1) פִּי—(a) *according to the commandment of* 1 Ch. 12:23.—(b) *according to the rate of* (nach Aussage), *at the rate of, or proportion, according to*, Lev. 25:52, פִּי שְׁנַיִם "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. פִּי, like as, like, Job 33:6, פִּי קָדַם לִי "I, even as thou (am created) by God."—(d) פִּי מִפִּי conj. *according as, even as*, Mal. 2:9; and without פִּי *so that*, Zech. 2:4.

(2) פִּי i. q. פִּי (see פִּי A, 9)—(a) *at the rate of,*

according to, Ex. 12:4; Gen. 47:12, לְפִי הַמִּסְפָּר "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy." — (b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39:51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, קָפִי *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ *in this, or that*, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) *hither*, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word. — Once פֶּה (which see).

פִּוּאָה (perhaps Arab. فَمَّة "mouth"), [Pual], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פִּוּיָּה.—(2) Jud. 10:1.

פָּרִיז—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πρῖον; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וְיָקִי לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, *to be torpid*, Ps. 38:9.

Derivatives, הִפְסִיגָה, and —

פִּוּגָה *f. rest, cessation*, Lam. 2:18.

פִּיר see פִּיר.

פִּירָה i. q. נָפַח (which see), TO BREATHE, TO BLOW.

(Arab. فَاخ and فَاخ to exhale odour, to be fragrant.)

Cant. 2:17, עַד שֶׁיִּפְּחָה הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רִיחַ.

HIPHAL—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by פִּי *to blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare פָּחַץ Ecc. 1:5.

(5) *to rail against* any one, followed by פִּי Ps. 10:5; and לוֹ 12:6, לֹא יִשְׂאוּ יָמָיו "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פִּוּחַ an unused root, Syr. Aph. *to contemn*, to afflict. See פִּוּחִיאל. [This root is not inserted in Thes.]

פִּוּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פִּוּחִיאל ("afflicted by God"), [Putief], pr. n. Ex. 6:25.

פִּוּטִי פֶּרֶעַ Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Περεφοῦ, Περρεφοῦ, ΠΟΤΙΦΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פִּוּטִיפָר (an abbreviated form for פֶּרֶעַ פִּוּטִיפָר [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פִּוּךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פָּחַץ. Hence may be derived the following word, which is of uncertain origin.

פִּוּךְ i. q. Greek φῦκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or antimony (LXX. στίμμι, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפִּוּךָ Isa. 54:11, "I will lay thy stones with *stibium*," i. e. I will use *stibium* as cement in building thy walls. It may be doubted what are אֲבָנֵי פִּוּךָ *stones of pigment*, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were *painting* the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ረፈረፈ: i. q. ረፈ to bubble up as water, wallen, quellen; ረፈፈ to roll oneself; also ረፈፈ, ረፈፈ, ረፈፈ, ረፈፈ).

פול [Pul], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians ΠΙΛΑΚ or ΠΙΛΑΚ (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פול and **פול** emphat. state **פול**, Chald. masc. i. q. Heb. **פה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܠܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פול**, from the root **פול**, like **פול** from **פול**).

פול fort. i. q. Arab. **افل** = **افل** (compare **פול**).

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted*; once found, Psa. 88:16, **פול**, LXX. *ἐξηπαρήθη*. Vulg. *conturbatus sum*.

פולה ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שער הפנה** ("the gate of the corner.")

פוני [Punites], patron. n. of an unknown person, **פון**. Num. 26:23

פון (perhaps "darkness," "obscurity," from the root **פון**), [Punon], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:44. See Relandi *Palæstina*, p. 952 Compare **פון**.

פועה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פועה** "splendid"), [Puah], pr. n. f. Ex. 1:16.

פוי only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פוי** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פיל**, **Hithpalel**.

(2) *to disperse*. Part. pass. **פוי** dispersed. Zeph. loc. cit. **בַּת פּוֹעִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. *to abound with prosperity*, Zec. 1:17.

NIPHAL, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פָּלַץ** *to break in pieces* (as a rock with a hammer), Jer. 23:29.

PILPEL **פָּלַץ** id. (a person dashed against the ground or a rock), Job 16:12.

HIPIL—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פָּלַץ** the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Eze. 34:21.

(2) *to pour out*; metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פָּלַץ** *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תפוצותיכם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תפוצותיכם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פָּלַץ** a hammer.

L. פוק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. *wagen*); with a diminut. *vacillo*, *waceln*. Comp. **פוק**.

HIPIL, id., Jer. 10:4, **וְלֹא יִפְּקוּ** "and it move etc."

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פוק, פוק.

II. פוק TO GO OUT, i. q. Chald. פוק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. פוקה 1 Sam. 25:31.

I. פוק i. q. פוק TO BREAK. Hence—

HIPHAL פוק twice (Psa. 33:10; Eze. 17:19) i. q. פוק, and the derived noun פוקה a wine-press.

II. פוק i. q. Arab. فاك to be hot, to bubble up in boiling (comp. פוק), whence פוק (for פוק) a pot. [This root is not given in Thes.]

פוק m. a lot, a Persian word, which in Esth. 3:7 is explained פוק. (It answers to the Persian پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and بهره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פוק and פוק.) Pl. פוקים lots, Est. 9:24, "the feast of Purim," and nakedly פוקים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פוקה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פוק to break.

פוקתה [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persian پوره pureh, ornament.

I. פוק Arab. فاك Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פוקה.

[These roots are not separated in Thes.]

II. פוק not used in Kal, cogn. to the verb פוק. Ch. פוק to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:11. See פוק.

פוק whence פוק q. v.

פוקי [Puhites], patron. n., once 1 Ch. 2:53.

פוק (from the root פוק No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פוק hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוק).

I. פוק not used in Kal, i. q. Arab. فاك to separate, to distinguish (compare the roots beginning with the letters ف, כ, under the words فاك, فاك); specially, to separate and purify metals from dross, by means of fire; whence فاك silver; comp. פוק tin, from פוק, and Eth. ብረት: silver, ብረት: brass, from the root פוק to purify.—Hence פוק pure gold, and—

HOPHAL part. פוק 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוק pure gold.

II. פוק TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فاك to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فاك, فاك, فاك, to leap, to bound. Talmud, פוק to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פוק hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פוק ומקרי " (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained פוק ומקרי.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פוק TO DISPERSE, i. q. פוק, פוק, in Kal פוק found in part. pass. Jer. 50:17.

PIEL, i. q. Kal, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, **פָּחַדְךָ** "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely, to be liberal*, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and —

PUAL, Est. 3: 8, pass. to be dispersed.

I. פָּחַ m. pl. **פָּחִים** const. **פָּחִי** Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like **פָּחִים**; (from the root **פָּחַ**).

(1) a net, a snare, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. **فنج** and **فنج**).

Syr. **فصل** id. To this agrees also Gr. **παγίς, πάγη**, which however is derived from the root of that language **πῆγγνμι**. To lay snares, i. e. to plot, to devise against any one, is **פָּחַ** **פָּחַ** Ps. 119: 110; **פָּחַ** Psalm 140: 6; 141: 9; Jer. 18: 22; **פָּחַ** Psalm 141: 9. Metaph. that by which any one falls, i. e. is led to destruction. Comp. **פָּחַ** No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence *destruction, ruin*, Isai. 24: 17; Jer. 48: 43. See **פָּחַ**.

(2) **פָּחִים** thin plates, Ex. 39: 3; Num. 17: 3.

(3) Psal. 11: 6 **פָּחִים** snares (**ſchlängen**), lightning, bending itself like a snare (a noose) or serpent (**ſchlängende, ſchlängelnde ſchlange**). Compare **سلسلة** a sheet of lightning diffused over the clouds, and **Διὸς μάστιξ**, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be **פָּחִים** hot coals, i. e. lightnings.

II. פָּחַ with suff. **פָּחִים** Neh. 5: 14, i. q. **פָּחַ** (which see), the governor of a province.

פָּחַ fut. **פָּחַד** — (1) TO TREMBLE — (a) for fear, to fear, Deu. 28: 66; Isa. 12: 2; followed by **פָּחַ** Psal. 27: 1; 119: 161; Job 23: 15, and **פָּחַ** Isai. 19: 16, of the pers. or thing feared. **פָּחַ** to fear a fear, Job 3: 25. Used in a pregnant sense, **פָּחַ** to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28. — (b) with joy, Isa. 60: 5; Jer. 33: 9. — The notion of fear is transferred to shame in the noun **פָּחַ** No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 2: 5. Compare **פָּחַ**, **פָּחַ**, **פָּחַ**.

PIEL, i. q. Kal, but intensively, to *fear continually, to be timid*, followed by **פָּחַ** Isaiah 51: 13; to take care of oneself, to be cautious, Proverbs 28: 14. (Opp. to **פָּחַ**).

HIPHIL, to cause to fear, to terrify, with an acc. Job 4: 14. Hence **פָּחַ** and —

פָּחַ m. with suff. **פָּחִי**.

(1) fear, terror, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare **פָּחַ**), e. g. **פָּחַ** **פָּחַ** fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. **פָּחַ** **פָּחַ** fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. **פָּחַ** **פָּחַ** fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as **פָּחַ** **פָּחַ** Gen. 31: 42, 53, used of Jehovah, Pl. **פָּחִים** Job 15: 21.

(2) *verenda, pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, thighs.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. **فخذ** thigh.)

פָּחַ f. terror, Jer. 2: 19.

פָּחַ (for **פָּחַ** with Dag. forte implied), m. const **פָּחַ**, with suff. **פָּחִי**, once **פָּחִי** Neh. 5: 14 (from the masculine form **פָּחַ**), pl. **פָּחִים** 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state **פָּחִים** (from absol. **פָּחִים** Neh. 2: 7, 9; Ezr. 8: 36, m. the governor of a province (less than that of a satrap, see **פָּחִים**) in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 4, 18; 12: 26; Mal. 1: 8; used of the governor of Judea in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. **بکیت** great men, nobles; Ewald in Gramm.

p. 490, the verb **پکشتن** *pukhten*, to care for, to act (pr. to cook, bake; Germ. *backen*.) Better than all these would be **بک**, **بیک**, **بکا** a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is **پاک** *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פָּחַ constr. **פָּחַ**, pl. emphat. **פָּחִים**, Chald. id Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פָּחַ TO LEAP, TO BOUND (like the Ch.), **פָּחַ**

used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare *זיר*). Part. *פוחזים* used of false prophets, Zeph. 3:4.

[Hence the following words.]

פחז m. pr. *lasciviousness, wantonness*, Gen. 49:4. *פחז פחים* "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פחזות f. *pride, boasting*, Jer. 23:32.

פחח prob. TO SPREAD OUT (cogn. to the verbs *פחח*, *פחח*); whence *פח* a net; also, to be made thin (like the Syr. *Ethpa.*); hence *פח* a thin plate.

פחח (denom. from *פח*), *to catch in a net, to snare*, Isa. 42:22. *הפח בחרים* "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[*פחים* see *פח*.]

פחם an unused root, Ch. *פחם*, and Arab. *فحم* *to be black*; whence—

פחם m. (for *פחם*, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16.

Arab. *فحم* coal; *فحم* coal; *فحم* coal, and hot coal.

פחר an unused root, which appears to have had the same meaning as *פחז*, No. II. *to boil as a pot* (whence figuratively Arab. *فخر* *to swell up, to be proud*); hence *فخار* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פחר m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܐ* id.)

פחת an unused root, Syr. Pa. *ܦܚܐ* to dig, to excavate; whence—

פחת m. (2 Sa. 18:17), pl. *פחתים* f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פחז ופחז* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחתת*.

פחת-מואב ("governor of Moab"), [*Pakath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחתת (fem. from the masc. *פחת*) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פטר f. a species of gem, Ex. 28:17; Eze. 28:13, found in Ethiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pita* is *pale*; and the Gr. *τοπαζιον* itself may be from *פטר*, *טפדה*, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פטר i. q. *פטר* verbal pass. of the verb *פטר* 1 Ch. 9:33 כתיב.

פטיש m. *a hammer*, Isaiah 41:7; Jerem. 23:39. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פטיש*.

פטיש m. Chald., Dan. 3:21 (where the *פטיש* is *פטיש*), i. q. Syr. *ܦܬܝܫ* *a tunic, under garment*. Hebr. translation *פטיש*. From the root *פטיש* No. 2.

פטר fut. A (signif. 3)—(1) TO SPL'T, TO CLEAVE (Arab. *فطر* id.; and intrans. to break through, as a tooth. Kindred to the root *פטר*; where see more). Part. pass. *פטרי* *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פטר* is given as a subst. in Thes.].

(2) transit. *to cause to burst forth, as water*, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, *פטרי* "let go," i. e. exempt from duty; where the *פטיש* is *פטיש*. Intrans. *to slip away, to depart out of the way*; fut. *פטר* 1 Sa. 19:10 (Syr. *ܦܬܝܫ* id. Chald. Pe. and Ithpe.).

פטר, i. q. Kal No. 1 *פטר* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, *פטר* and—

פטר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without **רחם** Ex. 13:12, 13; 34:20.

פטר f. id., Num. 8:16.

פטיש—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيس** a hammer.

(This root is onomatopoeitic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere* *battuer*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfchen*; Swedish *batsch*, a blow; Germ. *petfchaft*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פשט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

פי st. constr. of the noun **פה** a mouth; which see.

פי-בסח Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστος* and *Βούβαστος* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פסחבסח**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opuscc.* t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פיד a root not used as a verb. Arab. **فاد** Med. Waw and Ye to die, i. q. **נאט** (kindred to **מאט**, **מאט**) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פיד m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **לפיד בוא** "to calamity (i. e. to an unfortunate person) is contempt;" but see **לפיד**.

פיה an unused root, i. q. **פה**, **פיה** prop. to blow out; hence to speak, i. q. Arabic **فاه**; whence **فوه**,

פה mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. **פה** mouth, for **פיה** and—

פה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

פיה-הירות pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פיה-הירות** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פה** ibid. verse 8.

פיה m. *dust*, or *cinders*, *ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

פיהל ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פיהל i. q. **פיהל** (which see), a concubine.

פיהל fem. *fat*, Job 15:27, from the root **פיהל**, which see.

פיהל ("mouth of brass," comp. of **פה** and **נחם**) i. q. **נחם**, [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פיהל (prob. i. q. **פיהל**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פיהל plur. f. *two edges*. **פיהל** a sword, *διστρομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **פיהל** "with two (or many) edges."

פיהל m. *moving to and fro*; from the root **פיהל** Nah. 2:11.

פישון ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **פיהל** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **פיהל** as being Colchis; but the Hebrew name of the Colchians was **פיהל**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flusk, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּקַד not used in Kal, having the sense of **DROPPING DOWN**; cogn. to פָּקַד.

PIEL, to drop down (as water), Eze. 47:2.

פָּקַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּקְרֵת הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַל not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלַל, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלַל to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלַל to search out. Arab.

פָּלַל to deprive of milk. Compare the kindred roots, פָּלַל, פָּלַל, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niphal. Hiph. No. 2, and pr. n. פָּלַל.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, וְדָבַר נִפְלְאוֹת, "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare נִדְוָל No. 2).

(2) to be arduous, to be difficult to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by מְאֹד to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:6. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

פָּלַל, to separate (ἀποφείν), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow & Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלִיא in the manner of verb לָהּ Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, וְיִפְלֵא לַיהוָה נֶדֶר, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלֵא adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e. g. counsel, Isa. 28:29; followed by מִן to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלֵא לְעֵשָׂוֹר to act wonderfully, Jud. 13:19. Inf. הִפְלֵא adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by בְּ in oppressing any one, Job 10:16.

Derivatives, פָּלַל, פָּלַל, פָּלַל, כִּפְלָא, and the pr. n. פָּלַל, פָּלַל, פָּלַל, פָּלַל.

פָּלַל suff. פָּלַל m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פָּלַלִּים advert wonderfully, Lam. 1:9; פָּלַלִּים wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַל (from פָּלַל with an adj. termination) adj. wonderful, Jud. 13:18 כְּחֵיב (and here used of something which appears supernatural). In פָּלַל קָרִי, which is contracted from the former. The fem. of the first given form is פָּלַלִּיָּה (פָּלַלִּיָּה) Ps. 139:6 כְּחֵיב, where פָּלַלִּיָּה is the fem. of the form פָּלַלִּיָּה.

פָּלַלִּיָּה ("whom Jehovah has made distinguished"), [Pelaiah], pr. n. m. Neh. 8:7; 10:11.

פָּלַל not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַל). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19

PIEL, to divide, as a channel, watercourse, Job 32:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, פָּלַל — פָּלַל, פָּלַל.

פָּלַל Chald. id. Part. pass. Dan. 2:41.

פָּלַל m.—(1) a stream, a river. Arab. فَلَاح, a stream, a small river, Eth. ፈለግ: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πλάγος, Æth. ረፈሰ: to bubble, to bubble up; from the biliteral stock פל, compare פלג, also *bullire*, wallen, Bellen. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגים like פלגים Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *kalf*, Dan. 7:25.

פלג or פלגה only in pl. פלגים *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. a *division, class* (of the priests), i. q. פלגים 2 Ch. 35:5.

פלגה or פלגה Ch. id. Eze. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. a *concubine* (Ch. פלגשה, id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *peller*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלג, compare פלג No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully פלגש פלגש Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, a *paramour*, i. q. פלגש Eze. 23:20, compare verse 5.

פלג an unused root. Arab. فلد to cut (compare the remarks at פלג). Hence—

פלגה f. *iron*, Syr. حديد, Arab. نالون iron of a finer kind, steel. Pl. פלגות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלגות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלגש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלג not used in Kal, i. q. פלג TO SEPARATE. TO DISTINGUISH.

NIPHAL, to be separated, distinguished, followed by פלג Exod. 33:16; also to become distinguished, admirable, Ps. 139:14.

HIPHAL—(1) to separate, to distinguish, Exod. 8:18; followed by פלג to distinguish between, make a distinction, Ex. 9:4; 11:7.

(2) to distinguish, i. e. to make distinguished or illustrious, Ps. 4:4; 17:7.

Derivative, פלג.

פלגה ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלגה Num. 26:5.

פלג TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلد id.; hence to till a field, فلد a husbandman. Compare Ch. and as to the origin under the root פלג).

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פלג.

פלג Ch. to labour; hence to serve (so often in the Targg.); specially, to worship God (compare פלג); followed by an acc. and פלג Dan. 3:12, seq.; 7:14, 27.

Derivative, פלג.

פלג f. (Job 41:16).—(1) a part cut off, a slice of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) a mill-stone, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فليج. And the upper mill-stone is fully called פלג רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלג רכב Job 41:16.

פלגה ("a slice"), [Pileha], pr. n. m. Net 10:25.

פלג Ch. m. worship, service of God, Ezr. 7:19. See the root.

פלג prop. TO BE SMOOTH, SLEEK, i. q. פלג, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. حكي, Arab. فلت id.); also to cause to escape (compare pr. n. פלג).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 7:13; and פל 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. פל No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, פלטה-פלטה, פלטה, פלטה, פלטה

פלטה adj. *escaped by flight*, i. q. פלטה, once in plur. פלטה Jer. 44:14; 50:28.

פלטה inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלטה ("liberation"), [Pelei], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פלטה sei: פלטה.

פלטה (for the fuller פלטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פלטה 2 Sa. 3:15.

פלטה (shortened from פלטה), [Piltai], pr. n. m. Neh. 12:17.

פלטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פלטה (id.) pr. n. m. Eze. 11:1, 3.

פלי wonderful, see פלי.

פלי id. ibid.

פליה (i. q. פליה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פליט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פליט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פליט Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פליט only in pl. פליטים Nu. 21:29; Isa. 66:19.

פליטה f. and defectively פלטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פלטה (from the root פלטה) m. *a judge*, only in pl. פלטים Ex. 21:22; Deu. 32:31. Job 31:11, (פלטה) פלטה "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פלטה f. *right, judgment*, here put for justice, Isa. 16:3.

פלטה adj. (from פלטה) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פלטה *a judicial seat, judgment seat*, Isa. 28:7.

פלטה an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פול and פלטה a stream). Arab. فلث to have round plump breasts (einne getriebene Brust), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فلث the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלטה m. with suff. פלטה m.—(1) *a circle, circuit, environs* (Areis, Begirt) i. e. פלטה. (Arab. فلث, Chald. פלטה id.) Neh. 3:9, seqq. פלטה "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فلث id., Talmud. פלטה, פלטה, whence פלטה to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκνάλη.

פלטה not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פלטה, פלטה, Ch. פלטה Aph. to decide; but פלטה itself is i. q. פלטה to break. I prefer to regard the primary power of the root to be that of *rolling, involving, waltzen, rollen* (comp. פול, פלטה, פלטה, Syr. فلث to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלטה to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, which have properly the sense of making even.

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by פלטה *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלטה Deu. 9:20; 1 Sa. 7:5; פלטה Job 42:8; פלטה 1 Sa. 2:25, id.; followed by פלטה of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלטה Psalm 5:3; פלטה Dan. 9:14; פלטה of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa 45:14; followed by אל. That which is prayed for to God, is put with אל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פלל, פללה, פללי, from the sense of supplicating, פלל: also pr. n. פללה, פלל, פלל.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Pala], pr. n. m., Neh. 3:25.

פללה ("whom Jehovah judged," i.e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פלמני see the following word.

פלני—(1) such a one, quidam, ὁ δαίνα (pr. Arab.

فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלן root פלה to distinguish; always joined with אלקמני (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שבה פה פלני אלקמני "sit down here; ho! such a one;" Gr.

ὁ οὗτος; Arab. يا هذا, يا فل, يا فل. Used of things, 1 Sa. 21:3, אלקמני פלני "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פלמני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פלן 1 Ch. 11:27, 36.

פל not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i.e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i.e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פלג, פלג; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root פלל, as the Germ. walzen comes from wallen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פל m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מאונק, and it appears properly to denote a steelyard (Arab. تقليس, Germ. Schallwaage).

פל not used in Kal; prob. of a similar meaning פל to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Epalten

befommen; compare נבשע 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מפלצת, מפלצת, and—

פלצות f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלש i. q. פלם; whence מפלש.

I. פלש an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, והתנולל), פלש to revolve (wāṭen); like the kindred roots פלם, פלל (פול). Hence—

HITHPAEL, to roll oneself, i.e. to wallow in ashes (פאש), Jer. 6:26; Eze. 27:30; in dust (פאש), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלש (prob. kindred to the verbs פלט, פלת) Ethiop. ፈለሰ: to wander, to emigrate, ተፈለሰ: to wander without any certain abode, ፈለሰ: a stranger wanderer. Hence—

פלשת f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palestina, page 38, seqq. Hence—

פלשתי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פלשתים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פלשתים Am. 9:7. As to the origin of the nation, see under the word פלשת No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלט, فلت swift, فلتان runner, a swift horse. Hence—

פלת ("swiftness"), [Peleth], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלתי m. a public courier; with the art. collect. public couriers, always joined with פרת, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פרת (see that word

No. 2) and פלשתי to be *Philistines*; the latter being for the sake of paronomasia for פלשתי.

I. פן m. i. q. fem. (which is more used) פנה a corner, Pro. 7:8. Plur. פנים Zec. 14:10.

II. פן pr. subst. *removing, taking away* (from the root פנה Pi. No. 1), always in constr. פן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... פן נפוצו” *lest we be scattered abroad*.” Gen. 19:15, “rise up... פן תחטא” *lest thou perish*.” Gen. 3:3, “eat not... פן תמותו” *lest ye die*.” Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ideiv μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind אל is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition and dissuasion* (like אל). Job 32:13, פן תאמר, “say not” i. e. take heed “lest ye say.” Isa. 36:18, פן יסית אחכם חזקיהו, “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, ונו, ועתה פן ישלח ידו, “and now (for fear) lest he put forth his hand.” Gen. 44:34, פן אראה ברע ונו, “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פן מצא “lest he find.” 2 Ki. 2:16, פן ינשא רוח יהוה, “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אל Pro. 5:6, אנה חיים פן תפלים, “(the adulteress) prepareth not (for herself) the way of life,” i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פנה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic *پختن, backten* (n being inserted in the middle of a biliteral root, compare *פנה*); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXV Hence—

פנה *ἀπ. λεγόμεν.* Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קוליא i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פנה לחם is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פנה fut. יפנה, apoc. and conv. יפן, יפון in the other persons, יפן, יפון, יפון to turn; in one phrase, פנה פנה to turn the back, see פנה letters a, b. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יפן, יפון, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) to turn to, or towards any place, followed by אל 1 Sa. 13:17; followed by ל Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יפנה יפנה “whithersoever he turned himself;” with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פנה אחרי פ “to turn oneself to follow any one’s part, to incline to any one’s side, Eze. 29:16.—(b) to turn oneself away from any one, followed by מעם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) to turn itself, to pass away. Jer. 6:4, היום פנה “the day declines.” And poetically, Psa. 90:9, “our days decline.”—(β) to turn itself in coming, approaching, in the phrase, לפנות הבקר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לפנות ערב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פניתי אני לראות חכמה, “I turned myself to behold wisdom;” Ex. 2:12, וישן פה וכה וראה “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence to behold, to turn the eyes to any thing, followed by אל Ex. 16:10; Num. 17:7; Job 21:5; פ Job 6:28; Ecc. 2:11; followed by אחרי (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; למעלה (upwards), Isa. 8:21. Metaph. אל פנה to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פנה אל תפלה Ps. 69:17; 86:16; also אל תפלה Ps. 102:18; 1 Ki. 8:28; אל הפניה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, to look towards any direction, Ezek. 8:3, השער הפנה צפונה “the gate that looks towards the north;” Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, e).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, מְנִיתִי לְפָנֶיךָ “thou preparedst (way, or room) before it.”

HIPHAL, fut. convers. מְנִי.—(1) *trans. to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַךְ intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by מֵאֵל to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, מְנִי (מֵן), מְנִיָּה, pl. מְנִיִּים (whence a new adj. לְפָנֶיךָ), and the pr. n. מְנִיָּה, מְנִיָּאל, מְנִיָּאל.

מְנִיָּה not used in sing. (though another form of it, מְנִיָּה, appears in the pr. n. מְנִיָּאל, pl. מְנִיָּים constr. מְנִיָּה m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root מְנִיָּה, compare Arab.

جَهْ, face, from جَهْ, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מְנִיָּה Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) מְנִיָּה Gen. 32:31; Deut. 34:10, and מְנִיָּה Deut. 5:4, used of the face.

(b) *to say and do any thing* מְנִיָּה to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Troß und Spott (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, מְנִיָּה “he will curse thee to thy face,” Job 21:31; Isa. 65:3, “who provoke me מְנִיָּה to my face,” i. e. in contempt and scorn of me. In the same sense there is said מְנִיָּה Job 2:5; 13:15; Deut. 7:10. מְנִיָּה (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member מְנִיָּה to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, מְנִיָּה “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) מְנִיָּה to direct one's face, or looks towards any one, Eze. 6:2; followed by מְנִיָּה 1 Ki. 2:15. But—

(d) מְנִיָּה followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is מְנִיָּה 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, מְנִיָּה “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense מְנִיָּה to set one's face, מְנִיָּה to set one's

sight; Pers. روی آوردن *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases מְנִיָּה is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) מְנִיָּה to look on any one with an angry countenance, Levit. 20:5; with the addition of the words מְנִיָּה Jer. 21:10; compare מְנִיָּה Jer. 44:11 (opp. to מְנִיָּה under the word מְנִיָּה No. 1 letter e).

(f) מְנִיָּה to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as מְנִיָּה, מְנִיָּה see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, מְנִיָּה “my person shall go,” i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase מְנִיָּה and מְנִיָּה see under those words.—Sometimes without any emphasis מְנִיָּה *my person is I*. Ps. 42:12; 43:5; compare מְנִיָּה to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מְנִיָּה “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare מְנִיָּה No. 1, a). So also מְנִיָּה of a veil itself as a covering, Isai. 25:7.—Comp. מְנִיָּה No. 2, מְנִיָּה Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition, of a thing*. Prov. 27:23, “look well to the condition of thy flock,” betrümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare **הַ** face, manner. See below **לְפָנַי** No. 3.

(4) *the forepart, front* of a thing (Arab. ^{سـ}وجه ^{جـ}id.). Jer. 1:13, וַיִּזְכֹּר סִטְפָּי צָפוֹנָה “and the front thereof (of the pot) looked towards the north;” used of *the front* of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. מִפְּנִים in front (opp. to מֵאַחֶרֶת) Ezek. 2:10; לְפָנֶיךָ *forwards* (vorwärts), Jer. 7:24; used of time, *before*, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; מִלְּפָנֶיךָ *anciently*, Isai. 41:26; מִפְּנֵיךָ in front, 2 Sam. 10:9. Compare לְפָנֶיךָ No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, אֲנִי מִפְּנֵיךָ מַעֲרֹת “whither is thy edge (that of a sword) directed?” Eccles. 10:10.—Also מִפְּנֵיךָ is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with הַ *parag.* מִפְּנֵיךָ which see.

With prepositions it often becomes in nature a particle:—

(A) אֵלַי—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. **אֶל פְּנֵי הַקֶּדֶשׁ** Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֶת־פָּנָי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אֶת־פָּנָי הַמֶּלֶךְ Esth. 1:10; וְ אֶת־פָּנָי before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, נִרְאָה אֶת־ וְ אֶת־פָּנָי [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used וְ אֶת־פָּנָי Ex. 23:17; and poet. וְ אֶת־פָּנָי Isa. 1:12; Psa. 42:3; in which latter phrase אֶת־פָּנָי should be taken for an acc. of place); *before*, e. g. אֶת־פָּנָי הָעִיר before the city, Gen. 33:18, אֶת־פָּנָי הַפָּרֶכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4. — אֶת־פָּנָי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) בְּפָנָי i. q. לְפָנָי *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase עָמַד בְּפָנָי to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, נִלְכְּמוּ בְּפָנֶיהָ they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לְפָנֶיךָ, לְפָנֵינוּ, לְפָנֶיךָ, לְפָנֶיךָ, לְפָנֶיךָ — (1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לְפָנֶיךָ"

בְּקִי before Aaron and his sons;" i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. **וְלֹא יָסָח** *in the presence of the sun*, i.e. so long as the sun (which poets compare to the eye, see **עַמְשָׁם**, **עֵינוֹ**) shall shine on and illuminate the earth, Ps. 72:17; comp. **וְהָיָה לְפָנַי יָרֵךְ** verse 5 (but Job 8:16 **לְפָנַי יָסָח** is while the sun is shining). Often figuratively, i. q. **בְּצֵעֲךָ** in the eyes of anyone; i. q. in his judgment. **דָּקָר וְרַחֲמִים לְפָנַי** favour and tender love *with* any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; **יָטֵב בְּעֵינַי** i. q. **יָטֵב לְפָנַי** see **יָטֵב**. **יָטֵב הָיוּ לְפָנַי אֶרְצִי** having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed **וְהָיָה לְפָנַי**—(a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, in the judgment of Jehovah (comp. **עם** No. 2, c); e. g. **וְיָרָא לְפָנָי** Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. **רָאָה** **לְפָנָי**; hence **רָצוֹן לְפָנָי** favour with Jehovah, Ex. 28:38; **וְהִתְהַלֵּךְ לְפָנָי** to lead a life approved of Jehovah (see **הִתְהַלֵּךְ**). Gen. 10:9, “a mighty hunter **לְפָנָי** יהוה such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart **לְפָנָי** be pleasing to thee.” The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, “an end of the whole earth **לְפָנָי** is decreed by me.” Farther, its use is to be noticed in these expressions—(aa) **עָמַד לְפָנָי הַמֶּלֶךְ** to stand before the king, waiting his commands; i. e. to minister to him (see **עָמַד**); compare **עָבַד לְפָנָי** 2 Sam. 16:19.—(bb) to worship *before* a deity (see **הִשְׁתַּחֲוָה**). 1 Ki. 12:30, “to worship one (of the calves).”—(c) to be put to flight *before* an enemy (see **נִגַּף** Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below **כִּפְּנָי**).—(dd) **נָתַן לְפָנָי** to put before another, e. g. food, 2 Ki. 4:43; hence to *propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one’s power (i. q. **נָתַן** **לְפָנָי**), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca **לְפָנָי** be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(a) *before, in front of* (compare פָּנִים No. 4).—
(a) *used of place*; אֶחָד לְפָנֵי אֹהֶל מוֹעֵד *before the tabernacle*
of the congregation, 1 Ch. 6:17; hence *eastward*,
Gen. 23:17; 25:18; Deut. 9:49; also *before*,

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *יָצָא וְנָהָל לְפָנָיו* under the word *נָהָל* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לְפָנָיו* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנֵי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנַי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנַי* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich *לְפָנַי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לֵךְ לְפָנָיו* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לְפָנֵי קוֹם* to rise against any one, Num. 16:2; *יָצָא לְפָנַי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנַי* (see *עָמַד*); *לְפָנֵי קוֹם* Josh. 7:12, 13; *הִתְיַצֵּב לְפָנַי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנַי* as before the moth;" Vulg. *velut a linea*; LXX. *σπῆρος ῥόπινον*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לִפְנֵי* to regard as for any one (compare *פָּנִים*), 1 Sa. 1:16. From *לְפָנַי* has arisen the adj. *לְפָנִי* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *נָהָל*, and Germ. *vor* and *für*), in the phrase *לְפָנַי לְעֵרֵב* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as *לְפָנַי*, *לְפָנֵי*), in *לְפָנֵי קִפְדִּי* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, *De Luctu Hebræorum*, cap. v. § 15—19).

(E) *לְפָנַי* (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *לְפָנַי* Lev. 9:24; *לְפָנַי פָּרַעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָן* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *לְפָנַי*, *לָן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *לְפָנַי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas*) *weg*; Ex. 14:19, "and the column went away *לְפָנֵיהֶם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָן* No. 3, letter a, from which it differs in that *לְפָנַי* is mostly put before persons, *לָן* before things, see *לְפָנֵיהֶם* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *לָרֶא, לְפָנֵיהֶם* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *לְפָנֵי אֲבִימֶלֶךְ* from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *עָזַב* in Kal). Isaiah 17:9, "desolate houses (see *עָזַב*) *לְפָנֵי* ... *אֲשֶׁר יֵשְׁבוּ* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *לָן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *לְפָנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *לְפָנֵי* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *לְפָנַי* is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *לְפָנַי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *לְפָנַי* has various significations, according to the different senses of the noun and of the participle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנַי* No. 1 (see *לָן* No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *לְפָנֵיךְ אֵם אֶבְרָהָם* "before your eyes (it will be)

ל. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3. — (b) *in front* of a thing, *before*, 1 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פָּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... רָקִיעַ הַשָּׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פָּנַי is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence עַל פָּנֵי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) in the sense of *superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. מִנִּי Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see) — (1) *a corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פִּנָּה Ps. 118:22, and פִּנָּה אֶתְּנוּ Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare קִנָּן, קִנָּן.

פִּנּוּאֵל ("the face of God," from the obsolete sing. פָּנִי, for פָּנִים; comp. מִחָה, pl. (מִחָה), [Penue], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פִּנּוּאֵל (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, פִּנּוּאֵל קרי. — (b) 1 Ch. 4:4.

פִּנְיָל [Peniel], see the preceding, No. 1 and 2, a.

פָּנִים *face*, see פָּנִים.

פִּנְיָה Milēl (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִיָּמָה and מִלְּמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐνῶπιοις, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) פִּנְיָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) לְפָנֶיהָ *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיהָ *within* any thing, Eze. 40:16. מִלְּפָנֶיהָ *inwardly* (von innen), 1 Ki. 6:29. — (2) מִכְּפָנֶיהָ *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

פִּנְיָי m. in this word is regarded almost like a radical, and is thus retained), fem. פִּנְיָיִת, pl. פִּנְיָיִם 1 Ch. 28:11, f. יִהְיֶה 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פִּנְיָיִם m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פִּנְיָיִם Pro. 3:15 כְּתִיב (the singular is found in pr. n. פִּנְיָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. πέρλα). I might assent to this were it not for the passage in Lam. loc. cit. אֲדַמּוּ עֵצִים כְּפִנְיָיִם which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲדַמּוּ. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَشْجَارٌ a branch, from the root פָּנָן); nor is it an objection that there is another word רִמְמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see בְּרִלָה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. فَنَ Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פִּנְיָיִם prob. corals (pr. branches, compare פָּנָה, from the root פָּנָן).

פִּנְיָה (i. q. פִּנְיָה, which is the reading of some copies, "coral," according to others "pearl"), [Pinnah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָק); whence

it has the meaning of *feebleness* and *softness*. Arab. *نقى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root **פס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פס** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Synm. *χειριδωτός*, Aqu. Gen. *ἀστραγάλειος (talaris)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פס** No. 2.

פס דמים [*Pas-dammim*], see **פס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פס**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמנותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פס**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פס prop. *diffusion* (see the root **פס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פס כר בארץ** "let there be a abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence a *handful*. Kimchi, **כר**, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. **פס**—(1) TO PASS OVER, TO PASS BY, pr. n. **תפס** *Thapsacus*, where the Euphrates was crossed. Hence—

(a) to pass over, to spare, Isa. 31:5; followed

by **על** Ex. 12:13, 23, 27, i. q. **על** (Arabic **نفس** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פס** pr. TO BE WRENCHED, DISLOCATED (Arab **نسخ**), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حلف** to halt, to limp, in Syriac of the verb **ܠܚܦ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περί τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פס**—**פס**.

פס ("lame," "limping"), [*Paseah, Phase-ah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פס m. pr. a sparing, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זֶכֶּר פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **פָּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הִפָּסַח** Deut. 16:2, seqq.; **אָכַל הִפָּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פִּסְחִים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence **קִשְׁתֶּרַת הַפֶּסַח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פס adj. m. lame, Lev. 21:18, pl. **פִּסְחִים** (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסיל or **פסיל** only in pl. **פִּסְלִים**.—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac **ܦܫܬܢܝܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root **פסל**.

פסד an unused root. Ch. Pa. to cut, i. q. **פסג** and **פספ**. Hence—

פסח [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. **יפסל**! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מסכה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

Derivatives, **פסיל**, and—

פסל with suff. **פסילי** m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מסכה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נבל**, **בנור**) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *καυνόβιον*, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنطير* (for *psantir*); see Villoteau in *Descr. de l'Égypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פסד** (cogn. to the verb **פסד**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פסד**.

[Not separated in Thes.].

II. **פסד** i. q. **פשה** and Chald. **פסה**. TO SPREAD ONESELF ABROAD; whence **פשה**.

פספה [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, **פעה** to bleat, to bellow; compare Gr. *βοάω*; whence *βοῦς*, *bos*. Similar is **פעה**, *ῥάω*; which see).

(2) to blow, to hiss as a serpent, viper; Arab. **نفى**; whence **פעה** a viper. From No. 1, is—

פעה ("bleating"). [*Pau*], pr. name of a town in Idumaea; also called **פעה** Gen. 36:39.

פעור ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פעור** Num. 25:3, 5; and simply **פעור** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פעור** גִּית.

פעל fut. **יפעל**; once **יפעל**; followed by Makk. **יפעל** (Job 35:6) i. q. **עשה** TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."]

(נעל, **פעל**); in Hebrew only used poetically. Job 11:8, **מה תפעל** "what wilt thou do?" Psalm 11:3, **עדין מה תפעל** "what shall the righteous do?" Deut. 32:27, **לא יהיה פעל כל אלה** "has not Jehovah made all these things?" Job 33:29; Isa. 43:13. Specially it is—(a) to make, to fabricate, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פעל בפתח** "he laboureth in the coals."—(b) to produce, to create, Ps. 74:12; whence **פעלי** my creator, Job 36:3.—(c) to prepare. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence to attempt, to undertake any thing (opp. to **עשה** to effect). Isa. 41:4, **מי פעל ונדעה** "who hath attempted and done it" (compare Isa. 43:7, **העצמו** **אף עשיתי** Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of **עשה** Isa. 32:6; 37:26).—(d) to do (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פעלי** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **ל** of the thing, Ps. 7:14, **פעל להקים** "he makes his arrows burning."—(f) Followed by **ל** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **א** id., 35:6.

Derived nouns, **פעל**, **פעלה**, **מפעל**.

פעל with suff. **פעלי**, **פעלך**, **פעלח** (*poólcha*) more rarely **פעל** Isa. 1:31; Jer. 22:13; plur. **פעלים** 1 Ch. 11:22, i. q. **מעשה**; but (with few exceptions) only in poetry.

(1) a deed, act (*ἔκτ*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an illustrious deed, 2 Sam. 23:20; an evil deed, Job 36:9

(Arab. **فعل** id.).

(2) a work (*ἔργον*), which any one produces. **פעלי** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **מעשה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פעלה** No. 2.

פעלה f.—(1) i. q. **מעשה** No. 1, an active noun: what any one does, performs (*bas ḥshun*); *cccupa-*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלוֹת the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for פְּעֻלַּתִּיהָ "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פָּעַמֹּן bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ]) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (פְּעֻמָּה), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פְּעֻמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אֶחָד pr. one tread, or stroke is once, Jer. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words دَفْعَة, عَرَّة, خَطْوَة). Dual פְּעָמִים twice, Gen. 27:36. Plur. פְּעָמִים thrice, Ex. 23:17, etc. פָּעַם כִּמָּה פְּעָמִים how often? 1 Kings 22:16. פָּעַם וּשְׁנָיִם once and again, Neh. 13:20. הַפָּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. הַפָּעַם ... כְּכֹחַ הַפָּעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. הַפָּעַם ... הַפָּעַם now — now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעַנָה see פָּעַנָה-פָּעַנָה.

פָּעַר with the addition of פָּה and בֶּקָה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. فَعَرَ, Arab. فَعَرَ id.) Hence the pr. n. פָּעֹר and —

פָּעֹר 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, פָּעֹר.

פָּעַר — (1) pr. TO TEAR IN PIECES (auseinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פָּצ, פָּצ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by פָּצַח Ps. 22:14; in mocking, followed by פָּצַח Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. فَصَّى Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. فَصَح, Æth. ፈረሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִגְלוֹ erumpere jubila (Terent. comp. erumpere stomachum, Cic., rumpere questus, Virg., ῥήξαι φωνήν, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח רִגְלוֹ Isa. 52:9; Ps. 98:4. (Æth. ተፈላሐ: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (bas ὀσφρατίζειν), of cutting instruments, 1 Sa. 13:21. Arab. فَصَّرَ a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פָּצִלוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. فَصَم to break, Æthiopic ፈረፍ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצָעִי, plur. פָּצָעִים, const. פָּצָעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּצַץ to disperse; hence —

פָּצִיץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. יִפְצֹר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. فَصَّرَ (whence פָּצִירָה, which see); hence to urge, to press, followed by פָּ of pers. — (a) with prayers (compare obtundere precibus), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate פָּצַר.

HIPHIL, to strike on the mind; hence to be dull,

stubborn, 1 Sa. 15:23. Inf. used as a noun, *הַפִּקְדָּר*
stubbornness, *ibid.*, coupled with *קָדַר*.

Derivative, *פִּקְדָּה*.

פִּקֵּד fut. *פִּקְדָּה* prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (*auf jem., etwas stoßen*); cogn. roots, *פָּנַע*, *פָּנַח*. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (*befuchen*), 1 Sam. 17:18, “and go to thy brethren (to enquire) *לְשׂוֹלֵם* as to (their) welfare.” Followed by *וְ* of the present which a visitor brings with him (compare *וְ*), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. *מִפְּקִידִים* those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare *Hothpa* and the noun *מִפְּקִידָה*); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (*Æth.* *פִּקֵּד* *to review, to number*).—(d) *to go to any one to take care of him, to look after any one*, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. *فقد* *to animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. *Hiphil*) *to cause any one to look after other* (persons or things), so that he should care for them, i. e.—(a) *to set any one over anything*; followed by an acc. of pers. and *עַל* Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. *מִפְּקִידִים* officers, Nu. 31:48; 2 Ki. 11:15. Compare *Niphal*, *Hiphil*, and the noun *מִפְּקִידָה*. Followed by *אֶת* (*אִתּוֹ*) *to set with, to join to any one as a companion, servant* (*jem. begeben, beordnen*), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. *Pe.* and *Pa.* *to command, to charge*); followed by *עַל* of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, “*מִי פִקֵּד עָלָיו דְּרָבּוֹ*” “who has commanded his way to him?” Job 34:13, “*מִי פִקֵּד עָלָיו אֶרֶצָה*” “who has charged him with the earth?” i. e. has committed the earth to his care. Compare *מִפְּקִידָה* *command*.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare *מִפְּקִידָה* *deposit, store*.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare *פָּנַע* No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by *עַל* of pers. Isa. 27:3; chiefly used of God threatening the wicked,

Jer. 9:24; 44:13; followed by *אֶל* Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, *לְפִקֵּד עַל יַעֲקֹב* “to punish Jacob according to their ways”; more often the sin to be punished is put in the acc. Exod. 20:5, *פִּקֵּד עַל אֲבוֹת עַל בְּנִים* “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of *Kal* No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of *Kal* No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of *Kal* No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. *Kal* No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. *Kal* No. 2.—(1) *to set any one over any thing*; followed by an acc. of pers. and *עַל* of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in *Kal*, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by *עַל* 2 Chron. 12:10; *בְּיַד* Psalm 31:6 followed by *אֶת*, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. *HOPHAL* *מִפְּקִידָה* part. *מִפְּקִידִים*.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by *אֶת* Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of *Kal* No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. *הַתְּפִקְדִּים* (for *הַתְּפִקְדִּים*), *id.*, Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, *מִפְּקִידָה*—*מִפְּקִידָה*, *מִפְּקִידָה*, *מִפְּקִידָה*.

פִּקְדָּה f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. *מִשְׁמָר*, *מִשְׁמָרָה*, 2 Ki. 11:18; 2 Chron. 23:18; *בֵּית הַמִּשְׁמָרָה* house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדנות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 25:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקחנות—פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, liberation, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פقم, i. q. פצע TO BE CLEFT, BROKEN (plagen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393; seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פך & פך (the latter in pause and with disjunct. acc.) with art. הפך, הפך. Pl. פרים m. *a bull*, especially a young bullock. (To this correspond Germ. *garr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *πύρις*, γάρτε, and cogn. apparently, are פרה; פרה *veredus*, verb,

פך, פך a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פך, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פרה, פרה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עגל and עגלה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שור פך "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פרים עם אפירים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פרה which see.

פך i. q. פרה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פך.

HIPHIL, to bear fruit, Hos. 13:16.

פך [pl. פרים], (once פרה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. שור. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פך (i. q. פך "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos 10:3.

פך f. pl. branches, see פך.

פָּרָר m. 1 Ch. 26:18, and **פָּרָר** 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms **פָּרָר**, **פָּרָר**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **בָּרַר**), and the term. **وار**, **وار** having, possessing.

פָּרַר—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַר**, **פָּרַר**, **פָּרַר**, **פָּרַר**, **פָּרַר**, which are variously applied to the significations of dispersing (**פָּרַר**), letting go (**פָּרַר**), breaking forth (**פָּרַר**), expanding (**פָּרַר**), and also that of judging (**פָּרַר**). Compare as to the power of the similar syllable **בר**, under the word **בָּרַר**.

(2) to *expand*, e. g. wings, Ezek. 1:11; whence Syr. **פָּרַר** to fly, to flee away. Compare **פָּרַר**.

(3) to *scatter*, i. q. **פָּרַר**; whence **פָּרַר**.

NIPHAL—(1) to *separate oneself*, 2 Sam. 1:23; followed by **פָּרַר** Jud. 4:11, and **פָּרַר** from any one, Gen. 13:9, seq. Part. **פָּרַר** one separating himself from others, one who despises others, one who lives only for himself (Conberling), Prov. 18:1.

(2) to *scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and **פָּרַר** 9:19); Neh. 4:13.

PIEL, intrans. to *go aside* (for fornication), Hos. 4:14. (Arab. **زَر** to go aside for purposes of devotion.)

PUAL, part. to *be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to *separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by **פָּרַר** (compare **פָּרַר**) Ruth 1:17; 2 Ki. 2:11.

(2) to *disperse*, Deut. 32:8.

HITHPAEL—(1) to *separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) to *be dispersed*, Job 4:11.

Derived nouns. **פָּרַר**...**פָּרַר**, and pr. n. **פָּרַר**.

פָּרַר with suff. **פָּרַר**, m. a *mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פָּר**), 2 Sa. 18:9; 1 Ki. 10:25.

פָּרַר f. a *mule*, 1 Ki. 1:33, 38, 44.

פָּרַר f. pl. *grains of corn scattered in the ground for seed*, Joel 1:17. Syr. **ܦܪܪܐ** grain.

פָּרַר m. a *garden, a plantation*, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Econ. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradēṣa* and *paradiṣa*, high ground, well tilled, Armen. **պարտեզ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **ܦܪܪܐ** and Arab. **فردوس** (see Kamûs. i. p. 784).

פָּרַר (more rarely **פָּרַר** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. *bhri*, to bear; Pers. **بار** a burden, Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω, βάρος, βαρύς**; Lat. *fero, porto*; Gothic, *bair-un*; English, to bear; trans. to burden; Old Germ. *bāren*. See other forms under letter *b*. Hence—(a) to *bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרַר** Isa. 17:6, and **פָּרַר** (for **פָּרַר**) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to *bear young*, used both of human beings and beasts; to *be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. *bairan*, gebāren; barn, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario, fetum* and *fruges, fe-o*; whence *fetus, femina, secundus, fru-or, fruges, fructus*; Germ. *Börte*, a fertile region. In the Phœnicio-Shemitic languages is **פָּרַר**: to bear fruit, **פָּרַר**: fruit.)

(2) to *be borne, to be borne swiftly, to run*, used of a chariot (Germ. *fahren*, Ch. **פָּרַר** to run); whence **פָּרַר** a litter, a chariot. Compare **פָּרַר**, **פָּרַר**.

HIPHAL, apoc. **פָּרַר** to *render fruitful*, Gen. 41:52; to *increase with offspring*, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, **פָּרַר**.

פָּרַר fem. of the noun **פָּרַר**—(1) a *young cow, a heifer* (**פָּרַר**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parrah*], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פָּרָה (for פָּרָה), a mouse, so called from its digging; Arab. *فأر*. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפָרָה page CCXCVII, A.

פָּרָה see פָּרָה.

פָּרָה (i. q. פָּאָרָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פָּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

פָּרוּי pl. פָּרוּיִם Est. 9:19 כתיב, i. q. פָּרוּיִם קרי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פָּרוּיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פָּרוּר see פָּרָר.

פָּרוּר m. a pot, so called from its boiling, see the root פָּרַר No. II, compare פָּאָר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

פָּרוּ an unused root. Arabic *فَرز* to separate, to decide; cogn. to פָּרַר, where see. Hence—

פָּרוּ m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פָּרוֹן id. ["rule, dominion," Thes.], Jud. 5:7; with suff. פָּרוֹנוֹ verse 11.

פָּרוֹת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. פָּקֵעָה (Arab. *فُر* plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פָּרוּי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פָּרוּי ("belonging to a village," i. q. פָּרוּי, *Perizzite*, pr. n. (LXX. *Περριζαῖος*); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פָּרוֹל Chald. m., i. q. Hebr. פָּרוֹל *iron*, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. *فَرَح*; compare at the root פָּרַח); whence **פָּרוּחַ**, **פָּרוּחַ**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. פָּצַץ.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרוּחַ, פָּרוּחַ, **פָּרוּחַ**, and pr. n. פָּרוּחַ.

פָּרוּחַ with suff. פָּרוּחִי m.. a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פָּרוּחַ m., offspring of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַט, פָּרַט); hence, to scatter words, to boast, to prate (Arab. *فَرَط*; with which Abulwalid suitably compares the syn. *نثر* to scatter; whence *نثر* a talkative man, a scatterer of words). Am. 6:5, **הַפְּרִיטִים עַל פִּי הַנָּבִל** "they chatter (sing foolishly) to the sound of the nabel." Hence—

פָּרִיט m. something scattered. Hence Levit. 19:10, **פָּרִיט בְּרִמְדָּךְ** "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause **פָּרִי**, with suff. **פָּרִי**, **פָּרִי**, but **פָּרִיךְ**, **פָּרִיךְ** Hos. 14:9; Eze. 36:8; and **פָּרִיחֶם** **פָּרִיחֶם** Am. 9:14; Jer. 29:28, m. (from the root פָּרַח).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 17:34, or of a tree, Gen. 1:12, 29; whence **פָּרִי** **פָּרִי** fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פרי כפיים "the fruit of hands;" i. e. gain. Isa. 10:12, פרי-גלל ללב "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of קטן Gen. 30:2; Deut. 7:13; 28:4.

פרידא see פרידא.

פריץ, פריצים constr. פריץ Isa. 35:9; but pl. פריצים (of a form which should take dagesh, for פריץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פרך an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פרה.

(2) *to separate* (see at the root פרה); whence פרכת.

פרך m., *oppression, tyranny*; from the signification of crushing (compare פחן), Exod. 1:13, 14; Lev. 25:43, 46.

פרכת f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פרם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡܢ, to cleave. See at פרה.

פרמשתא (Persic فرمشته "strong-fisted"), [Parnashta], pr. n. of a son of Haman, Esth. 9:9.

פרנה (perhaps for פנה "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פרם TO BREAK, only in Kal in the phrase פרם לחם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לחם Jerem. 16:7. Compare פרש No. 1.

HIPIL — (1) *to cleave, to divide*. Levit. 11:4, ופרקה איקנו מפרים "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *to make or produce* a *cloven hoof*. (pr. to make or produce) a *cloven hoof*.

Derivatives, פרם, פרקה.

פרם in pause פרם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פרסי a *Persian*, Nehem. 12:22; and Ch. emphat. פרסיא Dan. 6:29.

פרם Ch. *to divide*, Dan. 5:25—28. Part. pass. פרם verse 28.

פרם m. a species of eagle, according to Bochart (Hiero. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פרסה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פרסות Zec. loc. cit. and חות Isa. loc. cit.

פרסי a *Persian*, see פרם.

פרע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פרה). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:31. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פרוע lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פרוע made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin, ἀρχομαι* (from the idea of loosing and opening, compare ܦܪܥ), hence *to go before*. (Arab. فرع to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:9, בפרע פרעות בישראל well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχᾷ ἀρχηγούς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (παρὶ ἂν ὡς ἐπὶ ἡγεστὴν). Opp. to התנגד הָעָם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:28.

HIPIL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss from work, to cause to leave off*, followed by מן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled & lawless*, 2 Ch. 28:19.

פרע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פרעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פרעה **Φαράω**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words **מֶלֶךְ מִצְרַיִם** 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as **פְּרַעֲהַ נֶכְחוֹ** 2 Ki. 23:29; **פְּרַעֲהַ הַפִּיֶּעֶ מִי** Jer. 44:30.—**פְּרַעֲהַ** the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *toura*, queen, *metoura*, dominion (see Jablonskii Opuscul. de Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Egyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. e. **פָּרַע** prince (from the root **פרע**), with the addition of the termination הָ = תּוֹ.

פרעש an unused quadriliteral root. Ethiop. ለረረፀ: to spring, to dance. Hence undoubtedly is—

פרעש m.—(1) *a flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. برغوث Syriac **ܦܪܥܫܐ** transp. **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פרעתון (perhaps “prince” from **פרע**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פִּרְעָתוֹן** Jud. 12:13, 15.

פרפר (prob. “swift,” from **פר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Aman near Damascus. In Geogr. Nub., and now called النيجة, 2 Ki. 5:12.

פרץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פרד**, but also in the syllable **רץ**, **ῥήσσω**, **reißen**, see at **רָם**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *syreigen*, to *spread*. By softening the middle semivocal radical, there is formed the root **פּוּץ** (compare **דָּרַשׁ**, **דָּרַשׁ** for **דָּרַשׁ** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, **וַיִּפְרֹץ בְּחֻמֹּת יְרוּשָׁלַם** “and he brake down in the wall of Jerusalem four hundred cubits.” **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **עיר** under that word).

(2) to break asunder, i. e. to scatter, disperse hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to disperse, to spread itself abroad, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to increase in number. Hos. 4:10, “they commit whoredom, **וְלֹא יִפְרְצוּ** but do not increase (in number);” Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to be redundant, to overflow, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **תִּירֹשׁ יִפְרֹצוּ** “thy wine-press shall overflow with new wine;” others not so well, “thy wine-presses shall burst with new wine,” for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פָּרַץ** 2 Sa. 5:20; and syn. **פּוּץ** No. 3.

(3) to break forth upon, followed by **פָּ** einbrechen auf jem. Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also to produce by breaking through. Job 28:4, **וַיִּפְרֹץ** “he breaks (a mine) through;” i. e. he shafts a shaft into the ground. Hence—(a) in a bad sense, to act violently (whence **פְּרִיצָה**, Hos. 4:2.—(b) in a good sense, to be urgent in prayers, followed by **פָּ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** spread abroad, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, broken down, Neh. 1:3.

HITHPAEL, to break off, i. e. to separate oneself from any one, 1 Sa. 25:10.

Derivatives, **פָּרִיצִי**, **פָּרִיצָה**, and —

פָּרִיצִי m. pl. **יָם** Amos 4:3, and **וַת** Eze. 13:5.—(1) rupture, breach of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, יִצְחָקִים רָחֵב יָמָיו righty rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בְּפֶרֶץ *to stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פָּרֵץ אֶרֶץ pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a *diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פָּרֵץ עָלַי פְּנֵי פֶרֶץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פֶּרֶץ Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *broden*, to break. In a softer form it is פָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, *ῥήγνμι*). Specially—

(1) *to break off*, followed by מֵעַל Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. *ܦܪܟܐ* id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, פָּרַק, פָּרַק, מִפְּרָקָה.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרוֹק const. פָּרוֹק *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*broden*), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פָּרוֹק, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فُرُج to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פָּרַח No. I). In Kal once inf. absol. פָּרַר Isaiah 24:19 (although its form might be more correctly referred to פָּרַח No. I.)

HIPHIL פָּרַר (in Pause פָּרַר Gen. 17:14), inf. פָּרַר, with aff. הִפְרִיחַ Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הִפְרֵם בְּעֵסֶד עֵינָיו "take away (avert) thy anger which is with us" (towards us).

HOPHAL פָּרַר *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL פֹּרַר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפֹּרַר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:18.

II. **פָּרַר** i. q. פָּרַח, פָּרַח TO BE BORNE SWIFTLY, TO RUN. Hence פָּרַר, which see [also in Thes. פָּרַר, פָּרַר].

פָּרַשׁ fut. יִפְרַשׁ.—(1) i. q. פָּרַס, TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׁ לָחֶם לֵאמֹר (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ auspreizen) ["Ch. פָּרַשׁ, פָּרַשׁ id., Arab نشر to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by לָאֵל to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by לָאֵל of pers. Prov. 31:20, or to seize, followed by לָאֵל of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פָּרַשׁ Isa. 25:11, fut. יִפְרַשׁ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 66:2; Psalm 143:6. An unusual use is פָּרַשׁ בְּיָדָיו "spread forth with the hands," Lam. 1:17 (compare הפָּסִיד בְּיָדָיו, קִשְׁיוֹת, קִשְׁיוֹת and פָּרַשׁ שֵׁנִים).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.
Derivative, **פָּרַשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence **פָּרַשׁ**, **פָּרִישׁ** a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare **בָּרַךְ** No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see **פָּרַשׁ**), compare the quadril. **פָּרִישׁ** and **פָּרִישׁ**.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרָשׁוּ**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **בְּפָרֶשׁ** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun **פָּרִישׁ**.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr. **ܦܪܫܐ**, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרִישׁ**, **פָּרִישׁ**, **פָּרִישׁ**.

פָּרִישׁ Ch. id. PAEL, part. pass. **פָּרִישׁ** *distinctly, accurately, word for word*, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרִישׁ** Pual.

פָּרִישׁ (of the form **פָּרִישׁ**), const. **פָּרִישׁ** Ezek. 26:10 (before a cop.); pl. **פָּרִישִׁים** (the Kametz remaining).

(1) *a horseman* (Syr. **ܦܪܫܐ**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَاكِب**), Jer. 4:29; Nah. 3:3; pl. **פָּרִישִׁים** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרִישִׁים** "a pair of horsemen" (Paart von Reitern auf Assen). Opp. to **רָכַב** **וְכָל** **וְכָל** those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrobian Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **סוּסִים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**סוּסִים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **סוּסִים** **וְפָרִישִׁים** **וְכָרִידִים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Bereiter zu den Pferden*). **פָּרִישִׁים** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄλλ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרִישִׁים** (not **סוּסִים**).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. **פָּרִישׁ** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרִישׁ with suff. **פָּרִישׁוֹ** m.—(1) *excrements, dung, faeces in the belly*, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَس**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרִישָׁה (for **פָּרִישָׁה** verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרִישָׁן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **ܦܪܫܐ**. Of its origin I can give no account.) Another form of the same noun is **פָּרִישָׁן** Esther 3:14; 4:8.

פָּרִישׁוֹ quadril. not used as a verb, Arab. **فَرَسَ** and **فَرَسَ** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence—

פָּרִישׁוֹ ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרִישׁוֹ** **הַפָּרִישׁוֹ** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרִישׁוֹ**. In the gender of the verb **פָּרַשׁ** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espu-

dially the instance, *Zec. 13:7*. — LXX. Vatic. καὶ ἐξέθεν ('Aδδ) ἡν προστὰς, as if הַפְּרִשְׁתָּהּ were the same as הַפְּרִשְׁתָּהּ verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרִזוֹת country.

פָּרִשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרַז to expand (compare פְּרִזוֹת). *Job 26:9*. See פָּרִשׁ.

פָּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّتْ to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14*; *15:18*; *Deu. 1:7*; *Jer. 2:18*; *13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. **פָּרַת** No. 2, Gr. Εὐφράτης (from **פָּרַת**), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

פָּרַת f. a fruit-bearing tree, see פָּרַת.

פָּרְתָמִים pl. nobles, chief men among the Persians, *Esth. 1:3*; *6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשַׁח TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּשַׁח id. The primary idea is that of going apart and spreading out; a signification common to verbs beginning with the syllable פֶּשׁ, פֶּשׂ,

פֶּשׂ (פֶּשׂ); commonly expressed in Latin by the prefix, *dis*, *di*).

פָּשַׁע TO STRIDE; followed by פָּ to rush upon, *Isa. 27:4* (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשַׁח); whence פָּשַׁע and —

פָּשַׁע m. a step (from the idea of stepping), *1 Sam. 20:3*.

פָּשַׁח TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

PIEL, to separate, throw apart (the legs), *Eze. 16:25*.

פָּשַׁח ἄπ. λεγόμεν. *Job 35:15*; which has been rendered (as indeed the context almost demands) ταρακτωμα, *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁח; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁח, פָּשַׁח, the פ at the end being cast away; like פָּשַׁח *Job 15:31* for פָּשַׁח. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּשַׁח No. 1. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

פָּשְׁחוֹר [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3*; *38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسِمَ to be wide, ample; and פָּשְׁחוֹר round about). Opp. to פָּשְׁחוֹר. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38*; *10:22*; *Neh. 7:41*; *10:4*.

פָּשַׁח fut. פָּשַׁח. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac **פָּשַׁח**; Arabic **بَط**; cogn. to פָּשַׁח No. 1, 2); always intrans., to spread oneself out; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by פָּ of the land or people; to rush upon, to attack (in order to take booty), *Job 1:17*; *Jud. 9:33, 44*; also followed by פָּ *1 Sam. 27:8*; פָּ *2 Ch. 25:13*; *28:18*; accus. *1 Sam. 30:14*.

(2) to put off a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., *Lev. 6:4*; *16:23*; *Cant. 5:3*, etc. Absol. פָּשַׁח strip off (garments) *1 Sam. 32:11*.

PIEL, to *cause to put off*, i. e. to *spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHAL, to *cause to put off one's garments*.—(a) followed by an acc. of pers., to *strip* any one (jem. *aussiehn, entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to *strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and *פֿער* of pers., Mic. 3:3 (compare *פֿער* Mic. 2:8); Job 19:9.

(2) to *flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to *strip oneself* of clothing, 1 Sam. 18:4.

פֿשע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by *פֿ* 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. *mit jem. brechen*, to *break* with any one. Compare Arab. *نفسق* to fail from; compare Aram. *פֿפס*, *פֿפס* to break); 2 Ki. 8:20, 22. Specially to *turn away* from God. Followed by *פֿיהל* Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to *sin*, to *transgress*, Prov. 28:21; followed by *פֿל* (against) Hos. 8:1. Part. *פֿשע* sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, *פֿשע* among brethren discordant," among themselves (*bie mit einander brechen*). Hence—

פֿשע with suffix *פֿשעי* [plur. *פֿשעים*] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) a *fault*, a *trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than *פֿשע* Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פֿשר Chald. i. q. Hebr. *פֿשר* TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פֿשר emphat. *פֿשר* Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פֿשר Hebr. id., Ecc. 8:1.

פֿשע an unused root, perhaps i. q. Arabic *نش* to shake up, specially to card cotton (see *Avic.*, in

Castell.), Syriac *ܦܫܬܐ* carding. [Instead of this root there is given in Thes. *פֿשע*.] Hence—

פֿשתה [in Thes. *פֿשתה*] with suffix *פֿשתהי* Hosea 2:7, 11; and *פֿשתה* plur. *פֿשתהי* fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. *פֿשתהי* Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and

Arabic by the same word, *كُنَّ, كُنَّ*); but this is rendered by LXX., Vulg., Eyr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פֿשתהי*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Byssu Antiqu.*, p. 63, considers *פֿשתה* to be of Egyptian origin, from *ϣεατχι*, prop. thread plant, with the art, *pi*).

פֿת fem. (Prov. 17:1; 23:8) with suffix *פֿתהי* plur. *פֿתהי* (from the root *פֿתח*) a *bit*, a *crumb* of bread, a *morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice *פֿתהי* like morsels (of bread);" compare Germ. *Stöcken*, used both of bread and snow.

פֿת with suff. *פֿתהי* Isaiah 3:17; pl. *פֿתות* *interstice, space between*, Arab. *فوت*, from *فات* VI to stand apart from one another. (It sometimes follows the analogy of verbs *פֿע*, sometimes *פֿע* as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively *פֿתות* the *hollowed parts of hinges*, 1 Kings 7:50.

פֿתהי see *פֿתהי*.

פֿתאם adv. (for *פֿתע* from *פֿתע* a moment, with the termination *ם* and *y* changed into *ם*), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as *פֿתאם פֿתע* sudden terror, Proverbs 3:25; often after *פֿתע* (with an intensive power) *פֿתע פֿתאם* Nu. 6:9; *פֿתע פֿתאם* Isa. 29:5; also transp. *פֿתע פֿתאם* Isai. 30:13. With prefix *פֿתאם* 2 Ch. 29:36.

פֿתב m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܬܒܐ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پت* an idol, and *باج*, food, as if food set out for deities (in *lectisternia*).

Buhien, on the other hand (in Symb. p. 23), writes it in Persic **پاد** **پاد** food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word **פנ** **פנ** food, see above at that word. [But see Benfey.]

פִּתְּנָה m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָה Ch. emphat. state, **פִּתְּנָה** m. — (1) *a word*, i. q. **λογος**, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (**λογος**), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܢܐ** id. The origin of this word is to be sought in Persic, in which **پیام**, **پیغام**, Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) PR. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *παράω*, *παράνυμι*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שִׁפְתָּיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **بَحِيح**; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **לֹא יִפְתָּח לְבָבְךָ** "let not your heart be deceived." Job 31:27. Part. **פָּתַח** simple, foolish, Job 5:2; fem. **פָּתַח** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **ל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπαράω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **לֹא יִפְתָּח בְּשִׁפְתָּיִךְ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פ** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **יִפְתָּח אֱלֹהִים** "may God concede an ample space to Japheth;" a paronomasia is observable in these words.

Derived nouns, **פָּתַח**, **פָּתַח**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פִּתְּוֹאֵל ("ingenuousness of God" = holiness, simplicity? unless it rather be for **פָּתַח** "man of God") [Pethuel], pr. n. m. Joel 1:1.

פִּתְּוֹאֵל m. 2 Ch. 2:13; Zec. 3:9; pl. **פִּתְּוֹאֵלִים** *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 K. 6:29. See the root, Piel No. 4.

פִּתְּוֹאֵל ("interpretation of dreams," perhaps i. q. **בֵּית פִּתְּוֹאֵל** house, or habitation of the *ἐνερπτολα* ["perhaps i. q. Ch. **פִּתְּוֹאֵל** table"]), [Pethuel], pr. n. of a town on the Euphrates, where Balaam dwelt, Num. 22:5 (compare 23:7); Deut. 23:5.

פִּתְּוֹאֵל i. q. **פָּתַח** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. **فَتَحَ**, **فتح**, **فتح**), id., compare the kindred roots **פָּתַח** and **פָּתַח**, as the eyes, 1 Ki. 8:29 (compare **פָּתַח**); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אִפְתָּיו** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **ל**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (tröffen), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פָּתַח** one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח—פתחיה, פתחה, פתחה, פתחה, פתחה, and pr. names פתחיה, פתחה, פתחה.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח שער העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. ܦܬܚܐ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחה const. פתחה m. opening (of the mouth), Ezr. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr.n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Pro. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:8; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחי breadth, Dan. 3:1; Ezra 6:3.

פתחיה ἀπαξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and יל round, or i. q. Ch. נול a cloak.—LXX. χιτών μεσοποπτικός. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and יל i. e. a variegated garment for festive occasions."]

פתחיה f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיה plur. פתחיות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, 1 Ki. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See פתח.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתח, פתח, pr. n. פתח, and—

פתח m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρονος, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Πύμ, Itin. Anton. page 163, Wessel. Egypt. Πύμ, and with the art. Πύμ-Πύμ, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, מן to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Isa. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתְרוֹ fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. *Æthiopic* **ፈገገ**). Hence, pr. n. **פִּתְרוֹר**, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **מִצְרַיִם**, **מִצְרָיִם**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well *Παθούρης*, i. e. Egypt. **מִצְרַיִם** southern region. By the modern Copts the same country is called **מִצְרַיִם** southern region. Gent. n. plur. **פַּתְרוֹסִים** Genesis 10:14; see Jablonskii *Opuscc. ed. de Water* i. p. 198; J. D. Michaelis *Spicileg. Geogr.* i. p. 271—74.

פַּתְרוֹשָׁן see **פַּתְרוֹשָׁן**.

פָּתַת TO BREAK [*“to part in pieces”*], (*Arabic* and *Æth. id.*), Lev. 2:6. Hence the nouns **פֶּתַח**, **פִּתּוּחַ**; compare also **פָּתַח**.

צ

Tzade, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, **ض** *Zad* or *Sad*, a sibilant letter, and **ض** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **ض** or **ض** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **צָרַר**.

צָרַר and **צָרַר**. The cognate letters are—
(a) **ס**, which in Aramaean is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots **צָרַר** and **צָרַר**, **צָרַר** and **צָרַר**, **צָרַר** and **צָרַר**.
(b) more rarely **ר**; comp. **צָרַר** and **צָרַר** Arab.

(c) the sibilants **ז**, **שׁ**, **ס**; compare **צָלַל** and **צָלַל**.

(d) **ע**, as to this interchange, see p. DCXVIII, A, and—
(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*,

dsh). Instances are **צָרַר** **צָרַר** **צָרַר** and **צָרַר** to descend, to bow down; **צָלַל** No. II. i. q. **צָלַל**; whence **צָלַל** i. q. **צָלַל** and **צָלַל** No. III. to tinkle (*grillen*, *schallen*), **צָלַל** a rattle (*schelle*), **צָרַר** i. q. **צָרַר** and **צָרַר** to be bowed down; **צָרַר** and **צָרַר** to creak

(*κάνθαρος*, *cantharus* = *canalis*); **צָרַר** *Æth.* **צָרַר** to incline (a vessel), to pour out, **צָרַר** prob. i. q. **צָרַר** to be prosperous; **צָרַר** and **צָרַר** to heap up, to make a heap, hence to bury, etc.

צָרַר f. (with Tzere impure) *excrements*, *filth*, *dung*, Eze. 4:12; Deut. 23:14; for **צָרַר**, from the root **צָרַר**, to go out, for to be cast out (*εκροεῖσθαι*, Mark 7:19); compare **צָרַר** No. 2; **צָרַר** and **צָרַר**.

צָרַר an unused root; Arab. **ضَال**, to be thin, slender; Med. Ye **ضَال** **ضَال** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

צָרַר m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָרַר** as being used, in the Aramaean manner, for **צָרַר** shades, i. e. shady trees; like **צָרַר** Aram. **צָרַר** **צָרַר** Aram. **צָרַר**; compare Hebr. **צָרַר** No. II. So Vulg., Syr., Aben Ezra.

צָרַר an unused and uncertain root. Arab. **ضَان**, is to abound with sheep and goats; but this is a denom.

צָרַר for **צָרַר**; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, *flocks*, *small cattle*, i. e. *sheep* and *goats* (So Arab. **ضَان** **ضَان** is wool-producing cattle, opp. to goats; but **ضَان** **ضَان** denotes, however, the wild goat. For sheep and goats = **ضَان** they commonly use **ضَان**; Syr. **ضَان** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָרַר** herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *אֶתְּ* a *sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (*אֶתְּ*), he shall restore four sheep" (*אַרְבַּע צֹאן*); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, *וַיִּחְבְּצוּ הַצֹּאן* "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., *וַיִּבְרֹא הַצֹּאן* "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

צֹאן ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. *צֹאן* Josh. 15:37.

צֹמְחִים m. plur. constr. *צֹמְחֵי* Isa. 48:19; with suff. *הַצֹּמְחִים* Isaiah 61:9 (from the root *צָמַח*)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully *הַצֹּמְחִים* *those that spring forth from thy bowels*, Isa. 48:19.

צֶבֶד m.—(1) *a litter*, such as one is carried in *gently and comfortably*; like the Germ. *Sanfte*, from the adj. *sanft* (see the root *צָבַד*). Pl. *צִבִּים* Isa. 66:20. LXX. *λαμπήνη*. Numbers 7:3, *עֲגֻלֹת צֶבֶד* "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἀμαξαι λαμπηναί*.

(2) *a species of lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָא TO GO FORTH, as a soldier, to war, followed by *ל* against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. *צָבָה*.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster soldiers*, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָא const. *צָבָא* plur. *צָבָאוֹת* m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host, στρατός* (pr. going forth to war), 1 Sa. 8:13; 10:7, and frequently. *צָבָא* leader of an army, Gen. 21:22. *צָבָא* soldiers, Num.

31:53. *צָבָא* *צָבָא* Deut. 24:5. Num. 31:27, 28; and what is of far more frequent occurrence *צָבָא* Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) *צָבָא הַשָּׁמַיִם* the *host of heaven* is applied—(a) to the host of angels that stand round the throne of God (*σπαρια οὐρανίου*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. *צָבָא* Ps. 103:21; and *צָבָא* Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, *צָבָא הַשָּׁמַיִם*, is in opposition to the kings of the earth). Once rather more boldly *צָבָא* (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere *מְלֵא הָאָרֶץ*, the plants even being included. Genesis 2:1, *וַיִּבְרָא יְהוָה אֱלֹהִים אֱדָמָה וְכָל-צָבָא*, which, with the zeugma resolved, is thus explained in Neh. 9:6, *וְכָל-צָבָא הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ*; compare Ex. 20:11, *וְכָל-אֲשֶׁר בָּרָא יְהוָה אֱלֹהִים וְהָאָרֶץ וְכָל-צָבָא הָאָרֶץ*... Hence Jehovah is very often called—

(b) *יְהוָה אֱלֹהֵי צָבָאוֹת* Ps. 80:15; *יְהוָה אֱלֹהֵי צָבָאוֹת* Ps. 5:14; 15:16; 38:17; 44:7; *יְהוָה אֱלֹהֵי צָבָאוֹת* Ps. 59:6; 80:5; and *יְהוָה צָבָאוֹת* "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense *אֱלֹהֵי הַשָּׁמַיִם*, *אֱלֹהֵי צָבָא*; see *שָׁמַיִם*. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:3; Dan. 10:1, "and the edict is true

לול (belongs to, a long warfare," to many calamities to be endured.

צבא Ch. fut. **צבא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צבא** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צבי**.

צבאים and **צבאות** pl. from **צבי** a gazelle.

צבאים ("gazelles"=**צבאים**, or "hyenas"=**צבאים**), [*Zebuim*], Hos. 11:8, and **צבאים** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צבב not used in Kal, cogn. **צבב**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صب** to flow, to drop, as water,

صب to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הצבב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **ההיכל נמנו והצבב** "the palace is dissolved, and made to flow down."

Derivatives, **צב**, and—

צבבה with the art. **הצבבה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צבה—(1) i. q. Hebr. **צבה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צבה** i. q. **צבאים** עליה "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صبا** to come forth, to go out; hence to shine, to be bright, whence **צבי** splendour, glory.

(3) to project, to be prominent (Arab. **صبا** Conj. I. and **صب** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הספן** and **הפצה** (Arab. **صبا** id., Ch. and Syr. **צבא**, **حبا**, which see.)

HIPHIL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

צבה f. **צבה** adj. swelling, Num. 5:21.

צב Ch.—(1) prop. will, desire (from the root **צבא**); also—

(2) a thing, matter, Syr. **حبة** Dan. 6:18, compare **הפץ** No. 4.

צבוע m. ἀπ. λεγόμε. Jer. 12:ξ *hyena*, i. q. Arab.

ضبع LXX. *βαῖνα*. Others take it generally as a rapacious animal, compare Talmud, **צבועים**, Arab. **ضباع** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צבע** No. II.

צבט fut. **צבט** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضبط** to grasp, to snatch.

צבי m., in pause **צבי** (from the root **צבה** No. 1).

(1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צבי** טְּקִלְכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. **הַצִּבִּי** the glorious, or beautiful land, Dan. 11:16, 41; and simply **צבי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:30; Jerem. 3:19; and Dan. 11:45, **הַר צְבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضبي**, Aram. **טבאי**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Feibe nicht*. Pl. **צבאים**, **צבאים** 2 Sam. 2:18; **צבאים** 1 Ch. 12:8; and **צבאות** Cant. 2:7; 3:5.

צבא ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צביה f. of the noun **צבי**, a female gazelle, Cant. 4:5; 7:4.

צביה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צבאים see **צבאים**.

I. **צבע** i. q. **صب** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **צבע**, which see); whence **צבע** something dyed, and **אצבע** a finger, especially the forefinger, so called from being dipped in things, although the Arab. **اصبع** is written with **ع**.

II. **צָבַע** i. q. **سبع** TO RAVEN as a wild beast: whence **צָבִיעַ** a ravenous beast, hyena, Arab. **سبع** and **سبع** a lion; **سباع** ravenous animals.

צָבַע Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** *to be wet, moistened*, Dan. 4:12, 20, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **صبغ**.

צָבַע m. *something dyed, a versicoloured garment*, Jud. 5:30.

צִבְעֹן (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צִבְעִים ("hyenas"), [Zebaim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. **יִצְבֵּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضبر** id. Kindred is **צָבַר**, whence **צָבֹר** which see.) Hence—

צָבָרִים m. pl. *heaps*, 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צָבַת or **צִבְתָּ** only in pl. **צָבָתִים** a handful, once found Ruth 2:16.

צָד m. with suff. **צָדוֹ**, pl. **צָדִים** (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָדָר** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

צָד Ch. i. q. Heb. No. 1, *side*. **צָדָר** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

צָדָא Ch. *purpose, design*. Daniel 3:14, **הֲצָדָא** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

צָדַד Arabic **ضد** and **ضد** TO TURN ONESELF from any one, to turn to him the side, not the face, hence Conj. III. to oppose oneself to any one, to

be adverse to him. Hence **צָד** side, also adversary, and—

צָדָד or **צִדְדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضد**, [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb **צָדַד**, TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **לְנַפְשִׁי** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضد**.

NIPHAL, according to the Chaldee and Syriac use, to be desolated (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) to lay waste a country or city; so Ch. etc."

"NIPHAL, to be laid waste, used of cities, Zeph 3:6. Parall. **לְנַפְשִׁי**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) to fix the mind on anything, to search for, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

צָדָה see **צָדָה**.

צָדוֹק ("just"); [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צָדָה f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

צָדִים, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָדִיק adj.—(1) just, righteous (geredht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *ἐξουήν*); also, as fulfilling his promises, Neh. 9:8, **כִּי צָדִיק**, **וְתָקַם אֶת־דְּבָרֶיךָ** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) one who has a just cause (ber Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק**

וְאֵלֵינוּ הַיְשָׁשִׁים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appelluntur*. De Fin. v. 23, *justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תִּשְׁתַּחֲוֶה, נָתַן, and very often opposed to אֲשֶׁר Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "he not too just... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צִדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צִדִּיק *the powerful warrior*, as if it were the same as עֶיִן verse 25; but צִדִּיק שָׁבִי is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צִדִּיק fut. יִצְדֵּק pr. TO BE RIGHT, STRAIGHT, i. q. אֲשֶׁר as of a straight way (see צִדִּיק Ps. 23:3). (Arab. صَدَق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܐܕܝܢ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צִדִּיקָהּ בְּמִנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to אֲשֶׁר to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 46:25.

(3) *to be upright, righteous* (see צִדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by אֲשֶׁר Job 143:2; אֵל Job 9:2; 25:4; אֱמֶת Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eccl. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדָק כְּשֶׁשׁ Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]), Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, נִצְדָקָהּ נִמְשָׁה "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִפְשׁוֹ oneself, Job 32:2.

HIPHIL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by ? [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. 6, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָה, צִדְקָהּ, צִדְקָה, צִדְקָה.

צִדְקָה with suff. צִדְקָה m.—(1) in a physical sense, *straightness, rightness*, i. q. צִדְקָה. Ps. 23:3, צִדְקָה "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare צִדְקָה No. 2, a; Ps. 15:2, צִדְקָה "one doing what is right," acting rightly; compare צִדְקָה Isa. 64:4; Ps. 45:8; Job 8:3; 36:3; צִדְקָה אֵלֵינוּ "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צִדְקָה שֶׁשֶׁסֶם to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; צִדְקָה שֶׁשֶׁסֶם just judgment, Isa. 58:2; צִדְקָה, בְּאֵזֶן צִדְקָה just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צִדְקָה זָכוֹת just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause* of any one, Ps. 7:9, "judge me בְּצִדְקָה according to my right," Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צִדְקָה וְיִשְׁתָּכֵחַ what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the truth, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 13). Used of the servant of God, Isa. 42:6, כְּרִאֲחִיד, כְּצִוֹק "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, צדק העירותיו "I raised him up (that he may come) with deliverance;" also i. q. צדקה Isa. 61:3, אֵילֵי הַצֶּדֶק "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnete Land). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f.—(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֹךְ צִדְקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמֶּזֶל צִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king. Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת מְלִיכָיו "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צִדְקָה צִדְקָה Isaiah 56:1; 58:2. Gen. 15:6, " (God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צִדְקוֹת righteous acts, Isaiah 64:5. צִדְקָה צִדְקָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuteron. 6:25; 34:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name צדקיהו, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיהו 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צהב TO SHINE, kindred to the root צהב [Arab. صهب], see more at the root צהב.

HOPHAL, part. מְצִיֵּה *polished, shining* (like gold), Ezra 8:27. Hence—

צהב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צהה an unused root, i. q. צהח, צהח (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צהה to be thirsty). Hence צה, צה, צה, צה [under צהה in Thes.]. In Arabic, the middle radical h being softened, there is صوى, صوى to dry up; and in Hebrew צה, in the noun צה.

צהל—(1) i. q. צהר, צהר (see at the root צהח), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. صهل compare צהל and צהל), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by צ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צהל קולך "make thy voice shrill," i. e. cry with a loud voice.

HIPHI, causat. of Kal No. 1, to cause to shine, Ps. 104:15.

Derivative, מְצַהֵל.

צהר (like the kindred verbs צהר, צהר, צהר, see under צהח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and طهر to be pure; both coming from the idea of shining. Hence צהר light, splendour, and צהר oil, so called from its brightness.

—(1) *to constitute, to appoint* (bestellen) — (a) any one over any thing, followed by an acc. of person, and *ל* of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2. — (b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by *ל* 2:16; 28:6; Esth. 2:10, 20; followed by *ל* Gen. 50:16; followed by *ל* Ex. 1:22. The express words of the command are subjoined with *ל* e.g. Gen. 26:11, *אֶת־כָּל־הָעָם, לְאִמְרֵי* "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with *ל* prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with *אֲשֶׁר* (that) prefixed, Esther 2:10; and *ו* (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (jem. *etwas bestellen*), *to delegate* any one *with commands, to commission*, Jerem. 14:14; 23:32; followed by *ל* of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also *ל* is prefixed, Ex. 6:13; and *ל* Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said *ל* *בֵּיתוֹ* or *לְבֵיתוֹ* *ל* *צוֹה* to give (last) commands to one's family, i.e. to make a will (*sein Testament bestellen*), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. *צוֹהָר* testament).

PUAL, *to be commanded*. Levit. 8:35, *בְּצוֹהִי* "so am I commanded," this charge is given to me. Eze. 12:7, *כְּאֲשֶׁר צוֹהִי* "even as I was commanded." Followed by *ל* of the person who gives the command, Nu. 36:2.

Derivatives, *צוֹהֵן*, *צוֹהֵן* ["and *צוֹ*"].

צוֹהֵן TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent *صاح* for *صاح*. I suppose both to be softened from the harder *צוֹהֵן*, *صرخ*, compare Isaiah 42:11 and 13.) Hence —

צוֹהֵן fem. *outcry*, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוֹלֵל an unused root, prob. i. q. *צלל* No. II, *to be sunk*, whence *מְצוֹלָה*, *מְצוֹלָה* and —

צוֹלָה f. *the depth of the sea, abyss*, Isa. 44:27.

צוֹם TO FAST. (Arabic *صام* Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in *m* above at *צָמַם* page CCIII, B.) Jud. 20:26; Zec. 7:5, *הֲצוֹם צָמַתִּי* "have ye fasted to me?" where the suffix must be regarded as a dative. Hence —

צוֹם m. *fasting, a fast*, 2 Sa. 12:16. Pl. *צוֹמוֹת* Est. 9:31.

צוֹרֵעַ an unused root, i. q. *סאג* to form, to carry on the trade of a goldsmith. Hence *צוֹרֵעִים*.

צוֹעֵר ("smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5.

צוֹרֵף TO OVERFLOW, followed by *ל* to overflow any one, Lam. 3:54.

HIPHIL — (1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, *צָפָה*, *צָפָה*, and —

צוֹפֵה m. — (1) *honey as dropping* from the comb, so called from its overflowing, Prov. 16:24. Plural *צוֹפִים* Ps. 19:11.

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in *כְּתִיב* there is *צוֹפֵה*), and *צוֹפֵה* 1 Ch. 6:11.

[*צוֹפָה* ("cruse," from *צָפָה*) *Zopha*, pr. n. m. 1 Ch. 7:35, 36.]

[*צוֹפֵי* see *צוֹפֵה*.]

צוֹפֵר (perhaps i. q. Syr. *ܥܘܦܪ* "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוֹרֵץ i. q. *נצץ* and *נץ* (comp. *נץ*) — (1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. *צָצַע* Ezek. 7:10 (metaph.).

HIPHIL, fut. *צָצַע* part. *צָצִיעַ* (Cant. 2:9) — (1) *to shine, to be bright* (prop. to emit splendour, comp. *הִאִיר*), 132:18; hence *to glance forth*, i.e. to look by stealth (properly to make the eyes shine). Cant. 2:9, *מִצָּיִן כִּן הִתְרַדִּים* "glancing forth through the lattice." Arab. *وصى* and *وصوص* *to glance* (as a

woman) through the holes of a vail; compare Germ. blinten, blinzen.

(2) *to flourish* (prop. *to produce flowers*), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8.

Derivatives, צִיץ, צִיץ, צִיץ.

I. צִוּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠፋ: *to straiten*, to compress, kindred roots are צָוַק, and also צָוַק, and those connected with them.)

HIPHIL צִוַּק—(1) *to straiten*, to *press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. צֹוֹק oppressor, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צֹוֹק, צֹוֹק, צֹוֹק, צֹוֹק.

II. צֹוֹק—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבָן צֹוֹק נְחֹשֶׁת “and the stone is poured out (to make) brass,” i. e. they melt the ore into brass. Metaph. Isa. 26:16, צֹוֹקֵי לֶחֶשׁ “they pour out a prayer” (צֹוֹק, Milra, is pret. Kal with Nun paragogic, for צֹוֹק).

(2) i. q. הִצִּיק *to set up*; whence צֹוֹק a column.

צֹוֹק m. *distress*, Dan. 9:25, and—

צֹוֹק f. id. Pro. 1:27; Isa. 30:6.

צֹוֹר, צֹוֹר (“rock,” i. q. צֹוֹר), pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܫ, ܛܪܫ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (צֹוֹר 2 Sa. 24:7, and עִיר ܛܪܫ Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צֹוֹר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצֹוֹר (צֹוֹר Τύρον), or more fully לצֹוֹר אִם צֹוֹרִים of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צֹוֹר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹוֹר, which see.

צֹוֹר fut. יִצָּר, יִצָּר, (like the kindred root צָוַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צָוַר No. 1. Pret. צָוַר Deut. 14:25; יִצָּר 2 Ki. 12:11; וִיצָר 5:23.

(2) *to press with siege*, to *besiege* a city. followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, צָוַרְתִּי עֲלֶיךָ מִצָּבָה i. e. “I will push forward hosts (of soldiers) against thee” (ידו schietet gegen dich). Metaph. Psalm 139:5, אָחַד וְקָרַם צָוַרָנִי, “thou besettest me on every side,” so that I cannot flee from thee.

(3) *to urge*, to *press upon* any one in pursuit. i. q. צָוַר No. 4, Deu. 2:9; Exod. 23:22. Part. צָוֹר Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare צָוַר to press, to cut), to *divide*. Arab. صال Med. Waw id. Hence צָוַר edge.

(5) *to form*, i. q. צָוַר (derived from the idea of cutting), Arab. صور id., fut. יִצָּר Ex. 32:4; 1 Kings 7:15; and צָוַר Jer. 1:5. (Aram. id.)

Derivatives, צָוַר, צָוַר, צָוַר, צָוַר, צָוַר, צָוַר.

צֹוֹר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צֹוֹרֵי נְחָלִים “the pebbles of the brooks” (compare Gramm. § 106, 3, c).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, “the rock where they took refuge;” Ps. 18:3, 32, 47. By another figure (drawn from a quarry); it is applied to the founder of a nation Isa. 51:1. Pl. צֹוֹרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 69:44, צֹוֹר “the edge of a sword,” according to which analogy, Josh. 5:2, 3, הַרְבֹּת צֹוֹרִים are *sharp knives*, compare צָוַר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean *knives made of stone* (compare צָוַר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jog. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, καὶ ἔθεσαν εἰς τὸ μαῖνμα εἰς 5 ἔθαψαν αὐτὸν (Joshua) καὶ τὰ

also called צִלְחָה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צִי m. (for צִיָּה from the root צָהָה [in Thes. from צָהָה])—(1) *dryness, a dry region, a desert*; whence צִיָּה an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צִי from צָהָה with the signification of erecting, setting up; compare צִיָּה a column, Isa. 33:21. Plur. צִיָּה Num. 24:24, and צִיָּה Dan. 11:30. Castell brings forward from the Arabic صوایة small vessel, but in the Kamûs this word is not found.

צִיבָּה (for צִיבָּה “a plant”), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צִיד m. (from the root צוּד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צִידָה.

צִידָה (from the root צוּד) m., *a hunter*, Jer. 16:16.

צִידָה or צִידָה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܥܝܕܐ id.); whence the denom. ܥܝܕܐ; see צוּד Hithpael.

צִידוֹן (“fishing”) pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן רַבָּה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צֶרֶם, (צֶרֶם) (money) “of Tyre, the metropolis of the Sidonians.” See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צִידוֹן (צִידוֹן) of Sidon, of the Sidonians). Within the walls of the ancient city there is a village called صید. Hence the Gentile noun —

צִידוֹנִי *a Sidonian*, Deut. 3:9; f. צִידוֹנִית *a Sidonian woman*, 1 Ki. 11:1

צִיָּה an unused root, : צִיָּה which see; to be sunny, arid; hence צִיָּה.

צִיָּה f. *aridity, drought*, Job 24:19; whence צִיָּה arid, desert land, Ps. 63:2; 107:35. Without צִיָּה id., Ps. 78:17. Root צָהָה.

צִיָּה m. *arid land*, Isaiah 25:5; 32:2; from the root צָהָה.

צִיָּה (a “sunny place,” a “sunny mountain,” from the root צָהָה [in Thes. from צָהָה]; comp. Arab. 5-11-5-11 a fortress; the radical *h* is retained in Syriac and

Arabic, in which the name is written ܥܝܕܐ, ܥܝܕܐ, pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fin.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see צִידוֹן No. 5) צִידוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and צִידוֹן Isa. 12:6; but בְּנוֹת צִידוֹן are the *women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִידוֹן קֹדֶשׁ הַקֹּדֶשׁ “The Zion of the Holy One of Israel,” i. e. sacred to him.

צִיָּה m. *cippus, a pillar*; so called from its being set up, erected (see the root צָהָה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way. Jer. 31:21.

צִיָּה see צָהָה.

צִיָּה (from צִיָּה, a desert; with the termination -י) only in plur. צִיָּה *dwellers in the desert*.—(a) persons, i. e. *nomades, shepherds*, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צִיָּה see צִיָּה.

צִיָּה m. *prison* [“or stocks”], Jer. 29:20, f. m. the root צָהָה.

צִירֶךְ ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִירָה see צוֹחַ No. 2.

צִירִין see צוֹחַ.

צִיר (from the root צוֹחַ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִיצִים (for צִיצִים comp. וְצִיחַ, וְצִיחַ) 1 Ki. 6:18.

(3) *a wing* (compare at the root נָצַח), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

צִיצִת f. *a flower*. Isaiah 28:4, הַצִּבְלָה "a flower of fading," i. e. a fading flower, compare verse 1.

צִיצִית (for צִיצִית) f. prop. *something like a flower or feather* (from צִיר with the fem. adj. termination ית), hence—(1) *the forelock of the hair* (comp. הַצִּיצִת), Eze. 8:3.

(2) *the borders, the fringed edges* (Zuafte, Zrobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִיקְלָג, צִיקְלָג, צִיקְלָג [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִיקָה *an outflowing of a fountain*).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to צִיר, צִיר, צִיר, whence צִיר hinge, writhing pain).

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. צִיר, whence צִיר a messenger. Hence—

HITHPAEL הִצִּירִי Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּירִי "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. צִיר m.—(1) *the hinge of a door*, Prov. 26:14, from the root צִיר No. 1. From the same—

(2) צִירִים i. q. הַצִּירִים *pains* (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare צִיר V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִיר m. (from the root צוֹחַ No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 נְחִיב

צִל m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלִּי (from the root צָלָה No. III) *a shadow* (Arab.

ظِل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat," sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִלִּים.

צִלָּה PAEL, TO PRAY, Daniel 6:11; Ezra 6:10.

(Syr. Arab. صَلَا, and Æth. id.)

צִלָּה TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab.

صَلَا id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צִלָּה.

צִלָּה ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צִלָּה, in צִלָּה קִיר, ἀπ. λεγόμεν., κολλύρα, or a *round cake*. Jud. 7:13, צִלָּה לֶחֶם שְׁעִירִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צָלָה No. II, where see it.

צָלָה fut. צִלֶּה.—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צָלָה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by צָלָה Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by צָלָה 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צָלָה No. 2, d.)

(3) *to go on well, to prosper, to succeed as an affair*, (comp. Germ. durchgehen, Fortgang haben; Lat. *lex perfertur*; Heb. צָלָה, צָלָה, Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish*, of a plant (*fortkommen*), Ezek. 17:9, 10

Followed by ל to prosper for anything, *to be fit* for anything, Jer. 13:7, 10. (Arab. صلح to be fit.)

HIPHIL—(1) trans. *to make successful, to prosper*—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 16:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns דרכו , דרכיו to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, $\text{מַצְלִיחַ דְּרָכָיו}$ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[“II. צלה i. q. Ch. זלח *to flow, to be poured out* as water. Hence צלחת , צלחית , צלחת .”]

צלה Ch. i. q. Heb. צלח , APHEL הַצְלִיחַ (Heb. form)—(1) trans. *to cause any one to go on well*, i. e. to promote quickly to public offices and honour (idnell avaniren , sein Glück machen lassen), Dan. 3:30; *to accomplish anything prosperously*, Ezr. 6:14.

(2) *to be prospered*, i. e. to be raised to great honours, Daniel 6:29; *to be prospered as a thing*, Ezr. 5:8.

צלחה f. only pl. צלחות 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צלח II.], (see צלח No. 1); whence Arab. زلح a shallow channel of a river, also زله large pans, Æth. with the letters transposed ጸሐፊ : platter.

צלחית f. id. 2 Ki. 2:20.

צלחת id. Prov. 19:24; 26:15.

צלי m. *something roasted*, Ex. 12:8, 9, from the root צלח .

צליל see צליל .

I. צלל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صل , Syr. צל id. Compare the Germ. schallen , Schelle , and without the sibilant hellen , gellen ; Arabic جلجل a cymbal. L being changed into n , it answers to طن Lat. *tinnit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives, צלצל , צלצלים .

II. צלל Arab. צל pr. TO BE ROLLED DOWN, TO ROLL ONESELF (hinabrollen), kindred to the root زلل (as to which see p. CLXXII, B), inasmuch as the letters צל , ض come very near to the force of gutturals and palatals (see p. DCCVIII, A, and Ewald's Gramm. p. 33). Hence צליל or צליל Jud. 7:13, i. q. צליל or צליל = καλλύρα a round cake of bread. The verb occurs once, Exodus 15:10, צללוּ בְּנוֹפֶת “they are rolled down like lead.” (Arab. צל is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צלל , namely צלילה , מצילה .

III. צלל (Arab. ظل), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHIL, part. מצל shadowing, Eze. 31:3.

Derivatives, צלל , צלל , צלמות , מצלה , and pr. n. צלח , צלחאל , צלחוני .

צלל with suff. צלליו , pl. צללים const. צללי a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צללים .

צללפוני (“the shadow looking at me”), [*Hazelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צלם an unused root, Æth. ጸፈ : TO BE SHADY, Arab. ظلم to be obscure. ظلمة darkness. Hence—

צלם m. with suff. צלמו —(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare σκια , σκιασμα , σκιαγραφία), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. צלמא , צלמא id., Arab. صنم an image, the letters ن and ل being interchanged.)

צלם , צלם Ch. emphat. state, צלמא m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צלמון (“shady”), [*Zalmon*, *Salmon*], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צלמנה (“shady”), [*Zalmonah*], pr. n. of station of the Israelites in the desert, Nu. 33:41.

צלמות f. pr. *shadow of death* (comp. of **צל** shadow, and **מות** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **צלמות** "the gates of darkness."

צלמנע (perhaps for **צל מקנע** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צלע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **צולע** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צלע constr. **צלע** and **צלע** (of a segolate form), with suff. **צלע** f. (but pl. **צלעים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Scrippe, Rippenwert*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **פרתות** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **צלעי** שמי "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צויע**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צויע**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בית צלעות** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צלע [with suff. **צלע**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צלף an unused root, Syr. *to break, to wound*; whence—

צלף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צלפהד ("fracture," or "first rupture," per-

haps "firstborn," compare **צפטר**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צלצה ("shade in the heat of the sun," from **צל** shadow, and **צח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צלצל (Deut. 28:42 [in pause **צלצל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצלים**, see No. 2 (from the root **צלצל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

צלצל to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **צלצל** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffen-) klirrender (heeres-) stügel*, i. e. Æthiopia. Armies in this passage are called wings (see **צנה** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צלצלים**, constr. state **צלצלים** *cymbals* (*die Beeten*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, *a cricket*, Deut. 28:42.

צלך an unused root, Ch. *to cleave*; whence—

צלך ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צלתי (contr. from **צלתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צם see **צמים**.

צמא fut. **צפא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *δυσάω, sitō*) any person or thing, followed by **ל** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צום**.)

Hence the four nouns which follow—

צמא m. *thirst*, Eze. 19:13.

צמא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:3.

צמאה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. **צנע**.

צמאה masc. *a thirsty* i.e. *arid region*, Deu. 2:15; Isa. 35:7.

צמד not used in KAL, Arab. **ضمد** Syr. **ܨܡܕ** TO BIND, TO FASTEN, kindred to the root **צמם** (compare **עמד** and **עמם**).

NIPHAL, *to be fastened*, i.e. to adhere; in this phrase, **נצמד לבעל פער** "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psal. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHAL, with the addition of **מקמה** *to frame* deceit, Ps. 50:19.

Derivatives, **צמד** and —

צמד m. with suff. **צמדי** — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, **רכבים צמדים** "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, **צמד פרחים** "pairs of horsemen" (comp. **פרש**), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[**צמה** Isa. 5:13; see **צמא**].

צמה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root **צמץ** No. 2.

צמק m. *dried grapes*, and *cakes made of them*; Ital. *simniki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root **צמץ**.

צמח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, **יער צמח עצים** "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. **ضحب** to shine, Arab. **طلم** id.).

PIEL, i. q. KAL (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHAL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. **הצמיח צדקה** *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence —

צמה with suffix **צמחי** *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence **יהוה צמח** Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. **יהוה צמח** in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand **צמח** the branch or offspring of God, to be the Messiah, which is prevented by **יהוה צמח** in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David **צמח צדקה**, **צמח צדקה**, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called **צמח** branch, or offspring, i.e. of God.

צמד m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root **צמד**.

צמים masc. sing. (of the form **צדיק** from the root **צמץ**) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, **ושאף צמים חילם** "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render **צמים** in this place by *thirsting*, as though it were the same as **צמאים**, which would contradict the laws of the language.

צמית f. prop. *extinction* (from the root **צמץ**), whence "to be sold **לצמית** i.e. for ever," i. q. **לעולם** Lev. 25:23, 30.

צמם an unused root. — (1) *to twine, to weave*, like the Arab. **ظم**, cognate to the verb **ضم** to bind (whence **צמים** a snare), and Hebr. **צמם**, which see.

(2) *to bind fast* a vail, *to vail*, i. q. Chald. **צמם**; hence **צמה**.

צמק TO DRY UP, used of the breasts, Hos. 9:14 hence **צמקה**.

צמר an unused root, perhaps i. q. צמר and Arab. transp. **صم** to cut off. Hence—

צמר with suff. צמרי m. *wool* (perhaps so called from its being shorn off, compare **צמר** fleece, from **צמר**), Ch. **צמר** (which see), Lev. 13:47; Deut. 22:11.

צמרי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צמרים [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צמרים** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צמרת f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צמר**, **צמר**, **צמר**, **צמר**, Gr. *οἶδς ἄστρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צמת pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צום**, **צום**, **צום** and many others ending in **צ**, see page 600, B); trans. to cut off, to destroy, prop. to bring to silence, Lam. 3:53.

NIPHAL, to be extinguished, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHAL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL **צמתחתי** id. Ps. 88:17, where **צמתחתי** occurs for **צמתחתי**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צמתחתי**, for **צמתחתי**, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genui*, *γόνυ*; *vioc*, *novus*; *σκόπελος*, *scopulus*. Compare **צמתחתי**, **צמתחתי**.

Derivative, **צמתחתי**.

צ see **צנה** No. I.

צ [*Zin*], pr. n. (Talmud **צ**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumaea, where was the town of **צ** Num. 13:21; 20:1; 27:14; with **ה** parag. **צנה** Num. 34:4; Josh. 15:3.

צנה an unused root, i. q. **צנה**, Arab. **ضنا** IV. to have much cattle.

צנה comm. Num. 32:24, and **צנה** Ps. 8:8, i. q. **צנה** cattle, especially sheep.

צנה—(I.) a *thorn* (from the root **צנה** No. I.), pl. **צנים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צנות** is used figuratively of *hooks*, compare **צנה**, Am. 4:2.

(II.) a *shield* (from the root **צנה** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root **צנה** No. III.

צנה see **צנה**.

צנה or **צנה** i. q. **צנה** Isa. 62:3, כתיב, from the root **צנה**.

צנה m. a *cataract* (so called from its rushing noise, see under **צנה**), Ps. 42:8; a *water-course*, 2 Sa. 5:8.

צנה TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **צנה** and it went down into the earth." (Cogn. is **צנה** to bow down, see the concluding remark under the letter **צ**, p. DCXCIII, A.)

צנים m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צנה** No. I.

צנה m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צנה** to wind round; see **צנה**.

צנם pr. TO BE HARD, as in the Samar. language; comp. **צנם** a rock. Part. pass. **צנם** barren (used of ears of corn), Gen. 41:23. Compare **צנם**.

צנה—(I.) i. q. **צנה** TO BE SHARP, TO PRICK; hence **צנה**, **צנים** a *thorn, thorns*.

(II.) i. q. **צנה** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCXCIII, A); whence **צנה** No. II, a shield ["also **צנה**"].

(III.) from the Chaldee usage, i. q. **צנה** No. 3 (**ל** and **נ** being interchanged), to be cold; whence **צנה** No. III.

צנה see **צנה**.

צנע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צנע**. [In Thes. to depress; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHAL, to act submissively, modestly, Mic. 6:8

צָנַף fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4—Isaiah 22:18, יִצְנֹף צָנָף, "rolling he will roll thee, like a ball."

Derivatives, צָנִיף, מִצְנֶפֶת, צָנִיף, and—

צָנָף f. a ball, Isa. 22:12.

צָנֶפֶת f. a basket (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַף No. II; the meaning there given is a vessel], Ex. 16:33.

צָנַף an unused root; Samar. to shut up; whence צִינָה.

צָנַף an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַף (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. (sch)narren, (sch)nurren (like צָנַף fharren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (taufstufen). Hence צָנַף. The same power appears to have belonged to צָנַף and the quadriliterals צָנַף, צָנַף; whence צָנַף and צָנַף, the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַף cantharus, i. e. a channel.

צָנַף f. pl. מִן צָנַף, canthari, channels, tubes, through which the oil of the vessel (זָבַח) flows to the lamps, Zec. 4:12. See the root צָנַף.

צָעַד — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einerschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צָעָה עַל־שָׂר, "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, the vowels a little changed, בָּנוֹת צָעָה עַל־שָׂר, "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعدة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, תַּעֲזִירָהוּ לְסֹלֶךְ בְּלִהוֹת, "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מַעֲזָרָה, מַעֲזָר, [and the following words].

מַעֲזָר m. a step, 2 Sa. 6:13; Ps. 18:37, and—

מַעֲזָרָה f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. مصاع, which were worn by Oriental women fastened to the ankle-band (עָקָב) of each leg, so that they were forced to walk elegantly with short steps (מַעֲזָרָה), Isaiah 3:20; compare מַעֲזָרָה.

מַעֲזָרָה — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. مَعْنَى id. Eth. ἵκνω: to pour out, כ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

מַעֲזָרָה for מַעֲזָרָה Jer. 14:3; 48:4 כחִיב.

מַעֲזָרָה m. (from the root מַעֲזָרָה), a woman's veil, Gen. 24:65; 38:14.

מַעֲזָרָה m. — (1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of מַעֲזָרָה Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

מַעֲזָרָה f. subst. smallness (of age), Gen. 43:33

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

צָעַן [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ΖΑΝΗ and ΖΑΝΗ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צָעַנִּים ("removings"), [Zaananim, Za-

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צַעַר an unused root, prob. i. q. **צָעַר** to cover over, to cover, whence **צַעֲרָה** a veil.

צַעֲרִים m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צָעַר** which see.

צָעַר i. q. **צָעַר** (which see; compare **צָעַר** and **צָעַר**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לֵא** of pers. Gen. 41:55; Jud. 4:3; followed by **לֵא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צָעַר חָסֶם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHIL, to call together, like **הִצְעִיר** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

צָעָרָה f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעָרָהֶם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. **صَغَرَ**, Syr. **احْذَر** (comp. **וְצָעַר**, metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **קָבַר**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִירָה**; pr. n. **צָעִיר**, and—

צָעָר and **צָעָרָה** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צָעָרָה**.

צָפַר (cognate to the verb **צָפַר**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَدَ** to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָפַר**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁקִיף**. With this accord **σκέπω, σκόπος, σκοπιώ**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפַר**. Used of a tower which has a wide view, Cant. 7:5. Part. **צָפָה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. **חָב**. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צָפָה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **לֵא** Psa. 37:32.—(d) to select (*aufserhen*), i. q. **רָאָה**. Job 15:22, **צָפָה הוּא אֶלִי הָרֶב** "selected (or destined) for the sword" (**צָפָה** for **צָפָה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **רֹצֵף** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **לֵא** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Psa. 5:4, **צָפָה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפָה**, **צָפִיתָ**, **צָפִיתָ**, and pr. n. **צָפָה**, **צָפָה**, **צָפָה**, **צָפָה**.

צָפָה f. (from the root **צָפָה**) a swimming, Eze. 32:6.

צָפָה ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפָה** 1 Ch. 1:36.

צָפָה m. (from the root **צָפָה** Piel No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

צָפֹן comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πρὸς ὀφίον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָרִיחַ**), Num. 34:7. **צָפֹן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**רוּחַ צָפֹן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **צָפֹן** northward of any place, Josh. 8:11, 13; and without **לֵא** Josh. 11:2. With **הֵא** parag. **צָפֹן** northward, Gen. 13:14; also a region situated towards the north, as **מְלָכֹת צָפֹן** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל־הַצָּפוֹן** Eze. 8:14; **לְצָפוֹן** 1 Ch. 26:17, towards the north. **מִצָּפוֹן** from the north quarter, Josh. 15:10; **לְצָפוֹן** from the north of any place, Jud. 21:19; **מִצָּפוֹן** from the north, Jer. 1:13. Compare **צָפֹן**.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צפון see צפון.

צפוני m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צפון, צפון (which see), Nu. 26:15.

צפוני Eze. 4:15 כחב, i. q. צפ.

צפור, pl. צפורים (as if from צפרה), comm. (f. Pro. 17:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צפר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צפח TO BE WIDE, AMPLE; compare Arab. ضح. Conj. II. to spread out, cogn. צפח; Æth. ረፈረ: to spread out, to extend, to dilate; whence צפחית—

צפה צופה ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צפחת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צפח id. Arab. with the letters transposed, صحنه a dish, a platter; Syr. ضح id.

צפי see צפ.

צפה f. (from the root צפה), *a watchtower*, i. q. מצפה Lam. 4:17.

צפון ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צפון Num. 26:15.

צפה f. *a cake*, so called from its being broad 'compare πλάξ, πλακέις, Ex. 16:31. Root צפה.

צפן Ps. 17:14 כחב, for צפן, see צפן No. 2.

צפ only in the pl. צפיים excrements of animals, dung, Ezek. 4:15; Arab. ضف, from the root צפע, which see.

צפער f. pl. only צפיעות shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צפאים. Isa. 22:24 Root צפע.

צפיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צפיר Ch. pl. צפירין id. Ezr. 6:17. Syr. ܙܦܝܪ.

צפירה f. (from the root צפר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as, if going in a circle (compare סביבות Eccl. 1:6). Eze. 7:7, הַצִּפְרָה הַזֶּה "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צפית f. (from the root צפה), *looking out, guard, watch*. Isaiah 21:5, צפה הַצִּפִּית "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment on the passage.

צפן fut. יצפן (cogn. צפן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צפון *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צפני, יהוה those protected by Jehovah. Intrans. to hide oneself (or ellipt. to hide nets, snares), to lie in wait, followed by ? Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. צפונים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by ? to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, כִּלְחָשָׁהּ כִּמְנוֹן לְצַפְנִי "every misfortune is laid up for his treasures." צפן בלב to hide with one's self (lay up in one's heart), Job 10:13; אצני id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by מן to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by מן Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by ? Job 15:20.

HIPHAL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כחב.

Derivatives, צפון (צפוני), מצפנים, and pr. n. צפון, and—

צפניה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφορίας. Vulg. Sophonias (for צפניה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צפניה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲחִירָאֵל 1 Chr. 6:9 15:5, 21.

צפנת פננת Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανίχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—216) recognize the Egyptian *ΠCWT UFΘHΘZ*, *salvation*, or *saviour of the age*, from Π the article, *CWT*, *σώζειν*, *σωτήρ*, *σωτηρία*, and *ΦHΘHΘZ* *αἰών*. So Schol. Cod. Oxon. *Ψονθομφανίχ*, ὁ ἐστὶν σωτήρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צפ an unused root, to *thrust out* (kindred is **נח** to *thrust*, to *push*, to *impel*), specially vile, ignoble things, as excrements (Arab. **ضغ** to void dung, to break wind, and **צפ** excrements); to *produce* worthless shoots, as a tree (see **צפ**), its detestable progeny, as a viper (compare **צפ**, **צפ**). [In Thes. this root is divided into two parts; the meaning given to the second is to *liss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fasius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare **צפ** and **צפ** (whence **צפ** a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צפ m. *viper's brood*, Isa. 14:29. LXX. *ἰκγωνα ἀσπίδων*. Hence—

צפ (like **צפ**) prop. belonging to a viper's brood; hence a *viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. **צפ** Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἰκγωνα ἀσπίδων*. See another etymology under the root **צפ**.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צפ only in PILPEL **צפ** an onomatop. word, to TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. *πιρίζω*, *τιρίζω*, Germ. *zirpen*. Like the Greek *τιρίζω*, *σπρονθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

צפ f. according to the Hebrews, the willow

Ezek. 17:5 (where supply **צפ**). Arabic **صَفَان** id. The root appears to me to be **צפ** to swim, Pilpel, & inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צפ**—(1) TO GO IN A CIRCLE, TO REVOLVE (see **צפ**); hence to *turn*, to *turn oneself about*, Jud. 7:3, "let him who is fearful and afraid **צפ** turn and return."

(2) to *dance in a circle*, and generally, to *leap*, to *dance*. Arab. **ضفر** fut. I., compare **זיל**, **חול**, and **חול**; whence **צפ** a he-goat.

(3) to *chirp*, to *twitter*, as a bird (trillern), Arab. **ضفر**. Hence **צפ**, Chald. **צפ**. See also pr. n. **צפ**. [The meaning given to this root in Thes. is, to *pip*, to *chirp*, as a bird.]

II. **צפ** i. q. **צפ** to wound with claws. See **צפ**.

צפ Chald. (f., Dan. 4:18; and Dan. 4:9 **צפ**; but **צפ** m.), a *bird*, i. q. Syr. **ضفر**; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. **צפ**; constr. **צפ** Dan. 4:9, 11, 18, 30.

צפ masc. a *frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb **צפ** No. 12, to dance, to leap; and **צפ**, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root **צפ** No. 13, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals **ضغ** and **ضغ** a frog.

צפ ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צפ m.—(1) the *nail* of the finger, Deut. 21:19; from the root **צפ** No. II. (Arab. **ضفر**; Chald. **צפ** id. To the Hebr. **צפ** nearly approaches Greek *περονέ*. Germ. *Sporn*; Eng. *Spur*.)

(2) a *point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צפ an unused root; perhaps, i. q. Syr. **ضفر** to adorn (Barhebr. p. 180); compare **צפ** ornament, Sir. xxi. 24; Chald. **צפ**; Gr. *κόσμεν*. Hence—

צפ f., the *capital of a column*, i. q. **צפ** a Ch. 3:15. [This is referred in Thes. to **צפ** No. I.]

צִפְתָּה ("watch-tower," from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **צִפְתָּה** Jud. 1:17.

צִפְתָּה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִיץ see צִיץ.

צָקַל an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צִקְלָן**.

צִקְלָן see צִקְלָן.

צִקְלָן *ἀπ. λεγόμεν.*, 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צִקְלָן** a bag for straining; with this also accords Gr. *θύλακος*, sack.

צָר with distinct accents צָר and art. **צָר**; with suff. **צָרִי**; pl. **צָרִים**, **צָרִי** (from the root צָרָה).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **צָרָה** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3; **צָרָה** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צָר** No. 1), Isa. 5:28.

צָר (from צָרָה No. 5; of the form **צָרָה** from **צָרָה**), adj. narrow, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

צָר ("narrow" ["flint"]), [*Zer*], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. **צָר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צָר** No. 3.

(3) i. q. **צָר** Tyre; which see.

צָרָה not used in Kal; prop. (as I suspect) i. q. **צָרָה** (as to the interchange of the letters **צ** and **ז** see last remark under **צ**, page DCCXVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרָה** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **צָרָה**).

NIPHAL, *to be burned, scorched*, Ezek. 31:3. Kindred are **צָרָה**, **צָרָה**. Chald. **צָרָה** a burning.

["**צָרָה** (for **צָרָה**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרָה**"]

צָרָה—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרָה an unused and doubtful root. Arab. **ضرد** to cool, whence—

צָרָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרָה** Jud. 7:23 (where it should be **צָרָה** [as in some MSS.]); the same is called **צָרָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרָה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضرى** to flow, to run, as a wound. whence **צָרָה** and pr. n. **צָרָה**.

צָרָה (with Kametz impure) f. of the word **צָר** (from the root צָרָה)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root צָרָה No. 4).

(2) *distress*, with **ה** parag. Ps. 120:1, **צָרָה** לִי "when I am in distress," comp. Jon. 2:3; from the root צָרָה No. 5.

צָרָה and **צָרָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרָה see צָרָה.

צָרָה an unused root—(1) i. q. Arabic **صرح** II.

to be clear, manifest, open; whence **صرحة** lofty ground; **صرح** a high building, a tower, Hebr. **צָרָה**. Kindred are **צָרָה**, **צָרָה**.

(2) It is applied to the voice (compare **צָרָה**), hence *to cry out with a loud and clear voice*. Arab.

صرح *Æth.* **ጠርሐ**: Zeph. 1:14. Kindred is **צָרָה**.

HIPHAL, *to lift up a cry*, used of a warlike cry. Isa. 42:13.

צָרָה *Tyrian*, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרָה Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרָה** Eze. 27:17; once with Vav copul. **צָרָה** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרָה which see. It is **צָרָה**

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צֶרֶף [Zer], pr. n. see צֶרֶף No. 3.

צֶרֶף see צֶרֶף.

צֶרֶף m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צֶרֶף No. 1.

צֶרֶף an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צֶרֶף masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צֶרֶף Arabic صرغ TO STRIKE DOWN, whence صرغ a scourge; hence applied to diseases, as

صرغ epilepsy, prop. prostration. Hence is formed part. pass. צֶרֶף Levit. 13:44; 22:4; and part. Pual צֶרֶף 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs צָנַע, נָכַח, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צֶרֶף would be the same as צָנַע which see.

Hence צֶרֶף, and—

צֶרֶף f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صرغ a scourge), compare צָנַח, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צֶרֶף ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, سرحه Rob. ii. 343.] The Gent. noun is צֶרֶף [Zorites], 1 Chr. 2:54; and צֶרֶף [Zareathites, Zorathites], 1 Ch. 9:53; 4:2.

צֶרֶף f. leprosy (as to the etymology, see the root צֶרֶף), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see צֶרֶף), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צֶרֶף fut. צֶרֶף. — (1) TO MELT a metal (kindred are צֶרֶף, צֶרֶף), specially to purify gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צֶרֶף a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purify, Dan. 11:35. Part. pass. צֶרֶף sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צֶרֶף a goldsmith, Mal. 3:2, 3.

צֶרֶף ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צֶרֶף (perh. "workshop for melting and refining metals," ἑσμελῆσθῆτι), with ה parag. צֶרֶף, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεφτα, Lu. 4:26; now called صرند.

צֶרֶף TO PRESS, TO COMPRESS (kindred to the root צֶרֶף), hence—(1) to bind up, to bind together

(Arab. صر), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צֶרֶף.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hostile manner (Arab. صر), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֶרֶף i. q. צֶרֶף an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صر).

Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צֶרֶף (other

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by על *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצָּר, see צָר No. II.

Pual, part. מְצָרָר bound together, Josh. 9:4.

Hiphil הִצָּר, inf. הִצָּר, fut. יִצָּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, לוֹ קָצַת הָיָר לוֹ "in the time when they distressed him." 2 Ch. 33:12, and — (b) מְצָרָה אִשָּׁה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:22.

Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As in the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָר No. 1, a stone, a little stone, 2 Sam 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה "splendour"), [Zereth] pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר ("the splendour of the morning," see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

קֹף denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, פ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are קָטַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink, קָטַר Ethiop. פָּטַר to interpret, אָתָה and the lost אָתָה (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and térrapēs.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, قَمَا, قَمِي, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָב kindred to the roots קָבָב, קָבָב No. II, to MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָב to hollow out; hence also, to arch, to vault (comp. קָבָב, קָבָב).

(2) metaph. i. q. קָבָב No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָבָנו Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָב, Deu. 18:3. (Arab. قَبْه and قَبْه id.).

קָבָה with suff. קָבָהָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָב to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْه id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָב No. 1.

קָבָב m. collection, a throng, company, Isa

57:13, קבורתו "thy companies," sc. of thy idols. Compare verse 9. Root קבר.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבר not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבר.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIFIL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבר, קבר.

קבר [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבר and קבר Chald. prop. the front. Hence לקבר prep., with suff. לקבר.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of: i. q. קבר Dan. 5:10; Ezr. 4:16. Followed by ו it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, ו לקבר pr. on this very account because (just like the Germ. alldieweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) ו לקבר for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבר (of the form קבר) or, according to other copies קבר (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבר "before the people."

קבר something opposite, Arab. قبل; whence, Eze. 26:9, קבר "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קברו, which is no amiss (see קבר); but there are grammatical reasons against קבר, as given by J. H. Michaëlis and V. d. Hooght.

קבר.—(1) i. q. קבר, קבר TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبة to be gibbous; whence קבר, i. q. קבר a helmet, קבר a cup, קבר tiara. Compare Gr. κυβη. From these nouns all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قبة to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבר, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבר f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare قبة and قبة), and also for drinking from, κάλξ; hence, Isa. 51:17, 22, קבר "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבר fut. קבר prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp.

Aram. קבר to compress; and Hebr. קבר, קבר; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm. 41:7, "his heart (the wicked man's, who comes to see me) קבר gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take, to receive (opp. to קבר), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבר No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבר.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קבר, קבר, and the three nouns which follow.

קבצאל [Kabzeel], see קבצאל.

קבצה f. a collection, a heap, Eze. 22:20.

קבצים ("two heaps"), [Kibzaim], pr. n. of a town of the Ephraimites, Josh. 21:22.

קבר fut. יקבר TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Masor. קבר to heap up; compare קבר. The biliteral stock is קב; compare קבב, קבע, קבב, compare קב, קבב, קבב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קטל and קטל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קברה and—

קבר m. with suff. קברי; pl. קברים constr. קברי; and קברות constr. קברות m., a sepulchre, grave, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קברים לי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קברות-התאווה ("graves of lust"), [Kibroth-hattaavah], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קדר (1) i. q. Arab. قَدَّ, قَدَّ TO CLEAVE (kindred roots קדר, קדר, and the like; see קדר. To this agree Gr. κείνω, κείδω, σκεδάζω). Hence קדרה cassia, and קדרה top.

(2) denom. from קדרה; to bow down; hence to incline oneself out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form יקדר, יקדר; plur. יקדרו. Often followed by השתחוה, which is stronger; Gen. 24:26, ויקדר האיש וישתחוה ליהוה, and the man bowed down and prostrated himself before Jehovah; Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קדר in a wider sense, includes both. 1 Sam. 24:9, ויקדר דוד לפני אפנים ארצה 1 Sam. 28:14; 1 Ki. 1:31.

["קדרה an unused root; Syr. قَدَّ to possess. Hence קדרה."]]

קדרה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., cassia, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix 5; Celsii Hierob. ii. 186. Compare קציעה.

קדומים m. pl., only found Jud. 5:21, either stream of antiquity (celebrated of old), as the LXX., Vatic. χαιμάρους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, stream of battles, i. e. strong, fierce ally of Israel in battle. Comp. קדם No. 3, and

Arab. قَدَم to be strong, fierce.

קדוש & קדוש adj. holy, ἅγιος, ἁγνός, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the classical passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ... וְהָיִיתֶם קְדוֹשִׁים "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... קְדוֹשׁ יְהוָה therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נִרְאָה). God is sometimes called קדוש, kar' illoq, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קדוש ישראל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19.—(b) to priests, followed by a dative of the deity, as Levit. 21:6, וְהָיוּ קְדוֹשִׁים לַיהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קדוש יהוה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel who were to abstain from every kind of impurity

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לְאֱלֹהִים), Neh. 8:10, 11. Hence קֹדֶשׁ a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קֹדֶשׁ מִשְׁכְּנֵי עַלְיוֹן "the holy place of the habitations of the most High."

Pl. קְדוּשִׁים.—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קְדוּשָׁה), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קְדוּשָׁה), Dan. 8:24.

קִדְרָה.—(1) TO KINDLE fire. (Arabic كَدَح to strike fire. It seems to be of the same stock as קָדַר). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, קִדְרָה, and—

קִדְרָה f. a burning fever, Levit. 26:16; Deut. 28:22.

קְדִים m.—(1) the part opposite, in front. Hab. 1:9, קְדִימָה "forwards" (νομόμας).

(2) the east, the eastern quarter of the sky, i. q. קֶדֶם, Ezek. 47:18; 48:1. (Compare אֶחָד No. 2.) Hence poet. for the fuller רֵיחַ קְדִים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רֵיחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קְדִישׁ Ch. adj. i. q. Heb. קֹדֶשׁ *holy*—(a) used of God, or any deities. אֱלֹהֵי קְדִישִׁין the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עִיר קְדִישָׁה "a watcher (an angel) even a holy one." Pl. קְדִישִׁין holy ones, i. e. angels, Dan. 4:14 (see קְדוּשִׁים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully עַלְיוֹנִין קְדִישִׁין those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קָדַם not used in Kal, Arab. قَدَم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קָדַם.—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَم id.)

(2) to get before, come before any one (φθάσει), followed by an accusative, Psalm 17:13; 119:148, קָדַמְנוּ עֵינֵי אֲשֶׁמְרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קָדַמְתִּי לְבִרְחִי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. قَدَم), and to do early, in the morning (Chald. מִבֹּרַח for the Heb. הַשְּׁכִימִים). Psalm

119:147, קָדַמְתִּי בִשְׁפָא "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יִקְדָּמָהּ מִן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by אֵל of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see אֵל C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHI.—(1) to come before any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by פָּעַר.

Derivatives, קְדָמִים, קְדָמִיאל, קָדַם.

קָדַם m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אֶחָד), Job 23:8, מִקְדָּם from the east, Gen. 2:8; 12:8. מִקְדָּם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קָדַם "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بَدِيَةُ الشَّام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ קָדַם Gen. 25:6, and אֶרֶץ בְּנֵי קָדַם Genesis 29:1, of Arabia Deserta; הַר הַקָּדָם the mountains of Arabia, Genesis 10:30 (see under the word מִשְׁפָּחָה). Sometimes קָדַם also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מְלֵאֵי מִקְדָּם "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עָלָם

No. 1. (Arab. قَدَم ancient time, قَدَم of old, anciently). Ps. 44:2; Isai. 23:7. מִקְדָּם from of old, anciently, Ps. 74:12; 77:6, 12. מִלְכֵי קָדָם ancient kings, Isai. 19:11; יְמֵי קָדָם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קָדָם Deu. 33:27; יָשָׁב קָדָם he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. מִלְפָּנִים, לְפָנִים. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. בְּרֵאשִׁית beginnings, Prov. 8:23.

קָדָם id.; whence בְּרֵאשִׁית eastward, Gen. 25:6; Ex. 27:13.

קָדָם, קָדָם Ch. prop. the front part (Arab. قَدَم); hence it becomes a prep. — (1) before, i. q. Hebr. לְפָנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as בְּרֵאשִׁית, Dan. 5:23; בְּרֵאשִׁית, 4:5; בְּרֵאשִׁית, 4:4 (comp. Syr. مَبْشَر). מִבְּשָׁרָם answers to the Heb. מִפְּנֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִפְּנֵי from before me," von gegen mir über her.

בְּרֵאשִׁית f. beginning, origin, Isa. 23:7, מִימֵי קָדָם, בְּרֵאשִׁית "whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. before that, Ps. 129:6.

בְּרֵאשִׁית Ch. former time; hence מִבְּרֵאשִׁית דָּנָה Dan. 6:11; מִבְּרֵאשִׁית דָּנָה Ezr. 5:11, formerly.

בְּרֵאשִׁית ("eastward"), [Kedemah], pr. n. of a son of Ishmael, Gen. 25:15.

בְּרֵאשִׁית i. q. קָדָם No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare אֲשֶׁר); 4:16; 1 Sam. 13:5; Eze. 39:11.

בְּרֵאשִׁית f. קָדָם, adj. (from קָדָם), eastern, oriental, Eze. 47:8.

בְּרֵאשִׁית ("beginnings"), [Kedemoth], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

בְּרֵאשִׁית Ch. first. Pl. Dan. 7:24; f. emphat. state בְּרֵאשִׁית Dan. 7:4; pl. בְּרֵאשִׁית Dan. 7:8.

בְּרֵאשִׁית ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

בְּרֵאשִׁית m. קָדָם, f. adj. — (1) in front, anterior Eze. 10:19; 11:1; hence —

(2) oriental, eastern. הַיָּם הַקְּדָמִי the eastern sea, i.e. the Dead Sea, opp. to the western, i.e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. בְּרֵאשִׁית the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מִשְׁלַּל הַקְּדָמִי "the proverb of the ancients." Pl. f. בְּרֵאשִׁית ancient, former, past things, Isa. 43:18.

(4) [Kadmonites], pr. n. of a Canaanitish nation, Gen. 15:19.

בְּרֵאשִׁית m. with suff. בְּרֵאשִׁית Job 2:7, and בְּרֵאשִׁית Ps. 7:17 (where, however, other copies have בְּרֵאשִׁית), the top of the head (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדָם No. 1), Gen. 49:26; Deut. 33:16; fully בְּרֵאשִׁית הַקֶּלֶס the hairy crown of the head. Ps. 68:22. Arab. مَقْد part of the head, from the crown to the neck.

קָדָם — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. קָדָם Ps. 35:14; 38:7; 42:10. (Arab. قَذِر, قَذِر to be squalid, and كَذِر to be turbid, turbulent. Compare קָדָם.)

(2) to be of a dirty, blackish colour, as of a sunburnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6. HIPHIL — (1) to cause to mourn, Eze. 31:15. (2) to darken (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, קָדָם — קָדָם.

קָדָם ("black skin," "black skinned man," [Kedar], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called בְּרֵאשִׁית Isa. 21:17; by Pliny (H. N. 5:11), Cedrei. The Rabbins call all the Arabians universally by this name; whence לשון קָדָם Rabbins used of the Arabic language.

קָדָם ("turbid," compare Job 6:16), [Kiaron], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

קדרות *f. obscurity (of the heaven), darkness, Isa. 55:3.*

קדרנית *adv. in a mourning dress, Mal. 3:14.*

קדש & קדש (Nu. 17:2) fut. יקדש. — (1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קדוש); hence —

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.) — (a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קדשתיך "I am holy unto thee," for קדשתי; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20. — (b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching *holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL — (1) *to be regarded as holy*; to be hallowed (as of God), followed by ק Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קדש — (1) *to regard any one as holy*, as God, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קרא), a general assembly, 1 Ki. 10:20.

(3) *to consecrate a priest*, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קדשתי מלחמה *to consecrate war, to inaugurate (with sacred rites)*, compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קדושי my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

PIPHIL — (1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL — (1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4; וְהָיָה מִתְקַדְּשֶׁת מִטִּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קדש, קדש, קדש, קדש, קדש, קדש.

קדש m. — (1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קדשה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קדש Gen. 14:7; 16:14; and fully קדש Gen. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence קדש מדינר Ps. 29:8.

קדש ("sanctuary"), [Kedesh], pr. n. — (1) c a town in the southern region of the tribe of Judah, Josh. 15:23. — (2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with ה parag. קדשה Jud. 4:9; and קדשה Jud. 4:10. — (3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קדשיו Josh. 19:20; 21:28.

קדש once קדש Dan. 11:30; with suff. קדשי plur. **קדשים** (kōdāshim), with art. and pref. הַקְּדָשִׁים, Lev. 22:4; קדשיו Neh. 10:34; but with suff. קדשי Eze. 22:8; קדשיו 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קדשיו Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as קדש שמי my holy name, Lev. 20:3; 22:2; קדש פס Ps. 2:6; Isa. 11:9; קדש שמי Psa. 89:21; קדש ריח thy holy garments, Exod. 28:2, 4; קדש רוח thy holy Spirit, Ps. 51:13; קדש אבני Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6; וְהָיָה קדש "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקְּדָשִׁים Lev. 21:22; 22:2, 3, 15. **קדש** silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called **קֹדֶשׁ** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קֹדֶשׁ קֹדֶשִׁים** Eze. 41:23.

קֹדֶשׁ קֹדֶשִׁים—(a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קֹדֶשִׁים הַקֹּדֶשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. **דְּבִיר** Exod. 26:33, 34; fully **בֵּית הַקֹּדֶשׁ** 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb **קָהָה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָת**. [But see **קָהָת**.]

קָהָל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָל**).

HIPHAL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble* selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהֵלוֹת**, **מִקְהָלִים** and the four nouns which follow.

קָהָל m., *congregation, assembly*, as **קָהָל גֵּוִים** Gen. 35:11; and **קָהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation of the people of Israel*; fully called **קָהָל יִשְׂרָאֵל** Deu. 31:30; **קָהָל יְהוָה** Nu. 16:3; 20:4; **קָהָל הָאֱלֹהִים** Neh. 13:1; and **קָהָל מִן־עַמֶּיךָ** Ex. 16:3; Lev. 4:13.

קָהָלֶת (“assembly”), [*Kehalathak*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלֶת f., *an assembly*, Deut. 33:4; Neh. 5:7.

קֹהֶלֶת *Kohelēth*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2:12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **פֹּהֶה**, **פֹּנֵת**, **خليفة**, Lehrs. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **סִפְרֵת**, **סִפְרֵת**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *ἐκκλησιαστής*, *ecclesiastes*, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **בַּעַל מִסְכָּפָה** Eccl. 12:9; prop. *assembling*; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהָל**=**קָל**, **קָל**). Symm. renders *παροιμι-*

σας, i. e. collector of proverbs; but **קָהָל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochar. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vcl. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהָת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **וְלֹא יִקְהָתוּ** Ch. Samar. “and to him shall the nations be gathered together.” It appears therefore to have had the same meaning as **קָהָת** to congregate. Hence [*קָהָת*], and —

קָהָת [and **קָהָת**], (“assembly”), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהָתִי** [and **קָהָתִי**] Nu. 3:27; Josh. 21:4.

קָהָת & **קָהָת** with suff. **קָהָתִי** (for **קָהָת**, from the root **קָהָת**, which see)—(1) *a rope, a cord* (Arab. **قَوْه**), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. **קָהָת** to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָהָת** to add law to law, law to law; comp. under the word **קָהָת**.—(b) *the string of a harp*; hence *sound*, Ps. 19:5. LXX. *ᾠδὴ*. Symm. *ᾠδὴ*.

(2) *strength, might*; Arab. **قَوْه**, see the root No. 2. Isa. 18:2, **גֹּיִם יִקְהָתוּ** “a very strong nation.” The repetition increases the force.

קָוָה TO VOMIT UP. (Arab. Med. *Ye*, id. It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוָה**, **קָוָה**, to which perhaps once was added **קָוָה**, compare on the letter **ו** p. dxcvii). Metaph. Levit. 18:28, “the land shall vomit you out,” cast forth.

HIPHAL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, **קָוָה**, **קָוָה**, **קָוָה**.

קָוָה in pause, Ezek. 23:24 (Milra), const. **קָוָה** (Milél) 1 Sa. 17:38, i. q. **קָוָה** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוָה** No. 1.

קָוָה—(1) prop. like the Arab. **قَوَى** TO TWIST, TO BIND; whence **قَوْه** a rope, Hebr. **קָוָה** and **קָוָה**. Hence —

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, stränge, and *enstängen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect anything*; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) קוה אחר־יהוה Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אל Ps. 27:14; 37:34, *to expect Jehovah*, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נִפְסֵשׁ) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, סקנה, סקנה, סקנה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כחית.

קוה Isa. 61:1; see קוהקוה.

I. קוה i. q. קוה and קוה to LOATHE, followed by א of the thing. Pret., Eze. 16:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוה id. Ps. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אֲשֶׁר יְקוּם בְּקִלּוֹ “whose hope is cut off.” [Referred to קוה in Thes.]

קוה an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλωμαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קוה which see.) Hence—

קוה masc. plur. קוה and קוה—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. בקול גדול Gen. 39:14; and in acc. קול גדול Eze. 11:13; Ezra 10:12, *with a loud voice*. קול אחר Ex. 24:3, *with one voice*. קול with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קול קול to give forth the voice, Gen. 45:2; Ps. 134:12; used of Jehovah, to thunder, Ps. 77:18. Followed by ל to call, Pro. 2:3; א בקול to proclaim in any land, Ch. 24:9.—(b) בקול קול prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) שמע בקול שמע see שמע. Sometimes קול is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. בקול גדול Isa. 29:6, with a great noise. קול is used of *speech, words* (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה “the voice of Jehovah”), [Kolatah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום; apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قام, Syr. قام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וילך “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Ps. 68:2; with a dative pleon. קום קוה Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by אל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קוה קוה). In the participle with suffixes, as קוה those who rise up against me, Ps. 18:40; קוה Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (auftommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 76:5; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. קום No. 1, 2.—(a) followed by קוה to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תִּשְׁתָּה*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehn), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *בוא* No. 2, let. e, Jerem. 44:28, 29; opp. to *נָפַל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قَامَ* seq. *ل* id.).—(e) *קָמוּ עֵינַי* 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *קָמוּ* to live. See Piel No. 2, and the noun *קָמוּ*.

PIEL *קָמוּ* (principally in the later books; like the Aram. *קָמוּ*—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קָמוּ* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קָמוּ* *עָלַי* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106. (2) trans. of Kal No. 3; to preserve alive, Ps. 119:28 (more frequently in Targg.).

PILEL *קָמוּ*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קָמוּ* *לִיָּאֵל* risen up as an enemy." Vulg. *conspurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHAL *קָמוּ*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קָמוּ* *יִשְׂרָאֵל*, *הַקָּדִים* *שָׁבְנוּ* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קָמוּ* *בְרִית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קָמוּ* *לְשָׁמ* *ל* Deu. 25:7; Ruth 4:5, 10; and *קָמוּ* *לְרַע* *ל* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קָמוּ*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *קָמוּ* *הִתְקַמְּתִי* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *מִתְקַמְּמִי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, *קָמוּ*, and the pr. n. *קָמוּ*.

QAM Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL, *קָמוּ* to establish. *קָמוּ* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קָמוּ*, once *קָמוּ* Dan. 3:1. Pl. *קָמוּ*, part. *קָמוּ*, fut. *קָמוּ* and *קָמוּ*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קָמוּ* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קָמוּ*, *קָמוּ*.

קָמוּ f.—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קָמוּ* "his full length," the whole size of his body. Eze. 13:18, *קָמוּ* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קָמוּ adv. erect, upright, Lev. 26:13.

קָמוּ or *קָמוּ* not used in Kal; prob. to sing, Arab. *قَامَ* a female minstrel, a female singer, and any female slave (which may, however, be from the

idea of possession; compare *قَامَ* a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to *קָמוּ*).—(2) to strike an instrument; hence, to sing to music."] PIEL *קָמוּ* to sing a mourning song, 2 Sa. 1:17

followed by לל and לל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קח.

קום see קום.

קום an unused root; Arab. قاع Med. Waw, Conj.

I. VIII. to cover the female, as a male camel.

Hence—

קום Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare

קום, and Arab. قمر, قمر, قمر, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קום, happy, rich. Others regard קום and קום as opposites, high and low, taking this from the root קום, some of the derivatives of which signify low, ignoble.

קום an unused root, i. q. קום No. 3, to surround, whence קום circuit.

קום m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆπος, κῆπος, words used to denote apes, and especially monkeys with tails.

קום an unused root, i. q. קום to cut off, whence קום

I. קום i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קום.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by ק of Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found

conjoined in the verbs קום, קום, and German Grauen haben vor etwas.

HIPIL קום to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قهر Conj. III. to cause to fear, to besiege.

II. קום only in—

HIPIL קום intrans. TO BE AROUSED, i. q. קום out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קום i. q. קום awake, arise (O Lord), Ps. 35:23.

III. קום—(1) i. q. קום TO CUT, TO CUT UP, TO OFF. Hence קום a thorn, so called from the idea of cutting or wounding, and קום harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاطع Med. Ye, id), Isa. 18:6. See קום No. 2.

קום m.—(1) a thorn (from the root קום n. III), collect. thorns, briers, Genesis 3:18; Isa. 32:13. Plur. קום Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קום Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קום f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوت id. Arab. قوت fore locks. Compare Schultens, Opp. Min., p. 246.) Root קום.

קום TO DIG, especially a well, Isa. 37:25. (Arab. قور Med. Waw, to cut out from amongst. Kindred are קום which see, קום.) Derivatives, קום, קום, קום.

HIPIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קום to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קום "they undermine a wall" (Talmud. קום destruction of a wall). Hence to destroy. Nu. 24:17, קום "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. vastabit.

קום see קום.

קום masc. a beam, a joist, prop. transverse (see קום Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecdoche, a house, like the Gr. μέλαθορ, Gen. 19:8.

קום m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قور a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, διὰ στρουφίδων, whence καίριος, καταρσις. The etymology is rather obscure. I suppose, however, that קום is akin to the word קום a transverse beam.)

קום—(1) i. q. Arab. قوس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קום, قوس a bow, and pr. n. קום

(a) i. q. יקש *to lay snares*. Once in fut. Isaiah 59:21, יקשון, or, as other copies read יקשון.

Derivatives, see No. 1, also pr. n. קיש, קיש, and —

קישירו ("the bow of Jehovah," i. e. the rainbow), [Kushaiah], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קיש.

קט Eze. 16:47, see קט.

קטב an unused root, Ch. and Arab. قط *to cut*, hence *to cut off*. (Kindred roots are קצב, קצב, קטב. The biliteral stock קט has the signification of cutting, cutting off, the same as the cognates קץ, קץ; see the roots קטל, קטן, Arab. قط, قطع, and compare at קצץ, קצץ, קצץ. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קטב m. — (1) *cutting off, destruction*, Isaiah 28:2, קטב, קטב "a storm causing destruction." Especially —

(2) *pestilence*, Deu. 32:24; Ps. 91:6; and —

קטב with suff. קטבה m. id. spec. *contagion, pestilence*, Hosea 13:14 [*destruction* gives a better sense].

קטורה f. *incense*, Deu. 33:10; from the root קטר.

קטורה ("incense"), [Keturah], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קטל fut. יקטל *TO KILL, TO SLAY*, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. 11., Arab. قتل, Æth. ቀተለ: The primary idea is that of cutting; see קטב. To this accords perhaps the Gr. ΚΤεῖΝω.)

Derivative, קטל.

קטל Chald. id., part. act. קטל Dan. 5:19. Part. pass. קטל Dan. 5:30; 7:11.

PAEL קטל intens. *to kill many*; like the Syr. Pael and Arab. قتل Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קטל m., *slaughter*, Obad. 9.

קטן fut. יקטן *TO BE LITTLE, SMALL* (prop. *to be cut off, cut short*; from the biliteral stock קט; comp. קטל, קטב, 2 Sam. 7:19. Figuratively *to be of little worth*, Gen. 32:11.

HIPHIL, *to make small*, Am. 8:5.

Derivatives, קטן, קטן, קטן and pr. name קטן [and קטח].

קטן with suff. קטנה f. קטנה plur. קטנים constr. קטני and —

קטן constr. קטן — (1) adj. *little, small* (opp. to גדול), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. *smallness*; whence קטן קטן vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) *little in age, younger*, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, קטן קטן "I am but a little child." — (b) of *little authority or importance*, Isa. 36:9; of a *thing of little weight*, Ex. 18:22, 26.

(2) קטן [Hakkatan], pr. n. m. (with the art.), Ezr. 8:12.

קטן m., *smallness*; hence *the little finger*; whence קטני קטני *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קטני *kotoni* (from the form קטן the last letter taking dugesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., קטני. Compare קטל.

קטר fut. יקטר *to pluck off, to break off*, ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. קטר not used in Kal; Arab. قتر *to give a scent, to be fragrant*. Kindred קטר.

PIEL קטר *to offer odours, to burn incense* in honour of a deity; followed by ל of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part f. מקטרת altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. מקטרת *incense*, Cant. 3:6.

HIPHIL, *to burn incense*, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by ל of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL קטר pass. Lev. 6:15. Part. Hoph. קטר incense, Mal. 1:11.

Derivatives, קטורה, קטרת, קטר, קטר, קטר, and pr. n. קטרה.

II. קטר i. q. Ch. קטר, Hebr. קטר. Part pass.

Exe. 46:22, תצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. *knots*, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

["קטר" verbal of Piel, *burning incense*, Jer. 44:21.]

קטרון ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרון"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטרי (for קטר) small.

קטר f. with suff. קטרתי.—(1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קטרתי אילים "the fat of rams."

קטרת [Kattath] see קטרון.

קיא m. *vomit*, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, TO VOMIT. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט *summer*, Dan. 2:35.

קישור m.—(1) *smoke*, Gen. 19:28; Ps. 119:63. (2) *vapour, cloud*, Ps. 148:8; from the root קטר.

קים (from the root קם (hostile) *insurrection, rising up*, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קימנו *our adversaries*. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. *a statute, an edict*, Dan. 6:8; Syr. قضا.

קים Chald. *enduring, sure*, Dan. 4:23.

קמה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root קם.

קמח see קמח.

קי an unused root [under קן in Thes.]. i. q. קי Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to *forge iron*. Hence—

קי m.—(1) *a spear*, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קי would seem to be the same as קנה, "she bare Cain (a creature. [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קני), pl. קינים and קינות—(1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19 (2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קני No. 2, b.

קנין (perhaps i. q. קני "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קני m.—(1) *harvest* (pr. cutting off) of fruits, from the root קני No. III, i. q. קני Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387. seq. Hence—

(2) *summer*, as being the time of the year when fruits are gathered (compare חקר); Arab. قِط, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَط as being hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. נידה for נידה for מורדים Lehrs. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קיקון m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; Palma Christi, Arab. القبرع Egypt. كيك, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like מוקפות for מוקפות; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomit* *ignominiae*; as if it were compounded of קי for קיא vomit, and קלון ignominy; a sense which is given by nine MSS., which read separately, קי קלון.

roasted, parched, i.e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 335), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קֵלָיָה [Kelaiah], pr. n. of a Levite, also called—

קְלִיָּה (Ch. "assembly," see קָלֵט No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

קָלִל fut. קָלֵל, קָלִיל.—(1) TO BE LIGHT (Æthiop.

פִּלְפִּל: id., קָלִיל, פִּלְפִּל: light [not heavy]), see Hiphil. Figuratively—

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קָלִי No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קוֹל).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare קָלֵל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL קָלַל and קָלֵל, fut. יִקָּלֵל Isa. 30:16.—(1) *to be light*. קָלֵל עָלֶיךָ lightly (lightly), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by קָלֵל 1 Sa. 18:23. Impers. קָלֵל הֲיִנְיָ is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קָלַל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by הָיָה Isa. 8:21. קָלַל לִי reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew קָלַל לְהָיִי that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL קָלַל, inf. קָלֵל, fut. יִקָּלֵל.—(1) *to make light, to lighten*—(a) followed by an acc. of the thing and מֵעַל of pers. *to lighten and cast away any thing from any one*, 1 Ki. 12:10; 1 Sam. 6:5.—(b) without the accusative, Ex. 18:22, קָלַל מִפֶּיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(c) followed by מֵעַל of

the thing, 1 Ki. 12:4, קָלַל מִפֶּיךָ אֲבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קָלַל—(1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic تَلَقَّل, Æthiopic ለጎልጎል: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלֵל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קָל, קָלֵל, קָלָה, קָלַל, קָלֵל, pr. n. קָלִי.

קָלֵל m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קָלֵל Pilpel No. 2. Compare Ch. קָלֵל polish. Vulg. *as candens*.

קָלָה f. constr. קָלָה—(1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קָלָהְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קָלָהְכֶם Deu. 28:15, 45.

קָלֵל not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אֲהַקֵּם who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by הָיָה 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

קָלַל m. *scorn*, Ps. 44:14; Jer. 20:8; and—

קָלָה f. id., Eze. 22:4.

קָלַע—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלַעַר a slinger, Jud. 20:16. Trop. *to cast (a people) out of a country*, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. K.l. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקְלָעַת and—

קָלַע masc.—(1) *a sling*. Arab. سَلَاة, 1 Sam. 17:40.

(2) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלע־אֵפֶס apparently we ought to read, קלע־אֵפֶס leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלל (from the root קלל; like קלל from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. *lofe Speise*.

קלש an unused root; perhaps i. q. transp. קלש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשון קלשון *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמא an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמם, קמם, קמם); whence the pr. n. קמא, קמא, קמא, קמא.

קמה f. (from the root קמה), *stalk of grain*; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמאל ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמן (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושנים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש]

קמח an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀጥሕ: autumnal fruit, legumes; ቀጥሕ: t. eat such things, spoken of cattle).

קמץ TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 15:3 (Chald. id., Arab. قمت to bind Kindred are קמץ, קמץ, קמץ).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. نمل

prop. is to be thickly covered with insects, lice (نمل, قمل), and on that account to suffer, spoken of a plant; Syr. ممل is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence *to take with the hand* Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) *the fist, a handful*; Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful*; Arab. قمره Gen. 41:47, לקמץ "by handfuls," i. e. abundantly.

קמש see קמש ["prob. i. q. קמש to pierce"].

קמש see ibid.

קן m., const. followed by Makkaph קן Deu. 22:6 with suff. קנו (from the root קן)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by א of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by א with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by א of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by א Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλῶν).—(a) followed by א to be zealous for any one's cause (sifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by א Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנוא, קנאק.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

קנא m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנא f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת עמ zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קנה fut. יקנה; apoc. יקן prop. TO ERECT, to set upright, i. q. קנה (cogn. to קנן, whence קנה, קנה, reed, cane); hence—(1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. قن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀደ፡ to possess, to be owner). Specially—

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. McCaul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy "in Thes. "to sell". But קנה Ezek. 8:3, is for קנא exciting the jealousy or anger (of God). Hence [the following words, and קנה, קנה, קנה, and pr. n. קנה]—

קנה m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάνα, κάνη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see קנה]), aromatic and sweet smelling calamus. Isaiah

43:24; fully, קנה בלם Exod. 30:23; and קנה הטוב Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה, Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

קנה ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, قانا Rob. iii. 384].

קנוא masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קנא an unused root, perhaps i. q. قنص to hunt; whence—

קנא ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קנא.—(3) a grandson of Caleb, ibid., verse 15.

קנא ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenazite], patron. of the word קנא No. 2, Num. 32:12; Josh. 14:6.

קנה m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτισ.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

קנא an unused and doubtful root, perhaps to set up."

קנמ const. קנמ Ex. 30:23; cinnamon, Greek κινναμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנא=קנה calamus, קנמ reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קָנָן pr. i. q. **קָנָן** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָן** a nest. Hence—

PIEL **קָנָן** denom. to make a nest as a bird, **Psa.** 104:17; as a viper, **Isa.** 34:15.

PUAL, to build a nest, to nestle, **Jer.** 22:23.

קָנִי **Job** 18:2, see **קָנִי** [from **קָנָה** a snare. Root **קָנָה**, in **Thes.**].

קִנְיָה ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, **Nu.** 32:42; 1 **Ch.** 2:23; **Gr.** *Kanatha*, *Kanatha*, now called *قنوات* see **Relandi Palæstina** p. 681. **Burckhardt**, *Travels in Syria*, ed. **Weimar**, i. 157, 504.

קָסַם fut. **יִקְסֹם** TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, **Deu.** 18:10, 14; 2 **Kings** 17:17; **Mic.** 3:6, 7, 11; **Isa.** 3:2; of evokers of the dead, 1 **Sam.** 28:8; and of the prophets of strange nations, as of the Philistines, 1 **Sam.** 6:2; of **Balaam**, **Jos.** 13:22. (To this answers the **Syr.** **קָסַם** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **קָסַם** and—

קָסַם m.—(1) divination, **Eze.** 13:6, 23; 21:26; 1 **Sam.** 15:23; meton. the reward of divination, **Num.** 22:7; (compare **קָסַם**).

(2) in a good sense, an oracle, **Prov.** 16:10.

קָסַם not used in **Kal**.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, **Eze.** 17:9.

קָסַם f. a vessel, a cup, i. q. **קָסַם**, which see. **קָסַם** the vessel of a scribe, an inkstand, **Eze.** 9:2, 2, 11. **Æth.** **ቀሰ**: a waterpot, water vessel.

קַעֲלָה (i. q. **קַעֲלָה** "fortress"), [*Keilah*] pr. n. of a town in the tribe of **Juda**, **Josh.** 15:44; 1 **Sam.** 23:1; 1 **Ch.** 4:19; see **Relandi Palæstina**, p. 698.

קַעֲלָה see **קַעֲלָה**.

קָעַע or **קָעַע**, **קָעַע** an unused root, to burn, to brand (cogn. to **קָעַע**, *kaiw*), **Talm.** **קָעַע** and **קָעַע** to mark with a brand, to cauterize. [**קָעַע** is not given in **Thes.**] Hence—

קָעַע m. stigma, a mark branded on the skin, **Lev.** 19:28. [In **Thes.** from **קָעַע**.]

קָעַע an unused root, Arab. **قَعَرَ** to be deep whence—

קָעַע pl. const. **קָעַע**, but with suff. **קָעַע** a bowl, a dish, **Nu.** 7:13, seqq. (Arab. **قَعْرَان** a deep dish.)

קָפַה TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפַה**, syn. **קָפַה**), specially—(1) to draw up the feet, to sit with the feet drawn up, **Zeph.** 1:12 (compare **Jer.** 48:11).

(2) to curdle, to coagulate as milk (see **Hiph.**); poet. of the water of the sea, **Ex.** 15:8 [speaking of a literal miracle].

[**NIPHAL**, to be contracted, withdrawn, **Zech.** 14:6, כחיב, "].

HIPHIL, causat. of No. 2, **Job** 10:10. (**Talmud** id. Arab. and **Syr.** **قَفَفَ** id.) Hence—

קָפַה m. congelation, ice, **Zec.** 14:6 [**קָפַה**; the sense of the **כחיב** is however much better, see root in **Niphal**].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab **قَفَدَ** id.) Hence **קָפַד** a hedgehog.

PIEL, to make shrink; hence to cut off, like the **Ch.**, **Isa.** 38:12, **קָפַדְתִּי קָפַדְתִּי חַיִּי** "I have cut off, like a weaver, my life." **Vulg.** *præcisa est, velut a texta, vita mea*. Hence—

קָפַד or **קָפַד** with **ה** paragog. **קָפַדְהוּ** a cutting off, destruction, **Eze.** 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, **Isa.** 14:23; 34:11; **Zeph.** 2:14. (Arab. with the double letter resolved, **قَفَدَ** and **قَفَدَ**, **Syr.** **ܩܦܕܐ** id., **Æth.** **ቀሰ**: porcupine.)

קָפַח m. Arab. **قَفَّارٌ** arrow-snake, so called from the spring with which it propels itself, **Isa.** 34:15. See **Bochart**, **Hieroz.** ii. p. 408. From the unused root—

קָפַח prop. i. q. **קָפַח**, **קָפַח** (compare **קָפַח**, **קָפַח**, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **قَفَزَ** and **Ch.** **קָפַח** to leap. Compare **Syr.** **ܩܦܨܐ** a locust, a cricket. from the root **קָפַח**.

קָפַח fut. **יִקְפַּח** (i. q. **קָפַח**, **קָפַח**), TO CONTRACT, TO SHUT, as the mouth, **Job** 5:16; **Psa.** 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77: 10.

NIPHAL, *to be gathered*, sc. to one's ancestors, i. q.

קָנַן i. e. to be dead, Job 24:24. Compare **קָנַן** and **קָנַן** to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, *to leap, to spring*, compare **𐤱𐤥**, Cant. 2:8.
(Ch. id.)

קֵץ with suff. קָצִי (from the root קָצָה), *m. end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצֶץ, at the end, after (see קֵץ No. 3, c), e. g. יוֹם אַרְבָּעִים קֵצֶץ after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קֵצֶץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין אֵין adv. without end, Ecc. 12:12. Specially it is — (a) *the end*, i. e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; An. 8:2; קֵצֶץ אֵין a wickedness bringing destruction, Eze. 21:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ עַת Dan. 8:17; קֵץ, *אֵין*, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii *Christologia Judæorum* (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18: 2, where קָצַץ for קָצַץ {Dag. forte being resolved in the Chaldee manner, see Lehrs. page 134). The words are עֲדָה מִשְׁכִּינִים קָצַץ לְסֵלִין "when will ye make an end of words?" [see קָצַץ.] Elsewhere for pl. absol. is used the form קָצוּת (see קָצוּת), for the constr. and with suff. the forms קָצוּתוֹ, קָצוּתָהּ, קָצוּתֵם, קָצוּתֵינוּ. Demon. is קָצוּתִי, קָצוּתְךָ, קָצוּתֵנוּ.

קָצַב fut. קָצֹב.—(1) TO CUT DOWN, e. g. a tree,
 2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are חָטַב, חָצַב. But all roots beginning with the letters קָפ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצַח, קָצַר, קָצֵץ, קָצַע, קָצַף, which are easily transferred to the notions of scraping (see קָצַע) and judging, deciding, see קָצִין. The same power belongs to the syllables קָח, נוּ, קָם, נָד, see נָדַד, וְזוּ, חָצַץ, חָקַב.) Hence —

קָצַב *m.*—(1) *form, shape* (pr. cutting, compare French *tuile*, Germ. *Zufchnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. קְצֵרֵי הָרִים Jon. 2:7, prob. *the ends*, i. e. the roots of the mountains (in the depth of the sea). Vulg. *extrema montium*.

קָצַח—(1) i. q. קָצַח TO CUT OFF, TO CUT DOWN (see under קָצַח; hence to destroy (peoples), Hab. 2:10. (Arab. قَض Conj. II, id.)

(2) *to decide*; Arab. **قَضَى**, whence **פֶּקֶד** a judg^r.

(3) *to finish*, whence 𐤒𐤕𐤍 end.

PIEL, i. q. Kal No. 1. Pro. 26:6, **מִסָּחָה רַגְלָיו** "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:34, "Jehovah began **לְקַצֹּר** לְבַיִת יִשְׂרָאֵל" to cut short in Israel," i. e. to take away one part after another.

HIRPHIL, *to scrape off*, i. q. **וִּירֵף** Lev. 14:41, 43.

Derivatives, קָצַח – קָצוּחַ, קָצוּץ.

קֶצֶר Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part. Exod. 26:4; 36:11. Metaph., Job 26:14, **קְצוֹת דְּרָכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קֶצֶר, m., constr. קֶצֶר, with suff. קֶצֶרִי; once plur. with suff. קֶצֶרִים Eze. 33:2. — (1) i. q. קֶצֶר *end, extremity*—(a) of space, e. g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, אֶרֶץ מִקְצֵה "in the extremity (i. e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקְצֵה from the end," i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic عن أَصْلَا; see Schult. Opp. Min. p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשָׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקְצֵה; see קֶצֶר.

(2) *the whole, the sum.* Gen. 47:2, מִכָּל אֶחָד מֵאֶחָד מֵאֶחָד
 "from the whole number of his brethren;" Ezek.
 33:2. Comp. Nu. 22:41; Isa. 58:11. See the
 origin of this signification in No. 1, letter *a*, fin.

קצה m. i. q. קצה No. 1, *the end*, Isa. 2:7; Nat
8:10.

קצו or **קצו** only in plur. constr. **קצו** the ends of the earth, Ps. 48:11; 65:6.

קצוה or **קצוה** only in plur. **קצוה** ends, enemies [plur. of **קצוה** in Thes.], Ex. 38:5; of the ends of the earth. **קצוה**, Ps. 65:9; compare verse 6. With suff. **קצוהו** Exod. 37:8; 39:4 **קצוה** כחיה. In **קצוה** there is **קצוה**.

קצח an unused root prob. i. q. **קצח** to cut off, whence—

קצח m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצין m. —(1) a judge, a magistrate, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root **קצח** No. 2, Arab. **قاضي** a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare **קצת**.

(3) a prince, Pro. 6:7; 25:15.

קציעה f. —(1) cassia, Gr. *κασία* (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root **קצע**), pl. **קציעות** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. **قصعة** id., Cast.

(2) [**Kezia**]. pr. n. of a daughter of Job, Job 42:14.

[**קצין**] **Keziz** pr. n. Josh. 18:31.]

קציר m. (from the root **קצר**). —(1) harvest, Gen. 8:22; 30:14; 45:6; hence —(a) corn harvested, Lev. 19:9; 23:22. —(b) poet. for **קציר** **קציר** reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for **קציר**, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. —(1) i. q. Arabic **قطع** TO CUT, TO CUT OFF, TO LOP; hence **מקצועה** carving tool, **מקצוע** a corner.

(2) to scrape, to peel, hence **קציעה**.

HIPHI, to scrape, i. q. **קצה** Hiphi, Lev. 14:41.

PUAL, part. **מקצועה**, i. q. **מקצועה**, corners, Eze. 46:22; pr. places cut off, cut away. Derivatives, **קציעה**, **קציעה**, **קציעה**.

קצה fut. **קצה**. —(1) i. q. Arab. **قصف** TO BREAK; compare under **קצה**. Hence **קצה** No. 1, and **קצה**.

(2) to break out, or forth into anger (Gr. **ῥήγνυμι**), hence to be angry, indignant, Isa. 57:16 64:8; followed by **ל** of pers. Gen. 40:2; 41:10 Ex. 16:20; followed by **ל** Jos. 22:18.

HIPHI, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. **קצה**. —(1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. **σπύγανον**.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18

[“**קצה** Ch. anger, Ezr. 7:23.”]

קצה f. a fragment, something broken, Joel 1:7. LXX. **συγκλασμός**, see the root No. 1.

קצין TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצב**.

PIEL **קצין** and **קצין** —(1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

PUAL, part. **מקצין**, pass. of Piel No. 1, Jud. 1:7. Derived noun, **קצין** (whence denom. **קצין**).

קצין Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & **קצר** —(1) Med. A and fut. **קצר** TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. **קצר** a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare **קצר**.

(2) Med. E (compare the adj. **קצר**) fut. **קצר** (bu. once **קצר** Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially —(a) **קצרה** **קצרה**, my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. **قاصر اليد** short of hand, and **قصر الذراع** short of arm, used of a feeble person; and, on the other hand, **اليد الطولى** a long hand, used of power, see more in Comment. on Isa. 50:2. —(b) **קצרה** **קצרה**, “my spirit is short,” i. e. I am impatient.

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by **וְ** on account of anything, Jud. 10:16. Comp. **אֶתְּךָ אֶתְּךָ** under **אֶתְּךָ**.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כחִיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, **קָצִיר** [and the following words] —

קָצִיר masc. *short*, especially — (a) **קָצִיר יָד** feeble, weak, Isa. 37:27. — (b) **קָצִיר רִיחַ** Pro. 14:29, and **קָצִיר אֵפִים** verse 17, impatient, prone to anger. — (c) **קָצִיר יָמִים** short-lived, Job 14:1.

קָצִיר m. only **קָצִיר רִיחַ** *impatience*, Ex. 6:9.

קָצִית (for **קָצִיתָ**, from **קָצָה**, of the form **קָצַח**, from **קָצַח**, a Chaldaizing word. — (1) *end*. Always with pref. **מִן** **מִקְצֶת** for **מִקְצֶתָּה** at the end. Dan. 1:15, **מִקְצֶתָּה יָמִים עֶשְׂרֵה** "at the end of ten days." Dan. 1:5, and verse 18, **לְמִקְצֶת הַיָּמִים** "at the end of the days" (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. **מִקְצֶתָּה** Josh. 3:2.

(2) *the sum, the whole number*, i. q. **קָצָה**, No. 2. Dan. 1:2, **מִקְצֶתָּה כֵּלֵי הַקֹּדֶשׁ** "a part of the number of the holy vessels." **מִקְצֶתָּה** is put in this place *partitively*, like **מִן** No. 1. Nehem. 7:70, **מִקְצֶתָּה רֹאשֵׁי הָאֲבוֹת** "(a part of) the number of the chiefs," i. e. a part of the chiefs. Comp. **מִקְצֶתָּה אֲחֵי** Gen. 47:2. — Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form **מִקְצֶתָּה**, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase **מִקְצֶתָּה**, wherever it occurs, is to be explained in the same manner.

קָצִית constr. **קָצִיתָ** Chald. — (1) *end*. Dan. 4:31, **לְקָצִיתָ יוֹמֵי** "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, **מִן קָצֶת מְלָכֻתָא** "(a part) of the whole of the kingdom," i. e. a part of the kingdom. To this answers **מִן קָצֶתָּה** *part of it*.

קָרָה plur. **קָרִים** (from the root **קָרַר**) adj. — (1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to כחִיב **קָרִי רִיחַ** quiet of spirit. See **קָרִי** No. 6.

קָרִי see **קָרִי**.

קָרָה m., *cold*, Gen. 8:22. Root **קָרַר**.

I. **קָרָה** fut. **קָרָה** — (1) TO CRY OUT, TO CALL; **κραζέω**. (A verb. prop. onomatopoeic; used also of beasts (see **קָרָה**); compare Gr. **κραζέω** (*κραγ*), **κηρύσσω**

(*κηρυ*); in the German languages *charren*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *trâten*, *trâdgen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, (*skreien*; with a sibilant added at the end, *treisken*, **קָרָה** which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like **קָרָה** Gen. 39:14, **וַיִּקְרָא בְּקוֹל גָּדוֹל** "I cried with a loud voice." LXX. *ἐβόησα φωνῇ μεγάλῃ*. Verse 15, **וַיִּקְרָא קוֹלֵי הָרִמּוֹתָי קוֹלֵי וַיִּקְרָא** "The words which are cried out aloud, often follow, either immediately, Gen. 45:1, **וַיִּקְרָא הוֹצִיאוּ וְנָגַד** "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, **וַיִּקְרָא לְקַנְי אֶבְרָהָם** Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of **לְאִמֶּר** Eze. 9:1; **וַיִּקְרָא** 2 Sam. 18:28; compare 2 Ki. 18:28, **וַיִּקְרָא בְּקוֹל גָּדוֹל** "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially — (a) followed by **אֶל** of pers., *to call upon, to call to any one* (*jemandem jurufen*), Jud. 18:23; the express words being added, with **לְאִמֶּר** prefixed, 1 Sa. 26:14, and **וַיִּקְרָא** Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by **עַל** of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by **אֶתְּךָ** of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is — (b) i. q. **קָרָה** *to ask aid*; especially of God; absol. Ps. 4:2, **קָרָה** "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by **אֶל יְהוָה** Ps. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; **קָרָה לַאלֹהִים** Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of **עַל** of pers., on whose account the aid of God is sought, Deut. 15:9 — (c) i. q. **κηρύσσω** (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by **עַל** of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, **קָרָה זֶאת בְּנֹחַם** "proclaim this amongst the nations;" or followed by **בִּי** Isa. 40:2, **קָרָה דְּרוֹר לִי** to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1, **קָרָה צוֹם** to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (*καλεῖν*, *rufen*), specially — (a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by **לִי**

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by **קרא** Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. **קרא** אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i.e. deserves and invites them. Ruth 4:11, **קרא** שֵׁם בְּבֵית־לֶחֶם i.e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; **קרא** אֵל Gen. 49:1. Hence **קרא** עֲצֵרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. **קרא** הָעָרָה those called to an assembly, Nu. 1:16.—(c) to call, i.e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively **קרא** לְשָׁלוֹם to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. **קרא** שָׁמַע).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. **קרא** בָּחַר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by **קרא** Isaiah 22:20. In the same sense but more emphatic there is said **קרא** בְּשֵׁם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) **קרא** בְּשֵׁם פ' to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare **קרא** הַזְכִּיר בְּשֵׁם פ'; also **קרא** הַזְכִּיר **קרא** 1 Ki. 18:26. In the same sense, **קרא** being omitted, there is said **קרא** שֵׁם (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, **קרא** אֲנִי הַזְכִּיר בְּשֵׁם יְהוָה לְפָנֶיךָ "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, **קרא** בְּשֵׁמוֹתָם "they praise their names" (of the rich). Proverbs 20:6, **קרא** אִישׁ חֲסִדוֹ "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, **קרא** בְּשֵׁם יַעֲקֹב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully **קרא** שֵׁם לְ to impose a name on any one, Gr. *καλεῖν τινά τι* (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, **קרא** אֱלֹהִים לְאוֹר "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

Nu. 32:41; Isa. 60:18; but commonly—(1) in this manner, Genesis 4:25, **קרא** אֶת שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29:11; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also **קרא** בְּסֵפֶר to read what is written in a book (comp. **קרא** שִׁתָּה to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of **קרא** בְּאָזְנוֹ פ' Ex. Josh. l. l. c. c. **קרא** נָגַד Deut. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab **قرا**, Syr. **ܩܪܐ** to read.)

NIPHAL **קרא**—(1) to be called, i. e. to bid u come by calling, to be called together, Jer. 44:26, Est. 3:12; 6:1; 8:9. **קרא** שֵׁם פ' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, **קרא** אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, **קרא** יְרוּשָׁלַם "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שֵׁם. Gen. 17:5, **קרא** אֲבְרָם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(a) **קרא** בְּשֵׁם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by **קרא** Gen. 21:12; and in like manner שֵׁם על Genesis 48:6, **קרא** אֶתְּחִי "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also **קרא** כִּן Isa. 48:2, **קרא** אֶתְּחִי i. e. they wish to be called the inhabitants of the city.—(b) **קרא** שְׁמִי על my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καταθέσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *ב* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, קרא 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קרא, קריא, קריא, קריא, קריא.

II. קרא i. q. קרה TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קרא (of the form קרא) a meeting, hence קראת which every where (in the Syriac manner) is contracted into לקראת, with suff. לקראתי prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לקראת לקראת to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *ל* Ex. 5:3; לקרא 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. יקרא, יקרה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. קרי, Ezr. loc. cit.

קרא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „daß Rebhuhn ruft"), compare *Rebhe* from *traben*, and Arab. *قطا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and קרב Exod. 36:2, TO APPROACH, TO COME NEAR,

(Arab. *قرب*, Syr. *ܩܪܒ*), used of men, Josh. 10:24.

and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *ל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ב* Job 33:22; followed by *ב* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by *ל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קרב); Eze. 40:46 (followed by *לפני*).—(c) קרב אֵלֶיךָ is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *ל* *למלחמה* to, *for*, battle, Deut. 20:3; *ל* *עיר* against a city, Deut. 20:10; Josh. 8:5; *ל* *על* against any one, Ps. 27:2. Compare קרב.—(e) Isai. 65:5, קרב אליך "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL קרב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where קרב is imp. for קרב).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by *ל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קרב); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *ב*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *וַיִּקְרַב כִּמְאֵת פָּנָיו הַבַּיִת* "and he removed the brazen altar from before the house." Compare קרב No. 2, also add the Sanscrit *āgam*, *to approach* and *to recede*. It has been argued by Fāsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

17:12, אור קרוב לפני חשך "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Num. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב שמו, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב יי לעזבני לב, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked is short" (von kurzer Dauer); קְסָרֹב is also, within a short space, *soon, presently*, Arab. عَزِيزٌ Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to make bald. קָרַח קָרַח to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קָרַח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 27:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַח Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 43 (43) —49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. נִקְרַח, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; בָּקָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬ, Arabic قَرْيَة, قَرْيَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבַּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּאֵל [Kirjath-baal], the town which is more frequently called קָרַח (see letter d), Jos. 15:60; 18:14; and בַּעֲלָה No. 2, a.—(c) קָרַח חֲצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יַעֲרִים (city of the woods), [Kirjath-jeirim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יַעֲרִים, Jer. 26:20; contractedly קָרַח יַעֲרִים Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח יַעֲרִים, see letter b.—(e) קָרַח יַעֲרִים, Jos. 15:49; (city of palm-trees, compare יַעֲרִים), [Kirjath-sannah], and קָרַח סֵפֶר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח סֵפֶר, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח אֲרִים, [Kirjath-arim], see letter d.—(g) קָרַח אֲרִים (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קָרַח.

קרִיָה and קֶרֶא Chald. id. Ezr. 4:10, seqq.

קִרְיוֹת ("cities"), [*Kerioth, Kirioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קִרְיָה pr. n. see above קֶרֶה letter *d*.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עוֹר, "I will draw skin over you." Intrans. *to be drawn over*, fut. יִקְרַם, Eze. 37:8.

[קָרַן pr. to push with the horn, apparently; whence קָרַן.]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. *κίρας*; Lat. *cornu*, French *corne*, Goth. *haurms*, whence Germ. *horn*). Meton.—(a) *a vessel made of horn*, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) *a horn for blowing*, Josh. 6:5. Metaph. a symbol of *strength* and *power*, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הִרִים קָרַן *to exalt*, or *lift up* any one's horn; (as God), i. e. *to increase his power and dignity*, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting *powerful*). Hence יִרְמָה קָרַנִי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קֶרֶנִים "we have taken horns to ourselves." On the other hand in a bad sense, הִרִים קָרְנוֹ *to lift up one's own horn*, i. e. *to be proud*, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi*.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say *my head*, on which is the highest honour and glory. Ps. 18:3, David calls God יְיָ קָרְנוֹ "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true *horns* are understood, for the plur. is used the dual קֶרֶנִים and קֶרֶנִי (as if from קָרַן), Dan. 8:5, 6, 22; more rarely pl. קֶרְנוֹת Zec. 2:1, 4; Psal. 75:11; Ezek. 27:15 (where *horns of ivory* mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) *the summit of a mountain*, which the Swiss also call a horn, as Schredhorn, Wetterhorn, Warhorn, Isa. 5:1. (Arab. id.)

(3) קֶרְנוֹת הַמִּזְבֵּחַ *horns of the altar*, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קֶרֶנִים is used of *flashes of lightning*, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֵלֶּה. Hence—

קָרַן verb denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

HIPIIL, *to bear horns* (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קֶרֶנָה Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קֶרֶנִי also used for the pl., Dan. 7:8, 20, 24.

קָרַן הַפּוֹחַ ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence *to sink together, to collapse*, i. q. קָרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קָרַע to break.) Hence—

קָרַם plur. קֶרֶסִים const. יָרָסִי pr. curve, joint (Sent; compare קָרַל); hence *tache, hook*, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קָרַם see קֶרֶס.

קָרַס prop. diminut. from קָרַם (see under קָרַם cccxxxi, B), a joint, a little joint; German; especially the *ancla* (which is also, in Germ., expressed by a diminutive *Knöchel*). Dual קֶרֶסִים Ps. 18:37 לֹא מָעַדוּ קֶרֶסִי "my ancles have not slipped;" 1 Sa. 22:37. Vulg. *talī*. (Compare Targ. Eze. 47:3.) I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *קָרַל* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *קָרַל* a man thus walking, weak in the ancles and legs. Compare *קָרַל*.

קָרַע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קָרַע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *קָרַל*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab. *قَرَعَ* II., to blame, to rebuke. Compare *קָרַע* No. 1, 5, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קָרָעִים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קָרַץ — (1) nearly i. q. cogn. *קָרַע* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *قَرَضَ*; whence *קָרַץ* destruction; and Chald. *קָרַץ* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *قَرَسَ*); especially in the phrases — (a) *קָרַץ שְׁפָתָיו* to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *קָרַץ עֵינָיו* Prov. 10:10; Ps. 35:19; and *קָרַץ עֵינָיו* Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *מִחֲקֵי קָרַץ* "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קָרַץ m., destruction, Jer. 46:20. See the root No. 1.

קָרַץ m. Chald., a piece; Syr. *قَرَضَ*; see the root No. 1; in this phrase *אֶכְלֵ אֶחָד* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *قَرَضَ*) id. Arab.

אֶכְלֵ אֶחָד to eat any one's flesh, to calumniate; and simpl. *אֶכְלֵ* IV. to calumniate; *אֶכְלֵ* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קָרַעַת m. quadril. — (1) the ground, the floor (compare Arab. *قَرَقَر* and *قَرَق* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, *מִן הַקָּרַעַת וְעַד הַקָּרַעַת* "from one floor to the other," or to the ceiling (which is the floor of the upper story), *von einem Boden zum andern*, i. e. the walls from the bottom to the top (not as De Wette, *über den ganzen Fußboden*). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קָרְקָר (perh. i. q. *قَرَقَر* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קָרַד an unused root, to be cold. Ch. and Syr. id. Arab. *قَر* to be cold, to be quiet.

Derived nouns, *קָרָד, קָרָה, קָרָה, קָרָה*.

קָרַשׁ an unused root (cogn. to the verb *קָרַשׁ*, to cut, to cut up; Arab. *قَرَشَ*, according to the Kamūs, page 823, i. q. *قطع*). Hence —

קָרַשׁ with suff. *קָרַשׁ* Ezek. 27:6; pl. *קָרַשִׁים* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

קָרַת (from the root *קָרַה*, of the form *פָּקַח*, from *פָּקַח*, fem. a poet. word, i. q. *קָרַת* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *קָרַת* id. The same word is found in Persian and Syriac names of cities, as *Cirta, Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מַחֲנֵת* (מַחֲנֵת the camp, prob. a domestic name of the city), on the back *קָרַת חָרְשֶׁת* (קָרַת חָרְשֶׁת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monumm. Phœn.*]

קָרַתָּה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קָרַתָּן ("two towns," an ancient dual, from *קָרַת*)

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרתנא, which see, Josh. 21:32.

קשה an unused root, according to Simonis, i. q. **קש** No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence **קשקש**, and —

קשה & **קשנה**, only pl. **קשוח** Exod. 25:29; 37:16; const. **קשות** Nu. 4:7, cups. (Chald. **קסוה**, **קסות**, id.)

קשט an unused root, i. q. **קשט**, Arab. **قسط** to distribute equally; whence **قسط** a measure, a portion measured out, and Heb. —

קשיטה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare **שקל**, **שקל**, **שקל** of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קשש an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence —"]

קשקשת pl. **קשקשים** 1 Sa. 17:5, and **קשקשות** Eze. 29:4, f. a scale, so called from its peeling off, see the root **קשה**. Lev. 11:9, seqq. **קשקשים** a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קש m. straw (so called from its being collected, see **קש**) Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קשא an unused root; see the following word.]

קשא only in pl. **קשאים** cucumber, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. **قشاة**, Syr. **قشاة**, whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, *σικνός, σικνά*. The Talmudists rightly sought the origin of the word in its being difficult to cook (from **קשא** = **קשה** No. I), compare Plin. xix. 5.

Derivative, **מקשה** No. II.

קשב fut. **יקשב** TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that **קשב** is almost the same as **קצב**, German *die Ohren spitzen*, to prick up the ears, an expression taken from animals; see the remarks under **קצב** p. xxvi, B.)

HIPIL, with the addition of **קשבו** to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without **קשבו** id.; followed by **קשבו** Ps. 142:7; Neh. 9:34; **קשבו** Ps. 5:3; Isa. 48:18; **קשבו** Prov. 17:4; 29:12; **קשבו** Ps. 66:19, acc. Job 13:6. Hence —

קשב f. **קשבת** adj. *attentive*, Neh. 1:6, 11.

קשב adj. id. Ps. 130:2.

קשב m. *attention*. Isaiah 21:7, **קשבו** קשב רב, **קשבו** קשב "he attended with attention, with very great attention."

I. **קשה** — (1) i. q. Arab. **قسا** TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. **נקשה** to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, **ונקשה** **בלידה** to have hard labour in parturition (sic hatte es schwer beim Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take **ונקשה** as fut. Hiph. for **ונקשה**).

HIPIL, **הקשה**, fut. apoc. **יקשה** — (1) to make hard, to harden, e. g. — (a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without **קשה** Job 9:4. — (b) followed by **לב** to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30, **לב** to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הַקָּשֶׁה לְשֹׂאֵל** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הָקְשָׁה פַרְעֹה לְשַׁלַּחֵנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי**, and pr. n. **קָשִׁיּוֹן**, also **קָשָׂאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَشَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׁה**, **מִקְשָׁה**.

קָשָׂה m. adj. **קָשָׂה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשָׁה יָמָיו** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קָשָׁה עֲרֵף** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פָּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה לֵב** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קָשָׁה רֵיחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קֶשֶׁט Ch. *truth*, i. q. Heb. **קֶשֶׁט** Daniel 4:34. **קֶשֶׁט מִן הַאֱמֻנָה** from the truth, i. e. *truly*, Dan. 2:47.

קָשָׂה Arab. **قَشَا** i. q. **קָשָׂה** TO BE HARD, comp. under the verb **קָשָׂה**. In Kal not used.

HIPHIL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׂה an unused root, i. q. **קָשָׂה**, **قَسَطَ** *to divide equally*, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׂה**, **קָשָׂה**.) Hence —

קָשָׂה m. Ps. 60:6; and **קָשָׂה** Pro. 22:21; *truth*.

(Chald. **קֶשֶׁטָא**, Syr. **ܩܫܬܐ** the letters **ת** and **ט** being interchanged, id.)

קָשִׁי m. (from the root **קָשָׂה**) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קֶשֶׁט**.

קָשָׂה fut. **יָקֵשׂ**. — (1) TO BIND, with an acc. and **וְ** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **וְ** Job 39:10; Jos.

2:18 (but in Job 40:29 **וְ** does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נָפְשׁוֹ קָשָׁה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עִל** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשָׂה קָשָׂה**, see **קָשָׂה**.

(3) Part. pass. **קָשָׁה**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **קָשָׁה** No. 3, **קָשָׁה** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **וְהִקְשַׁרְתִּי בְּכִלְיָהּ**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קָשָׁה m. with suff. **קָשָׁה** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשָׁה קָשָׁה** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קָשָׁה m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשָׁה** No. 2.

קָשָׁה in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשָׁה** TO GATHER, TO SEEK FOR (Arab. **قَش**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (fid *sammata*), Zeph. 2:1.

Derivative, **קָשָׁה**.

קָשָׁה pl. **קָשָׁה**, constr. **קָשָׁה**, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root **קָשָׁה**, of the form **קָשָׁה**, **קָשָׁה**, **קָשָׁה**; although **ת** servile afterwards becomes a radical letter, compare Aram.

קָשָׁה to shoot, see Lehrs. p. 439, 474. Arabic

קֶשֶׁת (bow)—(a) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. **קֶשֶׁת** to draw a bow, see **יָרָה**. **בֶּן־קֶשֶׁת** the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(a) for archers, **אֲנָשֵׁי קֶשֶׁת** Isa. 21:17; 22:3; Ps. 78:57, where **קֶשֶׁת רִמְיָהוּ** are *deceitful archers* (who deceive by a simulated flight). Compare **קָצִיר** used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *rózon*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֶשֶׁת m. *an archer*, Gen. 21:20.

קֶתֶה an unused root, see **קָתַל**.

קִתְרוֹם Ch. always **קִרִי קִתְרוֹם** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name **רִישׁ**, i. q. Chald. **רִישׁ** and Heb. **רִישׁ**, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek *Ρω*.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with **ל** and **נ**, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural *ʿ*, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with **שׁ**, compare **רָבַח** and **רָבַח** to emit rays, **רָבַח**, **רָבַח**, Arab. **رَحِم** and **رَحِم**; also **רָבַח** and **רָבַח** to muzzle, **رَحِم** and **رَحِم** to be proud, and others. See also the paronomasia in the words **רָבַח** and **רָבַח** Eze. 7:13.

It is also to be observed that sometimes a single letter, with **ר** inserted before it, is used instead of a double letter; and this takes place especially in the Aramaean and the later Hebrew, as **רָבַח**, Ch. **רָבַח**, a throne; **רָבַח** in Chron. **רָבַח** Damascus, **רָבַח** quadrilit., formed from Piel **רָבַח** to bind; also **רָבַח**, **רָבַח**, similarly, too, we must explain **רָבַח** a sceptre, i. q. **רָבַח**; Ch. **רָבַח** cubit, i. q. **רָבַח**, formed from **רָבַח**, **רָבַח**, although these forms are no longer found.

רָאָה inf. absol. **רָאָה**, **רָאָה**, constr. **רָאָה**, fut. **רָאָה**, apoc. **רָאָה**, with **ו** convers. **רָאָה**, rarely **רָאָה** 1 Sam. 17:42; 2 Ki. 5:21 in the rest of the forms **רָאָה**, **רָאָה**, **רָאָה**.

(1) *to see* (Arab. **رَأَى**, id. To this answers the Gr. **ὁρᾶω**, like **רָאָה**, Gr. **εἶδον**, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Ps. 64:6; and with two acc. Gen. 7:1, **רָאָה** **רָאָה** "thee have I seen righteous;" followed by an entire sentence, with **כִּי** prefixed, e. g. Gen. 6:5, **רָאָה** **רָאָה** **רָאָה** Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, **רָאָה** **רָאָה** **רָאָה** Gen. 6:2; Exod. 2:2; followed by **וְ** interrogative (whether), Ex. 4:18. Without the accusative, Ps. 40:13, "the penalties of sins [my iniquities] **לֹא יִלְכְּתִי לְרֹאשׁוֹת** I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, **רָבִים יִרְאוּ וַיִּדְּאוּ** "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Ps. 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Ps. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. **βλέπω**; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. **ζῶειν καὶ ὁρᾶν φῶς** *ἑλίου*, Hom.; in later writers simply **ὁρᾶν**); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, **רָאָה** **רָאָה**.

רא "do I then here see (i. e. live) also after the vision," so. of God, having beheld God? compare letter *b*.—(d) *to see*, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. רא a prophet (which see), vision. Compare ראה No. 2.

(2) *to see*, i. q. *to look at, to view, to behold* (be-
fassen, ansehn), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down ראה את העיר." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by ר Gen. 34:1, ראות בנות הארץ "to see the daughters of the land." Ezek. 21:26, ראה בבר "he looked at the liver." Ecc. 11:4, ראה בעבים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, ראות בנאבות is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(a) *to be pleased with the sight*, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by ר (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Ps. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, בראי האמה עיני "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Ps. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) *to look with sorrow, to be witness of anything sorrowful, grievous*. Gen. 21:16, אל אראה צמות הילד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) *to despise* (as if to look down upon any one, comp. karafeln, betrachten auf), to behold with contempt. Job 41:26, את כל גבוה ראה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אל תראני שאני שחורררת, "despise me not (sehet mich nicht verächtlich an) because I am dark."—(d) *to regard, have respect to*. Isa. 26:10, כל יראה ונאמת יהוה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, כי ראה את עיני "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by ר Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) *to see about anything, to provide or care for it*, i. q. רע No. 7. 1 Ki. 12:16, ראה ביתך דוד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, ראה לש "take care (to follow) uprightness," siehe auf's Recht.—(f) ראה לו *to provide anything for oneself* (sich aussersehen), i. e. *to choose, to procure for oneself*. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering." Gen. 22:14, "and Abraham called the name of that place (Moriah), יראה" (that which) Jehovah chooses" = כראיה, contr. כריה (which see). Deut. 33:21, וירא ראשית לו "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. ראוי selected, Esth. 2:9. Compare Tob. 12:1, ὅρα, tévor, μισθὸν τῷ ἀνθρώπῳ.—(g) *to go to see, to visit any one, to go in order to visit and salute*, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said ראה את שלום פ' Gen. 37:14 (compare ראה לשלום).—(h) followed by אל *to look unto any one as expecting aid*, Isaiah 17:7; followed by על *to look upon any one, to examine his cause*, Exod. 5:21.—(i) figuratively, *to look at any thing* (beabsichtigen, im Auge haben), *to aim at, to propose to oneself*. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use a verb of seeing of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, ראות לו "to see what he would call them;" Gen. 42:1; Ex. 20:18; Jer. 33:24; Job 2:13 (compare Gr. ὁράω, Brunk ad Soph. Œd. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, ראייתי אור "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (נפש of the Hebrews, see No. 2). Thus it is said *to see life*, Eccl. 9:9; *to see death*, Ps. 89:49 (compare ἰδὲν θάνατον, Hebr. 11:5); and in the same sense *to see the pit* [corruption], Ps. 16:10; 49:10; also *to see sleep*, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); *to see famine*, Jer. 5:12; *to see good* (Cic. Mil. 28, bona videre), i. e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also ראה בטוב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, *to see affliction*, Lam. 3:1; evil, Prov. 27:12; Jer. 44:17; also ראה ברעה Obad. 13. Compare ὁρᾶν κινδύνους, Tob. iv. 4. Hence used—(c) of the things which we perceive with the mind or heart (דעלב); hence *to perceive, to understand, to learn, to know*. Eccl. 1:16, לבי ראה הרבה חכמה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כראי ראיתי "even as I have proved." ראה בין *to see* (the difference) between, Mal. 3:18.

NIPHAL.—(1) *to be seen*, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(a) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by שׂה to *show oneself*, Lev. 13:7, 19; 1 Ki. 18:1. נִרְאָה אֶת־פָּנָיו to appear at the sanctuary (see אֶת־פָּנָיו p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by שׂה of pers. Gen. 12:7; 17:1; 18:1; Jer. 31:3.

(3) pass. of No. 2, letter *f*, to be provided, cared for, Gen. 22:14, יְהוָה יִצְחָק “in the mount of Jehovah there shall be provided,” i. e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מִרְיָה, which see.

PUAL, *to be seen*. Plur. 𐤒𐤒 (Dag. forte, or rather Mappik in the letter 𐤒, see *Lehrg.* p. 97), Job 33:21.

HIPHIL הִרְאָה and **הִרְאָה** fut. **יִרְאֶה** apoc. **יִרְאֵה** (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew anything to any one*, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by 3 Ps. 59:11.

(3) causat. of Kal No. 3, letter *b*, to *cause* any one to experience evil, with two acc. Ps. 60:5; 71:20; to *cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and אֶת of thing, Ps. 50:23; 91:16.

HOPHAL קראָה pr. to be made to see any thing, i. e. to be shewn something. Ex. 25:40, "according to the pattern קָרָא אֶת־הַכֹּהֵן אֶת־הַכֹּהֵן which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, קָרָא אֶת־הַכֹּהֵן "and he shall be shewn to the priest."

HYPHRAEL, *to look at one another*—(a) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(b) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, *sich die Köpfe besehn*, sich das Weiße im Auge besehn.

Derived nouns, רֵאָה, רְאָה, רְאוּת, and רְאִיּוּת, רְאִי, רְאִיָּה, רְאִיָּה, Ch. מַרְאֶה, מַרְאָה, (מַרְאֵה), and pr. n. רְאִיָּה, רְאִיָּה, מַרְאֵה, מַרְאָה.

רָאָה verbal adj. *seeing*. Const. state, Job 10:15,
רָאָה עָנִי "seeing my affliction;" compare the root
No. 3, b.

רָאָה Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the pa-

rallel place, Lev. 11:14, there is **נָקֵף** *vulture*, which should perhaps be restored also in Deut.

רָאָה—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (Ephr), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. *Kar êxôyn*, it is applied to Samuel, 1 Sa. 9:9, seq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. **רָאָה** *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, **וְהָיוּ רְאוֹתָם** "they totter (even) in their visions." Comp. **חֲזוֹן** No. 2.

[(3) with art. *Haroeḥ*, pr. n. m. 1 Ch. 2:59;
see *ḥaroeḥ*.]

ראובן! ("see, i. e. behold, a son!" although the author of the book of Genesis, Gen. 29:32, seems to speak of this name as if it were for ראו (for ראוי) "provided for my affliction," compare the root No. 2, letter e, [there is nothing in the sacred text to interfere with the simple etymology of this word]), pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen. 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

[Patron. רַאיוֹנִי Nu. 26:7, etc.]

רָאוּה inf. Kal of the verb **רָאָה** which see.

רְאוּמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

קרי Ecc. 5:10, *f. vision*, ראות.

מִן m. *looking-glass, mirror*, i. q. מִסְפָּה No. 4
Job 37:18.

רָא in pause רֵא m.—(1) *vision*, Gen. 16:13
(on which passage see the root No. 1, c).

(2) i. q. מראה *appearance, sight*, 1 Sam. 16:18, Job 33:21; "his flesh is consumed away, ^{וְ} out of sight."

(3) *spectacle, example, gazing-stock*, *δειγμα*, Nuh. 3:6.

רָעָא (whom Jehovah cares for"), [*Reaiah*, *Reaia*], pr. n. m.—(1) 1 Ch. 4:2; for which there is 1 Ch. 2:52 רָעָא.—(2) 1 Ch. 5:5.—(3) Ezr. 2:47; Neh. 7:50.

רָאָם, see רָאִים

ראשון see ראִישון

בְּחַיִּיב *f. sight, seeing*, Eccl. 5:10 רְאִית

לָאֵל an unused root, see לָאֵל

רָאָם Zech. 14: 10; i. q. **רָאָם**, **רָאָם**, **רָאָם** TO BE HIGH. See under the letter **א**. Hence pr. n. **רָאָם** and —

רָאָם m. Num. 23: 22; Deut. 33: 17; **רָאָם** Ps. 92: 11; **רָאָם** Job. 39: 9, 10. Plur. **רָאָם** Ps. 29: 6; also **רָאָם** Ps. 22: 22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34: 7; Ps. 29: 6; where **רָאָם** calf is parallel to **רָאָם**); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22: 22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22: 22; in understanding it to be the *buffalo*. The Arabic word,

indeed, which answers to this ^ס **רָאָם** denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek *βούβαλος*, *βουβαλίς*, and just as the Arabs call animals of the deer kind **المقر**

الوحشى *wild bulls*.—LXX. rendered it *μονοκίρως*, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's *Morgenland*, ii. p. 269 seq.; *Quarterly Review*, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rém*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

רָאָם masc. pl. i. q. **רָאָם**.—(1) *high things*, *heights*, figuratively, *sublime*, *difficult things*, ro. 24: 7; hence pr. n. [*Ramoth*]—(a) of a town of Gilead, otherwise called **רָאָם**, **רָאָם** Deu. 4: 43; Josh. 20: 8; 1 Ch. 6: 65.—(b) in the tribe of Issachar, 1 Chr. 6: 58; perhaps **רָאָם** Jos. 19: 21; and **רָאָם** Jos. 21: 29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28: 18; Eze. 27: 16.

רָאָם נָבֵב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19: 8; for which there is **רָאָם** 1 Sam. 30: 27.

[**רָאָם** an unused root, perhaps i. q. **רָאָם** to be moved, to tremble, Arab. **رعى**, **رعس** to tremble, especially used of the head; whence **رأس**"]

רָאָם *poor*, see **רָאָם**.

רָאָם i. q. **רָאָם** m. *poverty*, Pro. 30: 8, from the root **רָאָם**.

רָאָם Ch. i. q. Hebr. **רָאָם**—(1) *the head*, Dan 2: 38. **רָאָם** **רָאָם** visions of thy head, which are presented to thy mind, Dan. 4: 2, 7, 10; 7: 15.

(2) *the sum, head, amount* of any thing, Dan. 7: 1. Pl. **רָאָם** Dan. 7: 6, and like the Hebrew **רָאָם**, Ezra 5: 10.

I. **רָאָם** (for **רָאָם**) plur. **רָאָם** (for **רָאָם**), once with suff. **רָאָם** Isaiah 15: 2, primit. subst. [but see

רָאָם above], m.—(1) A HEAD (Arab. **رأس**, Syr.

رأس, Æth. **ርእስ**; whence denom. **رأس** to be the head or leader, to be over); pr. the head of men or animals, Gen. 3: 15; 28: 18; 40: 16, and so very frequently. **רָאָם** to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9: 10; 11: 21; 16: 43; 17: 19; 22: 31; compare Ps. 7: 17. As to the phrase **רָאָם** **רָאָם**, see **רָאָם** No. 1, letter *b*. **רָאָם** "with (the danger of) our heads," i. e. of our life, 1 Ch. 12: 19 (compare **רָאָם** under the word **רָאָם** No. 2, *b*). Used like **רָאָם** (which see) in numbering men, especially soldiers, of *one* man, an individual; 1 Ch. 12: 23. Jud. 5: 30, **רָאָם** "for the head of a man," i. e. for one man. (In Arabic they often

similarly use the word **رأس**, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively *head* is used for—

(2) whatever is *highest* and *supreme*—(a) a *prince* of the people, 1 Sam. 15: 17; Isa. 7: 8. **רָאָם** and simply **רָאָם** head or prince, chief of a family, Exod. 6: 14, 25; Num. 7: 2; 32: 28; 36: 1. **רָאָם** the high priest, 2 Ch. 19: 11; who in 2 Ch. 24: 6 is called simply **רָאָם**.—(b) the chief city, Josh. 11: 10; Isai 7: 8.—(c) the highest place, Job 29: 25, **רָאָם** "I sat the highest," in the first place. Lam. 1: 5, "her adversaries (are) **רָאָם** i. e.

they hold the first place," they triumph; compare Deut. 28:44.—(d) *the head or summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. ראש פנה the headstone of the corner, Ps. 118:22. Metaph. ראש שמחה chief joy, Ps. 137:6. ראשי תבשלים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence ראש נשא to take the sum, to number. See ראש No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first and foremost, the beginning, commencement*. ראשית ארבעה four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. ראש דרך the beginning of a way, place where ways branch off, Eze. 16:25. ראש רחובות the beginning of streets; Lament. 2:19. בראש גלים in front of the captives. Am. 6:7. Often used of time, as ראש חודשים the first of the months, Ex. 12:2. מראש from the beginning, Isa. 40:21; 41:4, 26; 48:16. ראש עפרות הכל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) ראש and once for distinction sake ראש Deut. 32:32, is also the name of a *poisonous plant*, Deut. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deut. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lotium*, *darnel* (Mich. Supplem. p. 2220); but *the poppy*, so called from its heads (Liv. i. 54). מי ראש juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 30:16.

Derivatives, ראשית, ראשון, ראשון, ראשון, and pr. n. מראש.

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name of Ρως, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Fröhner. Petersburg, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-

burgh, 1827, who also here compares the nation).

ראש in the Koran, Kor. xv. 31; 1. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

ראשית (by a Syriacism for ראשית) f. pl. ראשית beginning, i. q. ראש No. 3. A kindred form is the Syr. ראש Eze. 36:11.

ראשית f. i. q. ראש No. 2; hence ראשית highest stone, at a corner, Zec. 4:7.

ראשון (in the Syriac manner for ראשית Josh. 21:10; Job 15:7 כחית; and in the Sam. copy always), once ראשון Job 8:8, f. ראשית adj. denom. from ראש (the letter י being inserted, as in ראשית, from ראש), first, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשית forefathers, Deu. 19:14. ראשית former days, former times, Deu. 10:10. ראשית former prophets, Zec. 1:4; 7:7, 12; pl. f. ראשית former things, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. ראשית adv. first, foremost, Gen. 33:2; 38:28; former, formerly, Dan. 11:29; ראשית as at the first, as before, Deut. 9:18; Dan. 11:29; also ראשית—(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; aforesaid, Isa. 52:4; בראשית as aforesaid, Isa. 1:26; לראשית at first, formerly, Jud. 18:29.

ראשית f. ראשית id. Jer. 25:1.

ראשית see ראשית.

ראשית f. once ראשית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable ראשית, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12, former times. Isa. 46:10.

(3) *the first of its kind*—(a) with regard to time, first fruits, Gen. 49:3, ראשית אומי "first fruits of my strength," i. e. first born. ראשית first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ τῆς κτίσεως Θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וראשית לו "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(b) with regard to dignity, the first, chief, Am. 6:1, 6.

רב in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רבב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב** **זהב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **רב** **עם** much, or many people, i. e. numerous, Josh. 17:14; **רב** **אדם** many men, Job 36:28 (here *oi πολλοί*); **רב** **עבדה** a numerous train of servants, Gen. 26:14; **רב** **מקנה** much cattle, Num. 32:1. Hence, with pl., **ימים רבים** many days, long time, Gen. 21:34; **רבים** **עמים** many peoples, Ps. 89:51. Followed by a genit. **רב** **תבונה** a man of much (great) understanding, Pro. 14:29; **רבה** **בנים** she who has many children, 1 Sa. 2:5; with 'parag. **רבתי** **עם** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **נפל** **רב** **כפוני** **רב**, which is rendered in Latin, *cadunt ex eis multi*; but it is properly, *es fällt von ihnen viel* (Mannsfalt), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Ps. 18:15, **רב** **ברקים** "lightnings much" (der Stöße viel, Stöße in Menge); Ecc. 6:3, **רב** **ימי נעורי** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **עתה**, **רב** **עתה** *ohe! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רב** **לך** Deut. 3:26; **רב** **לכם** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רב** **שבת** "ye have dwelt long enough;" Deut. 2:3; followed by **רב** **לכם** **מכל חטאיכם**, Eze. 44:6, "desist from all your abominations;" 1 Ki. 12:28; Ex. 9:28.—Also f. **רבה** is often used as a neuter, Ps. 123:4; and adverbially for *much*, *enough*, Ps. 62:3; and more often constr. state **רבה** Ps. 65:10; 120:6; 123:4.

(2) *great*, *large*, *vast* (compare *πολύς*, in Passow, No. 1, b), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλή ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רבים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רבים** the old, Job 32:9.—(c) subst. *a great man*, *leader*, i. q. **ש**, especially in the later Hebrew, e. g. **ראש** **רב** chief of the body guard, 2 Ki. 25:8; **ראש** **רב** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13, **רבי**, all the ancient versions render, *his darts*, *his arrows* (God's), from **רבב** No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

רב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מלל** **רב** **לרבו** to *speak great things*, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **נרול** No. 2, and **פלה** Niphal.

(2) subst. *chief*, *leader*, *captain*, Dan. 2:48; 5:11. Pl. **רברבו** (from the sing. **רב**) Dan. 3:33; 2:48; 7:3, 7, 17.

רבי see **רבי**.

רב (prop. inf. of the verb **רבב**), in the later books also fully **רוב** Job 35:9; Esther 10:3; followed by Makk. **רב**, with suff. **רבים**—(1) *multitude*, *abundance*, Lev. 25:16; Isa. 1:11. **רב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 קרי. Poet. *multitude* is almost used for **כל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length of way*, Josh. 9:13.

רבב—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רב**; the other tenses are formed from the cognate verb **רבה**.

(2) Med. O. pret. **רבו** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. to *shoot* (either from the many arrows, or else the verb **רבב**, taking its signification from the verb **רבה**). Hence **רב** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **רב** **ברקים** "he shot out lightnings;" but see **רב** No. 1.

Pual (denom. from **רבה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רב**, **רבה**, **רבו**, **רביבים**, and the pr. n. **רביעם**, **רביית**.

רבה f. *a myriad*, *ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רבבות** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

רברב—(1) TO SPREAD A BED, OR COUCH, i. q. **רפר** Pro. 7:16; whence **מרבדים** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רבד** collar

רבל an unused root, Arab. ربل, to be abundant, fertile, to abound. Hence—

רבלה ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

I. **רבע**—(1) i. q. רבץ to LIE DOWN, ע and י being interchanged, see רבע No. 1.

(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

HIPIL, to cause or suffer to gender, Levit. 19:19.

II. **רבע** denom. from רבע (with א prosthet. ארבע) four. Part. pass. רבוע square, Exod. 27:1; 28:16. Part. Pu. רבוע id., 1 Ki. 7:31.

I. **רבע** m. with suff. רבעי lying down, Ps. 139:3; from the root רבע No. 1.

II. **רבע** (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—

(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

רבע m. a fourth part. רב, id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare rò réraprov, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. I, 2), hence progeny.

רבע only in pl. רבעים great grandson's children, children of the fourth generation, Exodus 20:5; 34:7; compare שלשים.

רבי fut. ירביץ, Arab. ربيص (compare רבע) to LIE DOWN, to RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10, Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. ربيص id., رابض,

5. رابض, a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַחֲתָן חָמָא רִבֵּץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רִבֵּץ in this passage is put substantively, and ἐπικοιμῶν does not agree in gender with חָמָא, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

HIPIL—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives רבץ, and—

רבץ m. [with suff. רבצו]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.

(2) a quiet domicile (of men). Pro. 24:15.

רבק an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence מרבק and—

רבקה (Arab. رَبَقَة, "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

רבבין see רב Ch.

רבבין m. Ch. only in pl. רבבין nobles, princes, Dan. 4:33; 5:1, seqq.; 6:18.

רבשקה (Aram. רב שקה; "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

רב an unused root, cognate to רנם to heap up stones, clods; whence pr. n. ארוב, and—

רב pl. const. רבבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, ירנבים ירנבי, "and (if) the clods cleave fast together," adhere.

רנ fut. ירנ TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רנ, רע, and even רה, compare רנע, רנו, רנש, רנח, רנח and see below at the root רנע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ὀργή, anger, grief

φῆσω (phῆσω), Germ. *regen*, and with another letter added at the beginning, *frango* (*fregi*, *fragor*) *fracten*, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רגש, which see.) Specially—

(1) to be moved with anger, to be angry, Prov. 29:3; Isa. 28:21; followed by ? against any one, Eze. 16:43. Compare Hithpael. (Syr. רג; id.)

(2) to be moved with grief, 2 Sa. 19:1.

(3) with fear, to tremble, to quake; Arab. رجز. Ps. 4:5; Isaiah 32:10, 11; followed by מפני on account of anything, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Isa. 18:8; Mic. 7:17, יִרְגְּזוּ מִמְּסַנְתֵיהֶם "they shall tremble out of their hiding-place," i. e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

HIPHEL—(1) to move, to disturb, to disquiet; followed by an acc. 1 Sam. 28:15; followed by ? Jer. 50:34.

(2) to provoke to anger, to irritate, Job 12:6.

(3) to cause to fear, to make tremble, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

HITHPAEL, to act with anger, to be tumultuous; followed by אל against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. to be angry. Aph. to irritate, to provoke to anger, Ezr. 5:12.

רגז Chald. anger, Dan. 3:13.

רגז masc., trembling, Deut. 28:65; see the root No. 3.

רגז m.—(1) commotion, perturbation, Job 3:17, 26; 14:1; Isa. 14:3.

(2) tumult, raging, e. g. of a horse, Job 39:24; of thunder, Job 37:2.

(3) anger, Hab. 3:2.

רגז f. trepidation, trembling, Eze. 12:18.

רגל pr. to move the feet, to go, to tread (denom. from רגל, cogn. to רגל), specially—

(1) to go about, to calumniate and slander; hence to calumniate, Ps. 15:3.

(2) to tread upon garments which are to be washed and cleansed from dirt; hence רגל a washer, a fuller. See the pr. n. רגל and רגלים.

PIEL, i. q. Kal, to go about—(a) to calumniate, 2 Sa. 19:28; followed by ? of pers.—(b) in order to explore; to explore; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. רגל; an explorer, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL רגל i. q. Syr. رجلي to teach to go, to lead (children) by the hand, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלי, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. a.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock rag, to move, see under רגז), and specially, the foot strictly, below the leg and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) to be רגלי in the feet (footsteps) of any one, i. e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. رجلي في in the footstep, i. q. بعد behind.)—(b) רגלי Gen. 30:30, and רגלי behind any one, after any one, Hab. 3:5 (opp. to לפני); 1 Sa. 25:42; Job 18:11. (Syr. رجلي id.)—(c) רגלי השקה Deu. 11:10, to water with the foot, i. e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) רגלי water of the feet, Isa. 36:12 קרי, a euphemism for urine (compare Eze. 7:17; 21:12); like the Syr رجلي, and simply رجلي; and in like manner—

(e) hair of the feet, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלי is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. step, gait, pace. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i. e. as the cattle can go. Hence pl. רגלים steps, beats of the foot, times, like פעמים No. 3, Exod. 23:14. Nu. 22:28, 22, 33.

Derivatives, רגל, רגל, רגל.

רגל & רגל Ch. f. (see however Dan. 2:41) a foot. Dual רגלי, emphat. רגלי Dan. 2:41; 7:7.

רגל m. (denom. from רגל), footman, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלים Jer. 12:5. (Arab. رَجُلٌ, id., cogn. to رَجُلٌ, a man;

Syriac رجلي)

רגלים ("place of fullers"), [Rogelim], pr. a of a town in Gilead, 2 Sa. 17:27; 19:38

רגל—(1) TO BRING TOGETHER TO MEET US

pr. to PILE, i. q. Arab. رَجَمَ and رَجَمَ VIII. to be piled up, brought together (kindred to the roots נָסַם, כָּסַם, עָסַם, to which see under the verbs נָסַם, כָּסַם, עָסַם); whence רָנָה; also, to join together (compare Arabic رَجَمَ, رָנָה a friend). Specially—

(2) to pile up stones (see מָרָה, to cast stones, to stone. (Ch. רָנָה to cast dust, stones, or arrows.)—(a) followed by לַע of pers. to stone to death. Eze. 23:47; רָנָהוּ עֲלֵיהֶם אֲנִי “they shall stone them with stones.”—(b) followed by אֶ of pers. Lev. 24:16; and with the addition of אֲנִי 1 Ki. 12:18.—(c) followed by acc. of pers. Lev. 20:2, 27; frequently with אֲנִי ibid.; אֲנִי Nu. 14:10; or אֲנִי Lev. 24:23.

(3) to lay on colours, to daub anything, to colour, to paint, i. q. רָנָה, a sense derived from that of throwing, as we speak of throwing anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence אֲנִי a precious colour, purple.

By a similar figure, from רָנָה, in the signification of throwing, comes מָרָה prop. to set over, across (überqueren) a river; hence to translate from one language to another, to interpret.

Derivatives, from signif. 1, רָנָה, רָנָה [signif. 2, מָרָה]; signif. 3, אֲנִי, אֲנִי.

רָנָה (i. q. Arabic رَجَمَ “friend (sc.) of God,” compare the root No. 1), [Regem], pr. n. m. 1 Chr. 2:47.

רָנָה מֶלֶךְ (“friend of the king”), [Regemelech], pr. n. m. Zec. 7:2.

רָנָה f. band, company, Ps. 68:28.

רָנָה TO MURMUR, TO REPINE; hence to be contentious, Isa. 29:24. (This root is not found in the cognate languages. The verbs רָנָה, רָנָה, are cognate; see under רָנָה.)

NIPHAL, id. followed by אֶ of pers. Deut. 1:27; Ps. 106:25.

רָנָה—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15; רָנָהוּ הַיָּם וְהַיָּם “restraining the sea when the waves rage.” (LXX. well, *ραπάσσω*; Targ. rebuking.) Jer. 31:35; Job 26:12, רָנָהוּ הַיָּם “by his power he rebuked the sea,” (in the other hemistich, “by his wisdom he striketh through its pride”). Compare אֲנִי Psalm 103:9; Nah. 1:4.

(2) intrans. to be af-aid, terrified, to shrink together for fear, to be still (compare رَجَمَ, to

return; Æth. ረገዐ: to contract, to coagulate as milk; and as to the sense רָנָה, רָנָה). Job 7:5, וְיָנָה “my skin contracts (sometimes draws together and heals) and again breaks out.” Syr. “my skin is contracted.”

(3) i. q. Arab. رَجَمَ, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to wink; see Hiph. and the noun רָנָה.

NIPHAL, i. q. Kal No. 2, to be still (used of a sword), Jer. 47:6.

HIPHAL—(1) causat. of Kal No. 2, to still, to make still, to give rest (to a people), Jer. 31:2; 50:34; also for to set, to found, to establish. Isa. 51:4, מִשְׁפָּטִי לְאוֹר עַמִּים אֲרִיץ “I will set my law [judgment] for a light of the nations.”

(2) intrans. to rest, to dwell quietly, Deuteron. 28:65; Isa. 34:14.

(3) to wink, with the eye, see Kal No. 3, Jerem. 49:19, וְאֲנִי אֲרִיץ “I will wink, I will make him run,” i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, עַד-אֲנִי “while I wink,” i. e. for a moment. Oppos. to לָעַד for ever.

[Derivatives, מָרָה, מָרָה and the two following words.]

רָנָה adj. [pl. const. רָנָה], quiet, resting, see Kal No. 2, Ps. 35:20.

רָנָה m. pr. a wink, hence a moment of time, see Kal No. 3 (like momentum for movimentum), Ex. 33:5; Isa. 54:7. רָנָה Job 21:13; רָנָה Ps. 73:19; Lam. 4:6, and רָנָה Job 34:20, in a moment, suddenly, instantly. רָנָה in a little moment, Isa. 26:20; Ezr. 9:8. רָנָה—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רָנָה (kindred to the root רָנָה) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. רָנָה.) Hence רָנָה.

רָנָה Ch. i. q. Heb.

APHEL, to run together with tumult, Dan. 6:7, 12, 16.

רָנָה m. Psalm 55:15, and רָנָה f. Psalm 64:3, a crowd (of people).

רָנָה TO SPREAD, TO PROSTRATE on the ground, hence to subdue e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רָנָה, for רָנָה. Compare cogn. רָנָה.

HIPHAL, to extend, to spread out, hence to overlay with gold, 1 Ki. 6:22.

Derivatives, רָנָה, and pr. n. רָנָה.

רח fut. apoc. רָחָה—(1) TO TREAD (with the feet), e.g. a wine-press, *Joe.* 4:13; followed by רָח on any person, *Ps.* 49:15.

(2) *to subdue, to rule over*, followed by רָח *Gen.* 1:28; *Lev.* 26:17; and acc. *Eze.* 34:4; *Ps.* 68:28; *Isa.* 14:6; absol. *Nu.* 24:19; 1 *Ki.* 5:4. Poet. used of ravaging fire, *Lam.* 1:13, "from on high he hath sent fire into my bones וְיִרְחֶנּוּ and it ravageth in them." (compare רָח of a ravaging fire, *Barhebr.* p. 216).—*Jeremiah* 5:31, "the prophets prophesy lies וְהַכֹּהֲנִים יְרַדּוּ עֲלֵיהֶם and the priests rule by their guidance." In this place רָח may be taken in the Syriac sense *to teach*, a notion which arises from that of correction (compare רָח, *παίδευσις*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). *Jud.* 14:9. LXX. ἐξέλαε. Vulg. *sumpsit*. Ch. נָחַח tore away. The Talmudists use this word for taking bread out of an oven.

[PIEL, i. q. Kal, *to break up, to tread upon*, *Jud.* 5:13.]

HIPHI, causat. of No. 2, *Isa.* 41:2.

[Derivative, מְרַחֵם.]

רָחָה ("subduing"), [*Raddai*], pr. n. m. 1 *Ch.* 2:14.

רָחָה m. (from the root רָח), *a wide and thin female garment, a cloak*, *Isai.* 3:23; *Cant.* 5:7. (Chald. and Syr. id.)

רח not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. *δραβω, δρεπω* (to snore), and the Lat. *dormio*.

NIPHAL נִרְחַם—(1) *to sleep heavily*, *Proverbs* 10:5; *Jon.* 1:5, 6.

(2) *to fall down astounded*, *Dan.* 8:18; 10:9; *Ps.* 76:7. Compare *Jud.* 4:21.

Derivative, מְרַחֵם.

רָחִים 1 *Ch.* 1:7 (and *Gen.* 10:4, *Sam.* and LXX. where in the Heb. text is רָחִים, pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (רָחִים). I have no doubt that the *Rhodiens* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (*Adv. Hæret.* 30, § 25). [In *Thes.*, Ges. considers רָחִים is the true reading, and that the *Dardaniens* (Trojans) are meant.]

רח fut. רָחָה—(1) TO FOLLOW AFTER earnestly TO PURSUE; followed by an acc., *Ps.* 23:6; and רָחָה *Jud.* 3:28, רָחָה אַחֲרַי "follow after me quickly." Figuratively *to follow after*, e.g. righteousness, *Pro.* 21:21; peace, *Psalm* 34:15 (also wickedness, *Psalm* 119:150); the wind, *Hos.* 12:2.

(2) *to persecute* in a hostile sense; Absol. *Gen.* 14:14; followed by an acc., verse 15; followed by רָחָה *Gen.* 35:5; *Exod.* 14:4; רָחָה *Jud.* 7:25; רָחָה *Job* 19:28.

(3) *to put to flight*, *Lev.* 26:36.

NIPHAL, pass. of Kal, *Lam.* 5:5. Part. נִרְחָה *Ecd.* 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) *to follow after* any one, *Pro.* 12:11; 28:19; justice, *Pro.* 15:9; 19:7, "he pursues words," i.e. (the poor man) catches at the words of retiring friends. and trusts in them.

(2) *to persecute* in a hostile manner, *Nah.* 1:8; *Prov.* 13:21.

PUAL, *to be driven away, to be scattered*, *Isa.* 17:13.

HIPHIL, *to pursue*, *Jud.* 20:43.

Derivative, מְרַחֵם.

רח—(1) TO RAGE, TO BE FIERCE; followed by רָח *to act fiercely* against any one, *Isaiah* 3:5 (Syr. רָחָה to rage; kindred to the roots רָחָה, רָחָה, and others beginning with רָח, רָח, רָח see under רָחָה). Hence *to press upon, to urge on*; followed by an acc., *Prov.* 6:3, רָחָה רֵעִי "be urgent on thy friend."

(2) *to tremble, to fear*, i. q. Arab. رَحِب, *Isaiah* 60:5 (according to some copies), where it is joined with רָחָה. The common reading is רָחָה.

HIPHIL—(1) *to render fierce, courageous*, *Ps.* 138:3.

(2) *to press greatly*, *Cant.* 6:5.

Derivatives, רָחָה, רָחָה and—

רָחָה m. [plur. רָחָהִים], *proud, fierce*, *Ps.* 40:5.

רָחָה m.—(1) *fierceness, insolence, pride*. *Job* 9:13, רָחָה עֲלֵי רָחָה "proud helpers;" used figuratively of the sea, *Job* 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see *Jablonskii Opuscul.* ed. te Water, i. 228), *Isa.* 51:9; *Psa.* 87:4; 89:11. *Isa.* 30:7, allusion is made to the Hebrew etymology in these words, רָחָה הֵם לָקָח "insolence

(i.e. the insolent) they sit still," i.e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

רָהַב m., *pride*; and meton. that of which one is proud, Ps. 90:10.

רָהַג an unused root; Arab. رَهَج, to cry out; whence —

רֹהֵגָה ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which כתיב רֹהֵגָה.

רָהָה a spurious root, Isa. 44:8; see רָהָה.

רָהַט an unused root; i. q. Aram. רוּטַט = רָהַט to run, to flow (as water); compare let. ה. Hence —

רֹהֵטִים m. pl. רֹהֵטִים — (1) watering troughs, Gen. 30:38, 41; Ex. 2:16.

(2) ringlets, curls, apparently so called from their flowing down, Cant. 7:6.

רָהִיט m., carved or fretted ceiling, so called from the hollows in it like troughs (compare LXX. φάρμακα from φάρη, a manger). Cant. 1:17 קרי, רָהִיטִי; a few MSS. have the plur. רָהִיטִים Vulg. laquearia. In כתיב there is רָהִיטִים which see.

רָהַם an unused root, which seems to have had the signification of making a noise, raging, similarly to the cognate words, רָעַם, רָהַב; also רָהַם, רָהַם. Hence רָהַם, Arab. رَهْم, multitude, in the pr. name

אַרְהָם. From that lost form it appears to me that, by softening the letters, have sprung both אַרְהָם and Arab. رَهْم multitude.

רָאָה Ch. (for רָאָה) appearance, Dan. 3:25, from the Hebr. root רָאָה.

רָוַב i. q. רָוַב to strive, to contend. Traces of the root, Med. Vav, are found in the pr. n. רָוַבִּי, רָוַבִּי.

רָוַח — (1) i. q. Arab. رَوَّاح, TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also to enquire after, to seek (by running about), Conj. III., IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עֹדֵר עִם־אֵל, "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ረፈረ: see ረፈረ.

רָוַח, i. q. Kal No. 1, Gen. 27:40, רָוַח.

רָוַח "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solitudes, Ps. 55:3.

Derivatives, רָוַחִים, and pr. n. רָוַח.

רָוַח TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like רָוַח to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9. (Aram. רָוַח to be drunken.) Followed by an acc. Ps. 36:9, and מִן the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

PIEL — (1) i. q. Kal, but intens. to be fully satiated, or irrigated (of the earth), Isa. 34:7, followed by מִן; also to be drunken, said of a sword (see Syr.), ibid. verse 5.

(2) causat. to give to drink, to irrigate, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אֶרְוִיךָ דִמְעָתִי "I will water thee with my tears." אֶרְוִיךָ, the letters being transposed for אֶרְוִיךָ (see Lehrs. p. 143); also to satiate any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

HIPIL, to give to drink, to water, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; to satiate (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רָוַחִים, רָוַח, and —

רָוַח m. adj. satiated with drink, Deut. 29:18; watered, of a garden, Isa. 58:11; Jer. 31:12.

רָוַח see רָוַח.

רָוַח cognate to רָוַח, prop. TO BE AIRY (light); hence to be spacious, ample, loose. Impers. רָוַחִי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to רָוַח.

PUAL רָוַחִים airy, spacious, Jer. 22:14. Hence רָוַחִים and —

רָוַח m. — (1) space, Gen. 32:17.

(2) relaxation, liberation from distress, Esth. 4:14.

רָוַח not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an cnomatopoe. root, like the cogn. רָוַח to blow, especially with the mouth, and רָוַח prop. to respire. Arab. رَاح, to rest, prop. to respire, رَاحَ رَافَحاuben. In the Germanic languages, in the same sense is the old root rāh, rāh;

whence Allem. *hugi*, Swed. *hugh* = רחח spirit, Germ. *hauchen*).

רחח (nichen), to *smell* (as is done by drawing the air in and out through the nostrils, *buch Eins und Ausziehen der Luft*), followed by an acc. Gen. 8:21; 7:27. Metaph. for to *feel* (fire brought near), Jud. 16:9; to *presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by רחח to *smell with pleasure, to be pleased with the smell* of any thing, Ex. 30:38; Lev. 26:31; hence, generally, to *delight in*, Am. 5:21; Isa. 11:3, וְהָיָה בְּרִיחַתּוֹ "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see רחח, רחח.

Derivatives, רחח, and pr. n. רחח, and especially—

רחח fem. (more rarely m., 1 Ki. 19:11), pl. רחח, רחח Jer. 49:36.

(1) *spirit, breath*—

(a) *breath of the mouth*, *hauch des Mundes*, fully, רחח Ps. 33:6 (here spoken of the creative word of God), רחח Isa. 11:4. Hence used of any thing quickly perishing, like syn. רחח Job 7:7; Ps. 78:39. Often used of the *vital spirit* (Αἷμα), Job 17:1; 19:17; Ps. 135:17; more fully, רחח Gen. 6:17; 7:15, 22. רחח to return the breath, to respire, Job 9:18; compare No. 2.

(b) *breath of the nostrils*, snuffing, snorting, Job 4:9; Ps. 18:16; Hence *anger* (compare רחח from רחח to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(c) *breath of air, air in motion*, i.e. *breeze*, Job 41:8; רחח to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רחח היום the breeze of the day, i.e. the evening, when a cooler breeze blows, Gen. 3:8; compare Cant. 2:17; 4:6 (Arab. راح, evening, راح, to do at evening). It is more often *the wind*, Gen. 8:1; Isa. 7:2; 41:16; a *storm*, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore *the wind* is called רחח the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(1a) of a quarter of heaven. Compare רחח רחח the eastern quarter, Eze. 42:16, 17; comp. 18, 19;

רחח רחח the four quarters of heaven, 37:9; 1 Ch. 9:24.

(bb) of any thing vain, Isa. 26:18; 41:29; Mis. 2:11. רחח רחח vain words, Job 16:3. רחח vain knowledge, 15:2; רחח רחח vain desire (comp. Gr. *áira túpnein*, Il. xx. 446; *eis áira laléin*, 1 Cor. 14:9), see רחח רחח.

(2) i. q. רחח No. 2, *ψυχή, anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said רחח רחח the life of my spirit (my life), Isa. 38:16; רחח רחח Gen. 45:27; and רחח רחח my spirit, life, returns, Jud. 15:19; 1 Sa. 30:12, i.e. *I revive*. רחח רחח "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes *the human spirit* is called also רחח רחח Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Ps. 104:29; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. רחח No. 3, *the rational mind or spirit*—

(a) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule his mind his affections," or spirit Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (רחח רחח Ecc. 7:8) and impatience (רחח רחח which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:3); and pride (רחח רחח, רחח רחח), and a quiet lowly mind (see רחח רחח), affliction, Gen. 26:35; Isa. 65:14; Ps. 34:19.

(b) as to the mode of *thinking* and *acting*, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a *spirit* or *disposition* common to many, as רחח רחח (*propensio ad scortationes*, Geist der Hurerei), Hos. 4:12; רחח רחח Isa. 19:14; רחח רחח 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be רחח רחח"

טַסְטִיקָם," i. e. he will, as it were, fill all the judges with a spirit of justice.

(c) *of will and counsel*, hence הָעֵצָה אֶת־דָּוִדָה פ' to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different גָּמַל רֹחַ בָּם to put an intention into any one, 2 Ki. 19:7; נִדְּבָה פ' whose mind, will, impels him, Ex. 35:21; whence עָלָה עַל רֹחַ Ps. 51:14; and then עָלָה עַל לֵב, i. q. עָלָה עַל לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, אֲשֶׁר הָיָה בְּרָחוּ עָמוֹ, that he had in his mind" [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רֹחַ הַקָּדוֹשׁ, רֹחַ יְהוָה, *the Spirit of God*, rarely רֹחַ הַקָּדוֹשׁ *the Holy Spirit of God* (always with suff. רֹחַ קָדְשׁ Ps. 51:13; Isa. 63:11, 12), more rarely *kar'* רֹחַ הַקָּדוֹשׁ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of *the Holy Ghost* himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence אִישׁ רֹחַ used of a prophet, Hos. 9:7; and הָרֹחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan 4:5; 5:12.

רוּחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רוּיָה f. *abundant drink, abundance*, Ps. 22:5 66:12. Root רוּחַ.

רוּם f. יָרוּם, apoc. יָרָם, conv. יָרָם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּם, יָרוּם, אָרָם, רוּם, אָרָם. A trace of a transitive power appears in the pr. n. יְהוָה whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Ps. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) לֵב רוּם the heart is lifted up (is proud), Deu. 8:14; 17:20; רוּמוֹ עֵינָיו eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עַל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רוּם, f. רוּמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. רוּמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and רוּמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רוּמִים the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence רוּמָה יָד a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. עֵינָיו רוּמוֹ proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רוּמָה; compare רוּמָה).

NIPHAL, see under the word רוּם.

PILEL, רוּם, *to raise, to make high*; hence *to build a house*, Ezr. 9:9; *to cause to grow* (as the waters a plant), Eze. 31:4; *to bring up children*, Isa. 1:2; 23:4.—Metaph.—(a) *to place any one in a high and safe place, to put in safety* (see רוּסָה), Ps. 27:5; 18:49, compare 9:14.—(b) *to lift up, to exalt, to bestow honours upon one of low estate*, 1 Sam. 2:7.—(c) *to exalt as victor*, Job 17:4.—

(d) *to exalt with praises*, ~ celebrate, Ps. 30:2; 34:4.—Pass. *רוּם* *to be exalted*, Ps. 75:11. Part. *exalted*, Neh. 9:5.

HIPHIL—(1)—(*a*) *to lift up, to elevate, to exalt*, e. g. the head, Ps. 3:4; the hand, Ps. 89:43; any one's horn, i. e. to increase any one's power, Ps. 75:5, 6; 148:14.—(*b*) *to erect*, e. g. a standard, a monument, Gen. 31:45; Isa. 62:10.—(*c*) *to lift up*, as the foot, Ps. 74:3; and the hand, as in threatening, (see נָשָׂא No. 1, *a*), or as about to do violence, followed by אֶ of pers. 1 Ki. 11:27; a rod, Ex. 14:16; Isa. 10:15 (followed by אֶ of the rod, Ex. 7:20, compare בָּרָדִים בְּיָדִים); the voice, Gen. 39:18; 2 Ki. 19:22; followed by עַל against any one, Isa. 37:23; followed by אֶ of pers. to call to any one, Isa. 13:2. Also with אֶ of an instrument, 2 Ch. 5:13, בָּהֲרִים קוֹל, בְּתִצְוֹתָם “when they lifted up the voice with trumpets,” i. e. sounded with trumpets, which is more concisely expressed הָרִים קוֹלֵם to lift up the trumpet, i. e. the sound of the trumpet, 1 Ch. 25:5. There is also said הָרִים בְּקוֹל i. q. הָרִים קוֹל 1 Ch. 15:16; compare above הָרִים בְּמִסָּחָה and הָרִים בְּקוֹל, p. dccxxvii, B, prop. to raise (a sound, or noise) with the voice.—(*d*) *to raise* a tribute (eine Abgabe erheben), Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31; Isa. 57:14.

(3) *to offer* sacrifices, Lev. 2:9; 4:8; gifts for the temple and the priests (compare תְּרוּמָה, Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9).

HOPHAL, pass. of No. 2, Dan. 8: 11; of No. 3, Ex.
29: 27.

HITHPAEL, *to exalt oneself* proudly, Dan. 11:36.
Here also belongs אָרוֹם Isa. 33:10, for אֶתְרוֹם.

Derivatives, רִמָּה, רְמוֹת, רַקָּה, רוֹמָנוֹת—רֵם,
רָאמוֹת נֶנֶב, רְמוֹת, רַקָּה, רֵם, and the pr.n.
Ramoth, מְרוֹמֹת יִזְעֻר, רֵימוֹת, רְמַת, רִמְמַת עֲדָה.

Ch. id. Pret. pass. **לָרָם** *to be lifted up* (of the heart), Dan. 5:20.

PALEL **רוקם** *to exalt with praises, to celebrate,*
 Dan. 4:34. *Pass. to lift up oneself, to rise up,*
 followed by **על** *against any one,* Dan. 5:23.

APHEL, *to lift up, to exalt*, Dan. 5:19.

רום *m. height, elevation*, Pro. 25:3. רום *Prov. 21:4; Isa. 10:12; Jer. 48:29; and simply Isa. 2:11, 17, elation of mind, pride.*

צִיָּן Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רום i. c. רום elevation; hence on high, Hab.
3:10.

רוֹמָה ("high"), [*Rumak*], pr. name of a town,
2 Ki. 23:36; compare רוֹמָה.

רוֹמָה fem. *elevation*, adv. with uplifted neck,
Mic. 2:3.

רוֹמָם *m. exaltation, celebration*, Psa. 66:17.
Pl. const. **רוֹמָמוֹת** Ps. 149:6.

רָמַמַּת f. prop. inf. Palel (in the Syriac manner),
a lifting up, Isa. 33:3.

רָן Arab. ران Med. Ye, TO CONQUER, TO OVER-
COME, followed by **על** (perhaps kindred to the root
רום). Not used in Kal, for **רָן** Pro. 29:6, should be
referred to **רָן**.

HITHPALEL, Psal. 78:65, **כִּתְרוֹן מִיַּיִן** "as a mighty man overcome by wine," i.e. as in the Vulg. *crapulatus a vino*; compare the Arabian phrase in Firuzabadi, **رانت عليه الخمر** wine has overcome him, i.e. he has become drunken; and see the remarks on the Hebrew verbs **כָּלַע** Niph. **כָּלַע**, **כָּלַע** No. 5, a.

רָעַע i. q. **רָעַע**—(1) pr. TO MAKE A LOUD NOISE,
see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (קל, קל) and Hiphil (הקל, הקל), which are commonly placed here, belong to the verb קלע, see Ewald's Gram. p. 472.

NIPHAL, fut. יִפְּלֵי—(1) *to become evil, to be made worse* (opp. to, *to become wise*), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11: 15. (The noun עָוֶל is added in this place intensively, in the manner of an infinitive absolute.)

HIPHIL הִרְעָה pl. also הִרְעוּ 1 Sa. 17: 20, pr. *to make a loud noise* (lermen, Lärm machen); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(a) of warlike clamour (哭喊), Josh. 6:16; 1 Sam. 17:20.—(b) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by ^了 over a conquered enemy, Ps. 41:12; followed by a dat., in any one's honour, Ps. 47:2; 95:2.—(c) *more rarely used of a mournful cry*, Mic. 4:9; Isa. 15:4

(2) *to sound a trumpet.* Num. 10:9, תְּרַצֵּחַ
בְּחִצְצֹרֹת "sound with the trumpets." Joel 2:1
specially *to sound an alarm*, to sound the trumpets
with a great noise (ערם blafen), as a signal for the
encampment to move, Nu. 10:1 — 7, i. q. תְּרַצֵּחַ
Num. 10:5, 6; different from תְּרַצֵּחַ, which is to blow
the trumpet (once) to call an assembly. Compare
יִבְלֵל No. 1.

PALEL, fut. **יִצְעַע** *to be shouted for joy*, Isaiah 18:10.

HITHPALEL הִתְרוֹעַע *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb **רָעַע**, which see.

Derivatives, **תְּרוֹעָה** ["and **רָעַע**"].

רָוַף *TO RUB OR POUND IN PIECES* (*reiben, zerreiben*); hence **רִיפּוֹת**, and **תְּרוֹפָה**, which see.

PULAL רִוַּף *to be moved as if struck, shaken*, Job 26:11.

רָוַץ *TO RUN* (Æth. ረገጸ; Aram. רָהַט, רָוַץ; id.; compare under the letter **ה**, Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) *to rush upon in a hostile manner*, followed by **אֶל** and **עַל** Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by **לְ** to flee to any one for safety, Pro. 18:10.

Part. pl. **רָצִים** and **רָצִין** 2 Ki. 11:13, *runners*.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called **פְּלִטִי** (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL רָוַץ i.q. Kal, *to run* (as a chariot), Nah. 2:5. **HIPHIL**, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, **בְּיַד תְּרִין יִרְיוּ לְאֱלֹהִים**, "Ethiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, **מְרוֹץ**, **מְרוֹצָה**.

Note. Several forms of the verbs **רָוַץ**, as the fut. **רָוַץ** Niph. **יִרְוֹץ**, the noun **מְרוֹצָה** No. II, take their signification from the verb **רָוַץ**, which see.

רוּק not used in Kal, pr. *TO POUR ONESELF OUT, TO BE POURED OUT*, hence *to be emptied*, whence **רוּק** and **רִיק** empty, which see. (Cognate apparently to the verbs **רָקַק**, **רָקַק**, Gr. ἐρεῦμαι, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

HIPHIL הִרִיק—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) *to draw out*

a sword, Ex. 15:9; Levit. 26:33; Ezekie 5:2, 12:12:14; a spear, Psal. 35:3.—(b) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. **וַיִּרֶק** the Sam. copy has **וַיִּרְקַק** (**וַיִּרְקַק**) *to muster*, from the Aram. root **רָקַק**, which is also expressed by the LXX. and Vulg.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Isai. 32:6 (compare **נָקַשׁ** No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, **נִשְׁפָּן חֵמֶר שְׁמֶךָ** "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare **נִשְׁפָּן**, **נִשְׁפָּן**), it is pleasant and acceptable to all. If the former be the construction, then **נִשְׁפָּן**, if the latter, **נִשְׁפָּן** is here used with a feminine; but I prefer the latter.

Derivatives, **רִיק**, **רִיק**, **רִיק**, **רִיק**.

רוּר *TO FLOW*, with an acc. *to emit mucor, saliva* (caro pudendorum), Lev. 15:3. (Arab. رآل, *salivavit*. With this accords the Germ. *rühren* with the signification of flowing, whence *Fluhr* dysentery.)

Derivative, **רִיר**.

רוּשׁ i. q. **רוּשׁ** No. 5, *poppy*.

רוּשׁ *TO BE NEEDY, TO SUFFER WANT*, Psalm 34:11. Compare **רוּשׁ** in NIPHAL.—Part. **רוּשׁ** *poor, needy*, Prov. 14:20; 18:23; sometimes **רוּשׁ** Prov. 10:4; pl. **רוּשִׁים** Prov. 13:23, and **רוּשִׁים** Prov. 22:7.

HITHPALEL, *to feign oneself poor*, Prov. 13:7. See another under the root **רוּשׁ**.

Derivatives, **רוּשׁ**, **רוּשׁ**, **רוּשׁ**.

רוּת (contr. from **רוּת** "appearance," "beauty," or for **רֵעִית** "friend" (fem.), whence **רֵעִית**), *Ruth*, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רוּ m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plu. **רוּ** Daniel 2:29, 47. (Syr. **רוּ** and **רוּ** to conceal **רוּ** secret.)

רוּה pr. *TO SPREAD OUT, TO MAKE THIN AND LEAN*, hence *to consume, to destroy* (comp. Arab **رأه**, *to suffer from ills, calamity*). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots **רוּה**, **רוּה**, would be kindred, which see; and also Lat. *rado*. Arab. intrans **رأه**, *to be emaciated, enked*.)

NIPHAL, *to become lean, to waste away*, Isaiah 17:4.

Derivatives, רָחַץ, רָחַץ No. I, and —

רָחַץ m. *lean*, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. רָחַץ m. (from the root רָחַץ), *leanness*, hence *wining, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, אִפְתָּרֶחֶץ "a lean ephah," i. e. less than it ought to be.

II. רָחַץ (from the root רָחַץ), i. q. רָחַץ (of the form עֲשֹׂשׁ=עֲשֹׂשׁ), *a prince*, Prov. 14:28.

רָחַץ ("prince," i. q. רָחַץ [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רָחַץ an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to רָחַץ); whence רָחַץ which see.

רָחַץ m. (from the root רָחַץ), *destruction*. Isaiah 24:16, לִי רָחַץ i. q. לִי (which immediately follows) "woe is me!"

רָחַץ i. q. Arab. and Aram. رَحَضَ, رَحَضَ (the sibilants being often transposed), *to wink with the eyes*, as done in insolence and pride, Job 15:12; where some copies have רָחַץ.

רָחַץ i. q. Arab. رَزَنَ TO BE WEIGHTY, both as to weight and in a moral sense; hence רָחַץ pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 9:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רָחַץ No. II. and pr. n. רָחַץ.

רָחַץ TO BE OR BECOME WIDE, SPACIOUS (Arab.

رَحِبَ, Eth. ረከበ: This root has arisen from a transp. of רָחַץ; which the Samaritans have for רָחַץ to be wide, spacious; pr. groß und lustig feyn). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

NIPHAL, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

HIPHAL — (1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, *to make deep*, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, מְרַחֵב "who makes wide the borders of the Gadites." Specially — (a) followed by לִי of pers., *to make a wide space for any*

one, i. e. *to make room for him*, Prov. 18:16; and *to deliver out of distress*, Psalm 4:2. Compare רָחַץ, and the oppos. רָחַץ. — (b) מְרַחֵב פִּי to *open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in — (c) מְרַחֵב לִי to *open the soul* (i. e. the jaws) *wide* (compare רָחַץ No. 2, fin.), Isa. 5:14; Hab. 2:5. — (d) with the addition of לִי to *open any one's heart* (to instruction), Ps. 119:32; compare רָחַץ לִי.

(2) intrans., *to be expanded*. Ps. 25:17. It is better for the common reading מְרַחֵבִי to substitute מְרַחֵב *expanded and...*

Derivatives, רָחַץ — רָחַץ, רָחַץ.

רָחַץ fem. רָחַץ adj. — (1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רָחַץ יָדַי, רָחַץ יָדַי "large on every side," i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth, like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, "thy commandment is exceeding broad," i. e. the law is copious and infinite; also רָחַץ לִי Ps. 101:5; רָחַץ נֶפֶשׁ Pro. 28:25, *inflated*, i. e. proud: and with a preceding subst., pride, Pro. 21:4.

(2) רָחַץ [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רָחַץ m., *a broad space*, Job 36:16; 38:18.

רָחַץ m., *breadth*, Genesis 6:15; Eze. 40:6, seq. Metaph. רָחַץ לִי breadth of heart, great understanding 1 Ki. 5:9.

רָחַץ and רָחַץ f. (Dan. 9:25), plur. רָחֻבוֹת (m., Zec. 8:5).

(1) *a street*, so called from breadth; like the Gr. *πλατεία*, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רָחֻבֵּי בֵּית הָאֱלֹהִים "the open place before the house of God."

(3) [Rehob], see רָחֻבֵּי.

רָחֻבוֹת ("streets," or according to Gen. 26:22, "wide spaces"), [Rehobot], pr. n. — (1) of a

well, ib.—(2) רחובות עיר (“the streets of the city,” comp. *Platoea*, a city in Boeotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, *Spicileg.*, tom. i. p. 240—44—(3) רחובות הנהר (“breadths of the river,” i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps رحبة, between Cercusium and Ana, Gen. 36:37.

רחביה [and ייה] (“for whom Jehovah makes an ample space,” i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רחבעם (“who enlarges the people,” compare Ex. 34:24; as if *Eὐρύδης*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. Ῥοβοάμ.

רחח an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رخ to tread, to trample, also the syllable رخ in the cognate ארח to tread a way, מרח, רחץ). Arab. رحا, to construct a mill, to turn a mill, is secondary, and derived from the noun رَحَا. Hence—

רחח m. a millstone, so called from rubbing and making small; only found in dual רחחים handmills, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رَحَا, dual رَحَوَان id.

רחים m. merciful, only used of God, commonly joined with חַנּוּן Deut. 4:31; Psa. 86:15, etc.; from the root רחם.

רחום (“beloved” [“merciful”]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist).—(4) Neh. 12:3; otherwise רָחַם verse 15; 7:42.

רחוק m. [f. רחוקה] adj. (from the root רחק) far off, remote.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. distance, space, Josh. 3:4; and with prepp. בְּרָחוֹק at a distance, afar, Psalm 10:1; מִרָחוֹק Gen. 22:4; Isa. 49:1, and לְרָחוֹק Job 36:3; 39:29; from afar, but מִרָחוֹק is also far (see No. 3, c). מִרָחוֹק עַד as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מִרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְרָחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called remote which we cannot

easily reach, hence—(a) arduous, difficult, of a law which it is difficult to obey, Deu. 10:11; [*place* is clearly the thing here spoken of].—(β) precious, Prov. 31:10; compare Arab. القدر قريب near in price, i. e. cheap, and القدر بعيد far off in price, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“רחח an unused and uncertain root; whence”—]

רחיט Cant. 1:17 כתיב רחית, i. q. קרי רחית, laqueare, carved or fretted ceiling; either an error of a copyist, or else ח in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רחמים have רחמים. Ewald on Cant. loc. cit. considers that רחית is put with the letters transposed, for רחית, מخرט turned work; but I prefer the previous explanation.

רחים dual, handmills, see רחח.

רחיק Ch. far off, remote, Ezr. 6:6.

רחל an unused root, perhaps of the same or similar meaning to רחם to cherish. Secondary and denom. is the Arab. رَحَلَ, Conj. V. to possess lambs.

[In Thes. this is compared with رَحَلَ to wander. to journey, especially with camels.]

רחל f.—(1) a ewe, Gen. 31:38; 32:15; hence any sheep, Isaiah 53:7; Cant. 6:6. (Arab. رَحِيل, رَحِيل a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; Jer. 31:15.

רחם fut. ירחם [“prop. to be soft;” hence—] to LOVE, Ps. 18:2. (Syr. رَحِم, Arab. رَحِم and رَحِم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רחף.)

PIEL רחם, inf. רחם, fut. ירחם to behold with tenderest affection, to compassionate, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by על Psa. 103:13; used of the love of parents towards their children, Psa. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רחם to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רחם, רחום, and pr. n. רחום לא רחקה, רחקה, רחקה.

רחם m. Lev. 11:18, and **רחמה** (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like **רחם** stork; Arab. **رحم**, and **رحمة**. See Bochart, Hieroz. t. ii, p. 297—322.

רחם—(1) i. q. **רחם** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רחמי**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

רחם m. (once f. Jer. 20:17), with suff. **רחמי** pr. the inner parts; in sing. specially womb (Gr. *τὰ σπλάγχνα*) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2, 12, 15; **רחם** from the womb, Ps. 22:11.

רחמה i. q. **רחם** No. 2, a girl, dual, **רחמים** Jud. 5:30.

רחמים pl. (compare Lehrs. p. 576) — (1) the bowels, *τὰ σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence very tender affection, specially love, natural affection towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (*τὰ σπλάγχνα*, 2 Cor. 6:12; 7:18).

(2) pity, grace, favour, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **רחמים** Deu. 13:18; and **רחמים** Isai. 47:6; to shew mercy to any one. **רחמים** לְפָנַי to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

רחמי Ch. mercies, Dan. 2:18.

רחמי m. adj. merciful, compassionate, Lam. 4:10.

רחן an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. **רחנה**.

רחף ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to **רחם**), specially—(a) with the feeling of tender love, hence *to cherish*, see Piel.—(b) with fear, tremor, hence *to tremble* (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, *to brood over* young ones, *to cherish* young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **ܪܚܡ**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رحم** I. IV. *to brood on eggs* (as a hen); *to soothe a child* (as a mother), Gen. 1:2.

רחץ fut. **ירחץ** inf. **רחצה**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **קָדַשׁ** *to wash* garments.

(2) *to wash oneself, to be washed*, Exod. 2:5; Ruth 3:3 (Arabic **رحض** *to wash the body, garments*).

PUAL **ירחץ** *to be washed*, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רחצה**, **רחץ**.]

רחץ m., *washing*, Ps. 60:10.

רחץ Ch. [ITHPAEL], *to trust in any one*, Dan. 3:28.

רחצה f., *washing* (of cattle), *washing-place*, Cant. 4:2; 6:6.

רחק fut. **ירחק** inf. **רחקה**—(1) TO GO AWAY FAR, to recede from any one; followed by **מן** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; *to thrust away, to repel*, i. q. **רחק**).

(2) *to be afar off, to be distant, remote*, Psalm 103:12; followed by **מן** and **מֵעַל** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Ps. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, *to be removed*, Eccl. 12:6 **כחית**.

PIEL, **רחק** *to move far off, to remove*, Isa. 6:12; metaph. Isa. 29:13.

HIPIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Ps. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. **רחק** לָלֶכֶת *to go far off*, Exod. 8:24. Inf. **ירחק** and adv. far off, Gen. 21:16. Hence—

(2) intrans. *to go away far*, Gen. 44:4; Josh 8:4.

Derivatives, **רחוק**, **רחק**, and—

רחק m. verb adj., *going far away*; Ps. 73:27 **רחקים** "those who go far away from thee."

רָחַשׁ TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see **מִרְחָשֶׁת**). Arab. رَحَش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare **רָחַץ**, **רָחַץ**. Metaph. followed by an acc. Ps. 45:2; **רָחַשׁ לִבִּי דְבַר טוֹב** "my heart boils up pleasant words."

Derivative, **מִרְחָשֶׁת**.

רָחַת f. a *winnowing fan*, from the root **רָחַח**, of the form **נָחַת** [Isa. 30:24].

רָטַב fut. **יִרְטַב** TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence —

רָטַב m. *juicy, green, and fresh*, Job 8:16.

רָטָה a spurious root, see **רָטַט**.

רָטַט an unused root, i. q. **רָחַח**; Ch. to tremble, to be terrified; whence —

רָטַט *terror*, Jer. 49:24.

רָטַפֵּשׁ quadrilit. pass. Job 33:25, TO GROW GREEN or FRESH AGAIN; prob. compounded of **רָטַב** to be juicy, green, and **פָּשַׁע** to be thick, fat. Arab. transp. طرّش according to the Kamûs, is to recover, to revive after sterility.

רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. **רָטַח** (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

רָי masc. Job 37:11, i. q. Arabic رى irrigation, watering, for **רָיַ**, from the root **רָוַה**, like **רָיַ** for **רָיַ**, **רָיַ**. As to the passage in Job, see the root **רָוַח**.

רִיב & **רִיבָה** (which see), pret. **רָבַח**, **רָבַח**, also **רִיבוֹחַ**, inf. absol. **רִיב** Jud. 11:25; Job 40:2; fut. **יִרְבֵּה**, apoc. **יִרְבֵּה** (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. راب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. **רָצַח**, and this root is of the same stock as *rapio*, Goth. *raupjan*, to pull; Germ. raufen, rupfen; see more under the root **רָפַח**. Of a similar origin is the Germ. *haben*, prop. to rend another's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, **יָדָיו רָב לוֹ** "his hands contend for him;" compare derivatives **יָרִיב**, **יָרִיב**, but this is rare; it is commonly used — (b) of those who strive with words, Ps. 103:9; followed by **עַם** Gen. 26:20; Job 9:3; 40:2; **אִתּוֹ** (with) Isa. 45:9; Jud. 8:1; **אֵל** Jud. 21:22; Job 33:13; 7 Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. ausjanten, compare above as to the origin). Followed by ? of the person for whom one contends, Jud. 6:31; Job 13:8; **עַל** of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully **אִתּוֹ יָרִיב** **יָרִיב** 1 Sa. 24:16. — Pregn. 1 Sam. 25:39, "blessed be Jehovah **אֲשֶׁר** **רָב** **אֶחָדִיב** **חֲרָפְתִּי** **מִיַּד** **נָבָל** who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, **יָרִיבָה** **יָרִיבִי** **כְּגוֹי** **לֹא** **חֲסִיד**, "plead my cause (and deliver me) from an unmerciful nation." Part. **רָב** a defender, Isa. 19:20. — To the future of this verb we should also refer **יָרִיב** **מֶלֶךְ** Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. **יָרִיב**, which see.

HIPIL, i. q. Kal, only found in part. **יָרִיב** 1 Sam. 2:10; Hos. 4:4.

Derivatives, **יָרִיב**, **יָרִיבָה**, pr. n. **יָרִיבִי**, and —

יָרִיב rarely **רָב** m. pl. **יָרִיבִים** and **יָרִיבִים** — (1) *strife, contention*, Gen. 13:7; Deut. 25:1. **אִישׁ יָרִיבִי** my adversary, Job 31:35; compare Isa. 41:11.

(2) a forensic cause, Ex. 23:2. **אִישׁ יָרִיב** one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

יָרִיבִי (i. q. **יָרִיבָה**, **יָרִיבִי** "whose cause Jehovah pleads"), [*Ribai*], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see **רָוַח**.

רִיחַ (root **רָוַח**) m. *odour, scent*, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27 Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, **רִיחַ נִיחַח**, see **נִיחַח**.

רִיחַ Ch. id. Dan. 3:27.

רִיחַ see **רָאָם** buffalo.

רִיעַ see **רִיעַ**.

רִיעַ i. q. **רִעַ** (fully written in the later m. a companion, a friend, Job 6:27.

רִיפּוֹת f. pl. *crushed grains of corn, meal*, 2 Sa. 17:19; Proverbs 27:22. From the root רָפָה in the sense of crushing, making small.

רִיפַת [Riphath], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphaean* mountains have been compared.

רִיק TO EMPTY, TO POUR OUT, see רָקַע.

רִיק (from the root רָקַע) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. רִיק Psal. 73:13; לְרִיק Levit. 26:16; לְרִיק Job 39:16; רִיק בְּרִי Jerem. 51:58, *in vain, fruitlessly*.

רִיק, more often רֶקֶה f. רֶקֶה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See נָפֶשׁ No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

רִיקָם adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence יִקָּם רִיקָם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא יִקָּם יִרְאֶה אֶת־פָּנָי "he shall not present himself before Jehovah without (bringing) a gift."—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

רִיר m. (from the root רָדַר), *saliva*, 1 Sa. 21:14. חֲלָמֹת רִיר see חֲלָמֹת.

רִישׁ (from the root רוּשׁ), Prov. 13:18, and—

רִישׁ Prov. 28:19, m. *poverty*.

רִישׁוֹן i. q. ראשון *first*, Job 8:8 [כְּחִיב].

רֶךְ f. רֶכֶה adj. (from the root רָכַד)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַי רַכּוֹת weak, *dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενείας. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רַכּוֹת soft words, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

רֶךְ *softness*, Deu. 28:56.

רֶכֶב fut. יִרְכַּב (Arab. رَكِبَ, Syr. رَكِبَ, & رَكَبَ)

TO BE CARRIED, TO RIDE—(1) on an animal, to ride, followed by עַל of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רֹכֵב Ex. 15:1, and הָיָה רֹכֵב Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riton*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psal. 18:11); on the heavens, Deut. 33:26; Ps. 68:5.

HIPPHIL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, הָיָה עַל־כַּמֹּחַי, אֶרְצִי, see נָפֶשׁ No. 2. Used of inanimate things. *to place on a chariot or vehicle*, 2 Sam. 6:3; 1 Ki. 23:30; and simply *to place*, e. g. the hand, 1 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, רֹכֵב, רֶכֶבָה, רֹכֵב, מְרַכֵּב, מְרַכֵּבָה.

רֹכֵב m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, מְרַכֵּב רֹכֵב horses with (horse-) men.

(2) *a chariot*, i. q. מְרַכֵּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רֹכֵב בְּרֶגֶל chariots with scythes, Josh. 17:18. הָרֹכֵב towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רֹכֵב (like ἄρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Arameans," i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, רֹכֵב שְׁנֵי יָרֵכַי "two pairs of horses."

(3) *the upper millstone*, Germ. *der Käufer*, Deut. 24:6; 2 Sa. 11:21

רֹכֵב m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34

רֶכֶב ("horseman"), [Rechab], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רמ Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רמ noun act. *vectura, riding, and driving*, Eze. 27:20.

רמ ["for רמ"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רמ m., *vehicle, chariot*, Psalm 104:3. Root רמ.

רמ defectively רמ Gen. 14:11, 16, 21; 15:14; with suff. רמ Ch. 31:3; רמ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רמ the (private) property of the king, 2 Chron. 35:7. רמ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רמ.

רמ m., *slander, detraction*; see רמ No. 2; whence רמ slanderers, Eze. 22:9. רמ to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רמ TO BE TENDER, SOFT (Arab. رَمَّ, kindred to the root רמ No. 1); figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite in mind*, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. רמ *to be weakened* (broken), of the mind or heart (רמ) *to become timid*, Deut. 20:3; 22:7; Jer. 51:46. See רמ No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HIFHIL, with רמ *to break any one's heart*, Job 43:16.

Derivatives, רמ, רמ, רמ.

רמ i. q. רמ TC GO ABOUT—(1) for purposes of traffic, i. q. רמ; hence *to traffic*. Part. רמ a merchant, Eze. 27:13, 15, 17, seqq.; fem. רמ a female merchant, ibid. 3, 20, 23. Hence the substantives רמ, רמ.

(2) for the sake of slandering, whence רמ slander.

רמ ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רמ f. *traffic*, Eze. 28:5, 16, 18.

רמ TO BIND, TO BIND ON, Exod. 28:28; 39:21.

Arab. رَس id., e. g. cattle in a stall. Hence—

רמ, only in pl. רמים b and up places, i. e. rough, rugged, difficult to pass. Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רמ the same signification as the syn. רמ to bind, also to be hard, calamitous, and he renders רמים by المواضع الشديدة hard places, i. e. difficult of transit, and رמים (Ps. 31:21), شدايد i. e. calamities, adverse circumstances.

רמ m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like קשר from קשר); or it may be rendered *snares*, or plots. Plur. const. רמים Ps. loc. cit.

I. **רמ** TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רמ.

II. **רמ** an unused root [joined with the preceding in Thes.], i. q. Arab. رَمَس (ر and ز being interchanged), to run quickly (as a horse), gallop, cognate رَمَس (of a horse leaping, Job 39:20, 24) Hence—

רמ m. a superior breed of horses, remarkable for speed (Renner), Mic. 1:13; 1 Ki. 5:8. Syriac رَم a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רמ—(1) part. of the root רמ high, see רמ.

(2) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as רמ Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is 'Apámu, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

רמ a buffalo, see רמ.

רמ—(1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9.

(Arab. رَمَى, Æth. ረመ: Syr. and Ch. رَم id. To this answers Gr. πίπτω.)

PIEL רמ *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλω; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, רמ "to deceive me (and betray) to my enemies."

Derivatives, רמ, רמ, רמ, and pr. n. רמ.

רמ f. (with Kametz impure, from the root רמ to be lofty)—(1) a lofty place, 1 Sa. 22:6; especially

one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רָמָה.

(2) [*Ramah*], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָה צוֹפִים 1 Sa. 1:1, Gr. *Papathim*, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רָמַת הַמִּצְפָּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רָמָה, רָמֹת, verse 9.—(e) רָמַת לָחִי, see לָחִי No. 3. Gentile noun רָמַתְי 1 Ch. 27:27.

רָמָה, רָמָה Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, *θρόνος ἔκειτο*, and נָתַת No. 2.

(3) to impose (tribute), Ezr. 7:24.

ITHEPAL, to be cast, thrown, Dan. 3:6, 15.

רָמָה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رَمَى putrefaction, worms thus bred.

רָמֹן m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רָמָה) with which they are infested. I prefer explaining רָמֹן marrowy, from רָמַם, marrow of a bone, רָמַם to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [*Rimmon, Remmon*], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רָמֹן does not belong to the pr. n., see under the word רָמַם Pual), perhaps i. q. רָמֹן 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmōn, רָמֹן Rob. ii. 113].—(d) רָמֹן פֶּרֶז [*Rimmon-perez*], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. רָמֹן, perhaps *high*, from the root רָמַם No. 1. Hesych. *Ραμάς, ὑψιστος θεός*. Hence pr. n. of a man, 2 Sa. 4:2.

רָמֹת ("heights"), [*Ramoth*], pr. n.—(1) of a town in Gilead, elsewhere called רָמָה, Jos. 21:36; 1 Ki. 4:13.—(2) רָמֹת נֶגֶב, see רָמָה-נֶגֶב 1 Sam. 30:27.

רָמֹת f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רָמֹתֶיךָ thy worms, although this pl. does not occur elsewhere.

רָמַח an unused root, perhaps i. q. רָמַח to cast, throw (compare under the word רָמַח); whence—

רָמַח m. pl. רָמָחִים, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رَمَح id.)

רָמִי pl. הָרָמִיִּים 2 Chr. 22:5, i. q. הָרָמִיִּים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page 1, A.

רָמִיָּה ("whom Jehovah set", comp. רָמַת No. 2), [*Ramiah*], pr. n. m. Ezr. 10:25.

רָמִיָּה f. (from the root רָמַח Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רָפָה. Arab. رَمِيَ VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. כַּף רָמִיָּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. לְשׁוֹן רָמִיָּה a fraudulent tongue, Ps. 120:2, 3. קֶשֶׁת רָמִיָּה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמַן an unused root, Arab. رَمَنَ, Conj. IX. to be slender, small in the waist [not given in Thea. Hence—

רָמָן fem. [plur. רָמָנִים] a mare, once found, Est. 8:10. (Arab. رَمَك id.)

רָמַל an unused root, Arab. رَمَلَ, to deck with gems, to stain with blood, whence—

רָמַלְהוּ ("whom Jehovah adorned"), [*Ramaliah*], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously קֶדְמֶלֶךְ (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

רָמָם i. q. רָמַם TO BE HIGH, LOFTY. Pret. רָמַם (where, however, many MSS. and printed editions

have (רמב) Job 22:12; and רמב (where other copies have רמב) 24:24. Part. רומקח exalted, Ps. 118:16.

NIPHAL, imp. plur. הרמב Nu. 17:10; and fut. רמב Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); to *exalt oneself, to rise up*.

II. רמב Arabic رَمِيَ to become putrid, whence רמב, and according to some רמב.

רוממתי-ער ("whose help I have exalted"), [Romamti-zer], pr. n. m. 1 Ch. 25:4, 31.

[רוממות see רוממות].

רמב fut. ירמב (cogn. to רמס)—(1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by פ Nah. 3:14, to *tread upon, walk over any thing*, Ps. 91:13.

(2) to *tread down*, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רמס הוצרי, "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רמס a *treader down, an oppressor*, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, רמס.

רמב fut. ירמב—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רמס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, הרמב על הארץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. The earth is sometimes said to *creep with creeping things*, with an acc. (comp. הרמב No. 4). Gen. 9:2, רמב הארץ "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, רמב אשר "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

רמב m. a *reptile*, collect. *reptiles*, Gen. 1:26; 6:7; 7:14, 23; often רמב הארץ whatever creeps upon the ground, Gen. 1:25; 6:20. Hos. 2:20; comp.

Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רמב ("a high place," i. q. רמב), [Remeth], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רנ (prop. inf. of the root רנ), shouting for joy. Pl. רנ רנב shouts of deliverance, Ps. 32:7.

רנ i. q. רנ TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. رن), where رن is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רנ fem. (from the root רנ)—(1) shouting for joy, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, רנב, "and there went through the camp a joyful cry: Home!"

(2) a *mournful cry, wailing* (Bimmern), Psalm 17:1; 61:2, and frequently.

(3) [Rinnah], pr. n. m. 1 Ch. 4:20.

רנ fut. ירנ (once ירנ as if from the root רנ Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence רנ, רנ; also used of the sound of a torrent (see רנב).

(2) as a verb it is, to *vibrate the voice* (trillern); hence—(a) to *shout for joy*, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(b) used of a mournful outcry, to *wail* (wimmern), Lam. 2:19.

PIEL רנ i. q. Kal No. 2, to *shout for joy*, Psalm 98:8; 132:16; followed by פ concerning anything, Ps. 33:1; 89:13; 92:5; followed by אל (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, to *celebrate with shouting*, Ps. 51:16; 59:17; followed by אל Ps. 84:3; ל Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPIL הרנב—(1) trans. to *cause to shout for joy*, Ps. 65:9; Job 29:13.

(2) to *shout for joy, to rejoice*, Deut. 32:43; followed by ל Ps. 81:2.

Derivatives, see Kal No. 1; also, רנ, רנב, and—

רנב f.—(1) shouting for joy, Job 3:7; 20:5 Pl. רנב Ps. 63:6.

(a) plur. רָנִים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה *ya'ana*, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רָנָה), or from their wailing noise (see רָנָה Lam. 2:19); compare Arab. عار; the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רָסָה ("dew," "fall of dew"), [*Rissah*], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רִסִּים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַם No. I.

(II) *ruins*, Am. 6:11; from the root רָסַם No. II.

רָס an unused root; Arabic رَسَن *to bind*, with a cord or muzzle. Hence—

רָס m.—(1) *a curb or halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, רָסוּ בְּפִי שִׁלְחִי "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase طَلَعَ زِمَامَهُ *to loose his halter*, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bas Gebiß) is put, like the Greek χαλινοί, *teeth*, Job 41:5, רָסָה used of the double row of teeth (of the crocodile).

(3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַם—(I) *TO MOISTEN, TO SPRINKLE*, Ezek. 46:14. Hence רִסִּים *drops of dew*, and pr. n. רָסָה.

(Chaldee רָסַם, Arabic رَش id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρση, ἔρση, and ῥόσος; Lat. *ros*.)

(II) i. q. רָצַץ *to break*; whence רִסִּים No. II.

רָע with a distinct. accent. רָע, pl. רָעִים (from the root רָעַע).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ἡθικῶς, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3 רָע לֵב an evil heart, Jer. 3:17; 7:24. רָע בְּעֵינֵי מ' i. e. what is displeasing to any one, Gen. 38:7; often in this connection, רָע בְּעֵינֵי יְהוָה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לְפָנַי Neh. 2:1. Specially—(aa) *noxious, hurtful*. רָעָה an evil beast, Gen. 37:33. רָעָה

an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רָעָה *envious, malignant*, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by מַצָּה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לָרָע לָכֵם "that it may go ill with you," for לָרָע לָכֵם (compare מִלֵּךְ No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, רָע *evil*, Gen. 2:9; Deut. 22:22; רָעָה *evil counsel*, Ezek. 11:2; רָעָה *evil men*, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. רָע (from the root רָעַע), *noise, outcry* (ערם), Ex. 32:17; Mic. 4:9. The noise of God is thunder, Job 36:33, יָגִיד עָלָיו רָע "he declares to him (to man or to his enemy) his thunder."

II. רָע (from the root רָעַה No. 3) for the more full רָעָה, with suff. רָעִי, רָעָה, רָעָה Jerem. 6:21; but much more in use is רָעָה, plur. רָעִים; with suff. רָעִי (for רָעִי) Job 42:10; 1 Sa. 30:26; רָעִי m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אָהֵב Prov. 18:24. Followed by dat. (like the Greek ὁ ἰμοὶ φίλος), Job 30:29, רָעָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved of a woman*. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רָעִי.—(b) *any other person*, any other of the human race, ὁ πλησίον (ἑτάϊμος, Mitmensche), Ex. 20:17, seqq.; 22:25. Hence when preceded by אֲחֵר, *alter, alter, one, another*. Judges 6:29, וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare רָעָה No. 6. More rarely when not preceded by אֲחֵר Isa. 34:14, שָׂעִיר אֶל־רֵעֵהוּ "satyr shall cry to satyr."

(2) *thought, will*, i. q. חָשַׁב רָעָה Ps. 139:2, 17. Root רָעָה Ch. *to will*, and חָשַׁב Ethpa. *to think*.

רָע m. rarely רָעָה (from the root רָעַע)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness of heart, of appearance*, Neh. 2:1; Ecc. 7:3.

רָעָה fut. רָעָה *TO HUNGER* (Arab. رَغِبَ. The

primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred כָּבֵד and אֶתְנָה. אֶתְנָה (to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by לְ to hunger *for* any thing, Jer. 42:14.

HIGHIL, *to cause to hunger*, Deu. 8:3; *to suffer to hunger*, Prov. 10:3.

Derivatives, the three following nouns.

רָעָב *m. hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

רָעַב f. רָעָבָה verbal adj. *hungry*, 2 Sam. 17:29; Job 5:5; *stricken with hunger*, Job 18:12.

רָעָב *m. famine*, Ps. 37:19; Gen. 42:19.

רָעַ, TO TREMBLE, TO QUAKE (of the earth), Ps. 104:32. (Arab. **عَد**, Conj. IV. VIII, id. As to the roots beginning with **רָעַ** see under **רָעַע**).

HIPHIL, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רעד m. Ex. 15:15, and רעד, f. Ps 2:11; 48:7;
trembling.

רָעָה fut. apoc. יִרְעַ (Job 20:26).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs رָצָה, רָעָה, רָאָה and properly to have the sense of looking upon; whence רָצָה and רָעָה No. 3, to look upon with pleasure, gern sehen, רָעָה No. 1. to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by פָּ (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רֹעֶה subst. a shepherd, Gen. 13:7; 26:20; fem. רֹעִיָּה Gen. 29:9. Figuratively to *pasture*, is used—(a) for *to govern, to rule*, of a prince (compare Hom. ποιμὴν λαόν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by פָּ Ps. 78:71; of God, Ps. 23:1, “Jehovah is my shepherd, I shall not want;” 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שִׁפְתֵי צַדִּיק יִרְעוּ רַבִּים “the lips of the righteous feed many,” i. e. lead to virtue. So part. רֹעֶה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; רֹעִי a teacher of virtue and wisdom, Ecc. 12:11.—(b) *to nourish, to feed*. Hos. 9:2, “the floor and wine-press shall not feed them.”

9) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7;

65:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, to *depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יַעַר אֵשׁ בְּתֵנִי (the fire) devours what is left in his tent." Jer. 22:22; 2:16, יַעַר כִּרְמִי "they devour the crown of thy head." Job 24:21, רָעָה עֲקָרָה "who oppressed the barren woman" (Chald. *confringens*).

(3) *to delight in* any person or thing (compare Lat. *passi aliqua re*, i.e. to delight in). Chald. *ܐܬܬܝܬܝܢ* id.; compare Hebr. *רצה*; Arab. *رضا*. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, “the mouth of fools *רצה אִנְיָה* delights in folly,” follows after folly. Ps. 37:3, *רצה אַחֲרֵיהֶם* “seek after truth.” *רצה רוח* to seek after the wind, i.e. folly, Hos. 12:2; compare Isa. 44:20. Compare *רעית רוח* and *רעיון רוח*.

PIEL יָרַע i. q. Kal No. 3 (or rather denom. from יָרַע), to join oneself as a companion to any one, Jud. 14:20.

HIPHIL, i. q. Kal No. 1, Ps. 78:72.

HITHPAEL, *to hold intercourse*; followed by נָא with any one, Prov. 22:24.

[illegible]

רָעָה—(1) fem. adj. **רָע** *evil, bad* (see **רָע**).

(2) subst.—(a) *evil* which any one does, Job 20:12; Psa 35:12; or which happens to any one, *calamity*, Gen. 19:19; 44:4. עָשָׂה רָעָה *to bring evil upon any one*. Gen. 26:29; 1 Kings 2:44, דָּרַשׁ רָעָה *to inquire under the word* דָּרַשׁ. —(b) *evil, wickedness*. Hosea 10:15, רָעָה רָעָהְכֶם *“your very wicked wickedness.”*

רֵעָה constr. רֵעָהּ, with suff. רֵעִיָּה Proverbs 6:3 (like מִקְנֶה, מִקְנִיָּה, m., a companion, a friend, i. q. רֵעַ, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root רֵעָה No. 3. The feminine is—

רֵעָה plur. רֵעוֹת *companions*, fem. Psa. 45:15;
Jud. 11:38.

רָעָה inf. f., from the root, רָעַע, a *breakage*, Prov. 25:19; Isa. 24:19.

רֵעַ ("friend (sc.) of God"), [*Reu*] pr. n. m., Gen. 11:18; Gr. *ῥαῦν*, Luke 3:35.

רַעוּיָל ("friend of God"), [*Reuel, Raguel*]
pr. n. m.—(1) of a son of Esau, Gen. 36:4. 10.

(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) 1 Ch. 9:8. But—

(4) Num. 2:14; for this we should read רעואל compare Num. 1:14; 7:42; 10:20.

רעות (f. of the word רעו i. q. רע, רעה, of the form קל = פלה = מת = מתו a man; from the root רעה No. 3).

(1) a female companion, friend, Esth. 1:19; Exod. 11:2; preceded by אשה altera, altera, one, another, Isa. 34:15, 16; Jer. 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, Eccl. 1:14; 2:11, 17, 26; 4:4, 6; 6:9; compare רעה רוח Hos. 12:2, and Chald. רעות.

רעות Chald. will, Ezr. 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 Kings 5:3; from the root רעה No. 1.

רעי ("companionable," denom. from רע), [Rei], pr. n. m., 1 Ki. 1:8.

רעי adj. denom. from רעה, of or belonging to a shepherd, Isa. 38:12; subst. shepherd, pr. pastoral sc. man, Zech. 11:17.

רעיה f., a female friend, Jud. 11:37 (where the רעיה has רעיה); a beloved female, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רע No. 1, a.

רעיון m. i. q. רעות No. 2, desire, study, striving. Eccl. 2:22, רעיון לבו "the striving of his heart." רעיון striving after wind, vain desire, Eccl. 1:17; 4:16. Root רעה No. 3.

רעיון m. Chald. thought, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רעד (Chald. and Syr. id.). Only found in—HOPHAL, id. Nah. 2:4.

Derivatives, רעל, רעלה, and pr. n. רעלה.

רעל m.—(1) reeling (from drunkenness), Zec. 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. Isa. 3:19.

רעליה ("whom Jehovah makes to tremble," i. e. who fears Jehovah). [Reeliah], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רעליה [Raamiah].

רעם—(1) TO RAGE, TO ROAR—(a) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(b) as thunder

(Syr. رعم to thunder), compare Hiph. and רעם.—(c) as any one with rage, to be angry, see Hiph (Syr. Ethp. id. Arab. رعم, III. V. to be angry.)

(2) to tremble, Eze. 27:35.

HIPHIL—(1) to thunder (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) to provoke to anger, 1 Sa. 1:6. Hence—

רעם m.—(1) raging, tumult, noise, Job 39:25.

(2) thunder, Psalm 77:19; 81:8. Metaph. Job 26:14, רעם וברחו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f.—(1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, רעמה וברחו מי יתבונן "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φάβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schnlt. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [Raamah], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעם [Rameses], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רעם [Raamses], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, Ramses, Rameses (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. de Water, tom. i. p. 136.

רען not used in Kal. Syr. رعن denotes the mallow.

PILEL, רען TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רען m. adj. green, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. A green tree, metaph. of happiness, Psalm 37:36. 52:10; 92:15. Green (i. e. fresh) oil, Ps. 92:1.

רענן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רעע—(1) imp. רעו Isa. 8:9, fut. רעע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רעם compare *fremo*, רער, רעש; compare *ποιζος, πόθος, ῥάθυρος*; Germ. *rauschen, rasen, raffen*; Engl. *to rush*; also in the syllable רנ, רה; see under the root רנן. The special sense of *breaking, crushing* is found in the roots רעע, רעץ; compare רעץ; the sense of *trembling*, which arises from being struck, in רער, רעל, רעם. Specially to *break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans. *to be broken*, Jer. 11:16.

(2) *to be evil* (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רעש, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see רען); only in pret. רע, fem. רעה, fut. ירע (the examples of which I have referred to the root ירע p. CCCLIX, B). רע to displease any one, Num. 11:10. Farther, *to be evil*, is, i. q. *to be noxious, hurtful*; followed by ל 2 Sam. 19:8; of the eye, *to be envious*; followed by ב Deut. 15:9; of the face, *to be sad*, Eccl. 7:3.

HIPHIL רעע and הרע, inf. הרע.—(1) *to make evil*, e. g. הרעו מעלליהם "they make their actions evil," Mic. 3:4; also *to do evil, to do ill*, Gen. 44:5, הרעוהם "ye have done ill that which ye have done," das habt ihr übel gemacht. Followed by לעשות *to do ill, to act wickedly, to live wickedly*, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. רעע Prov. 17:4; pl. רעעים, *an evil doer*, Isa. 1:4; Ps. 22:17; 37:9.

(2) *to do evil* to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. רעוהם); על 1 Ki. 17:20; עמ Gen. 31:7; ב 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL רעע *to be broken in pieces* (as by a blow), Isa. 24:19; hence *to perish*, Pro. 18:24.

[Derivatives, רע, רעה, רעץ.]

רעע Ch. *to break, to break in pieces*, fut. ירע (of the form ירע), Dan. 2:40.

PAEL, id., ibid.

רעף fut. ירעף. i. q. ירעף No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, "the clouds drop down dew;" Ps. 63:12, 13. (Arab. رعب id.)

HIPHIL, *to let drop down* (said of the sky), followed by an acc. Isa. 45:8.

רעץ i. q. רעע and רעץ TO BREAK IN PIECES, Exod. 15:6; metaph. *to oppress* a people, Jud. 10:8.

רעש ["TO SHAKE, TO TREMBLE"] TO BE MOVED, TO BE SHAKEN; hence *to tremble*, as the earth, Jud. 5:4; Isa. 13:13, "the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس, رعش, to tremble; but the origin of the Hebrew word and the primary notion lies in *noise* and *crashing*, which takes place from concussion, see the subst. רעש, and under the root רעע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, *to be moved, shaken* (said of the earth), Jer. 50:46.

HIPHIL—(1) *to move, to shake, cause to tremble*, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence *to terrify* the nations, Eze. 31:16. Specially—

(2) *to make a horse leap* (as verbs of trembling are applied to leaping, compare נתר and תרנ, and the kindred verb to this, רבש No. II.), Job 39:20, הִתְרַעְשֵׁנוּ בְּאַרְבֶּה "dost thou make (i. e. teach) him to leap like a locust?" lehrst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

רעש m.—(1) *noise, tumult* (Rauschen, Raffen), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially *crashing* in an earthquake; hence *an earthquake*, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) *trembling*, Eze. 12:18; *brandishing of spear*, Job 41:21.

רפא—(1) prop. TO SEW TOGETHER, TO MEND.

(Arab. رفا, Eth. ረፈለ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoeet. stock רף, which has the sense of seizing and plucking, *rapiendi* and *carpendi*, Germ. *raffen, rupfen* (kindred רוב raufen), *rauben*, compare רף, הרף, רפר. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκείσθαι, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, unfers Herr Gottes Glitzer, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Ps. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, וְרָפָא לוֹ "and (lest) there be healing done to them," lest they recover.

Metaph. — (a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Ps. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to heal — (b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used — (c) for *to comfort*. Job 13:4, רפאי אֱלִיל "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolor*, has pr. the sense of healing, restoring, ganz machen, from *solus, ὅλος*; also Arab. لَآ to cure, to console.)

NIPHAL — (1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, וְרָפָא לָנוּ "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL — (1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal, as a wound*, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed, to take the charge of healing*, Exodus 21:19. Inf. pleon. רפוא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפאה, רפאות, רפוא, and pr. n. רפאל, רפיה, רפוא, רפאל.

Note. Sometimes רפא borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel רפא weakening, Jer. 38:4, and the derivatives, רפא, כרפא No. II.

רפה — (1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפאים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (נפש), therefore *weak* and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9 seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [*Rapha*], pr. n. borne by — (a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה — (b) 1 Ch. 8:2. — (c) 1 Ch. 4:12. [גִּית־רפא.]

רפאה f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפאות f. *healing*, Pro. 3:8, from the root רפא.

רפאי, only pl. רפאים [*Rephaim*], gentile noun, *Rephaites*, i. q. הַרְפָּה יְלִידֵי 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see אֲשִׁמֹּנִי, אֲמֹנִי, אֲשִׁמֹּנִי, Deut. 2:11, 20.

רפאל ("whom God healed"). [*Raphael*] pr. n. 1 Ch. 26:7, compare Παφάηλ, Tob. 9:5.

רפד fut. יִרְפֹּד TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רבד).

PIEL — (1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare פָּעַר No. 2.

Derivatives, רפידה and the geogr. names רפידים, רפד.

I. רפה fut. apoc. יִרְפָּה — (1) pr. TO CAST, TO THROW, i. q. רָפָה, ῥίπτω, whence pr. n. רפה (*casting forth, throwing down*), specially —

(2) *to cast down, to let fall*, especially the hand, die Hand fallen lassen, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isai 5:24; followed by לוֹ *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch 15:7, אֲלֵי יָדֶיךָ "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וַיִּרְפוּ יָדָיו "and his hand: were let down," his courage was gone, Isa. 13:7 Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16 Used also of a person himself Jer. 49:24, וַיִּרְפֵּה

"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down any one's hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Eze. 4:4.

HIPHAL, הִרְפָּה, imp. and fut. apoc. הִרְפֵּה and הִרְפֵּה—(1) *to let down the hand*. 2 Sam. 24:16, הִרְפֵּה יָדְךָ "let down thy hand," i. e. stop from inflicting plagues. Followed by לָן for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. *to desist*, followed by מִן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. *to desert him*, i. q. וָלָן Neh. 6:3; Deuter. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let any one go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to shew oneself remiss*—(a) *to be lazy*, Jos. 18:3; Prov. 18:9.—(b) *to lose one's courage*, Prov. 24:10.

Derivatives, רָפָה, רָפְיוֹן.

II. רָפָה stands not unfrequently for רָפָא to heal, (compare קָרָא No. II. = קָרָה). In this sense there occurs imp. רָפֵה (for רָפָא) Ps. 60:4; fut. תִּרְפֶּה Job 5:18.

NIPHAL, נִרְפָּה Jer. 51:9; inf. תִּרְפֶּה Jer. 19:11; fut. יִרְפֶּה 2 Ki. 2:22.

PIEL, יִרְפֵּה Jer. 8:11.

רָפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [Raphah], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called הִרְפָּה הִרְפֵּי and רָפָאִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רָפָה [Rephaiah], ("whom Jehovah healed").

רָפָה m.—(1) *slack, remiss*; especially with יָד added, 2 Sam. 17:2. וְיָדֵי רָפֹת slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רָפָא ("healed"), [Raphu], pr. name, m. Num. 13:9.

רָפָה an unused root; Arabic رَفَعَ to be rich; whence—

רָפָה [Rephah] pr. n. m ("riches"), 1 Ch. 7:25.

רָפִידָה f. *support, prop* of a litter. LXX. ἀνδ-κλινον. Vulg. reclinatorium. Cant. 3:10. Ruc: פָּרִי Piel No. 2.

רָפִידִים ("props," "supports"), [Rephidim], pr. n. of a station of the Israelites in Arabia Deserta Ex. 17:1; 19:2.

רָפִיָה ("whom Jehovah healed"), [Rephaiah] pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רָפָה No. 2 (5) Neh. 3:9.

רָפְיוֹן m., *slackness, remissness*, with the addition of וְיָדֵי of a faint heart, Jer. 47:3. See the root רָפָה No. 2.

רָפַשׁ and רָפַשׁ (which are used without distinction) fut. יִרְפֹּשׁ Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רָפַח.

NIPHAL, Prov. 25:26, מַעְיֵן נִרְפָּשׁ "a troubled fountain."

HITHPAEL הִתְרַפֵּס prop. to let oneself be trampled under feet, i. e. *to prostrate oneself*. Prov. 6:3; Ps. 68:31, כְּתִרְפָּס בְּרַצֵּי כֶסֶף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative כְּרָפַשׁ.

רָפַס Chald., *to trample down*, Dan. 7:7.

רָפָסָדוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for יִדְרוֹת 1 Kings 5:23; which appears to be compounded of רָפַשׁ (Arab. رَفَس, Æth. ረፍሰ) a raft; and רָפַד to spread; according to others of רָמַשׁ and Talmud. אֶסְכָּרָא a raft.

רָפָה an unused root, which had, I suppose, the primary signification of *to pluck off* (see רָפָא); which connects many glosses which the Arabic lexicographers give very confusedly under the word رَفَعَ, as to suck breasts, to eat herbs, to sew up (compare רָפָא), to take hold of any one, as a fever. Hence is derived رَفَعَ, fold, flock of sheep; to which, without doubt, answers the Mishnic וּפְתָה (רָפָה), of the form רָפָה from רָפַל, סָלַת from סָלַל an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. *præsepe, manger*, out of which they pull down the hay; Germ. Staufe; comp. מִרְיָה and אֶבְיִים); and the Biblical word וּפְתָהִים ox-stalls; which see. רָפָה Job 26:11; see under the root רָפָה.

תפח HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by אל Cant. 8:5 (Arab. تَفَحَّ, VIII. id.).

תפח see תפח.

תפח an unused root (cogn. תפח and תפח); to trample with the feet, as if to break something to pieces, to disturb water; whence—

תפח m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. תפח excrement).

תפח only in plur. תפחים Hab. 3:17, *ox-stalls*, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root תפח. ת in this word, although servile, is retained in the plur.; compare תפוח, תפוח. Besides the roots mentioned under the root, the following words might be compared, Arabic تَفَحَّ, تَفَحَّ, تَفَحَّ, and even تَفَحَّ, straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *presepia*.

תפח m. (from the root תפח), a fragment (of silver), Ps. 68:31.

תפח m., a runner; see תפח.

תפח (I) i. q. תפח TO RUN. Inf. absol. תפח. Eze. 1:14.

(II) i. q. תפח; whence at least תפח for תפח Eze. 43:27.

תפח not used in Kal. Arab. رَضَد to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

תפח (Arab. رَضَى — (1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under תפח No. 1, 3); followed by תפח Ps. 49:14; 147:10; 149:4; Isa 48:1 (where, from the preceding context, we must supply תפח); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by תפח of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. תפח No. 3). Followed by an inf., Psalm 40:14, תפח "be pleased to deliver me." Part. pass. תפח pleasant, agreeable to any one, Dent. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26:34, 41; 2 Ch. 36:21.

NIPHAL—(1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לך. Of the same meaning is תפח Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رَضَا, II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud תפח (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by תפח 1 Sa. 29:4.

Derivatives, pr. n. תפח [תפח], and—

תפח m.—(1) delight, satisfaction (Babylon fallen), Pro. 14:35; תפח Isa. 56:7; Jer. 6:20; and תפח Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, תפח להם לפני יהוה, "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22:20, 21; 19:5, תפח "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22:19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. תפח, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. תפח to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by תפח pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15. 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8. תפח in the time in which one may be received to favour. Meton. benefits, Ps. 145:16; Dent. 33:23.

תפח—(1) TO BREAK, OR DASH IN PIECES (Arab. رَضَى, and رَضَى). See Piel No. 1, and the noun תפח.

(2) *to kill*, with an acc. Num. 35:6, seqq.; more fully נָקַשׁ פִּי רִצָּה Deut. 22:26, compare נָקַשׁ פִּי הָקָה under the word הָקָה No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like רָצַל), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רָצַח m.—(1) *a breaking in pieces*, Ps. 42:11, “with a breaking in my bones,” i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare רָצַח), Eze. 21:27, where it is joined with רָצַח.

רָצִיָּה (“delight”), [Reziah], pr. n. m. 1 Chr. 7:39.

רָצִין (Arab. رَصِين “firm,” “stable,” or i. q. رِزْق “a prince”), [Rezin], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رَصَعَ, Conj. IV. id.)

Derivative, רָצַע.

רָצַף TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic رَصَف idem).

Derivatives, רָצַף, רָצַף, רָצַף.

רָצַף m.—(1) *a stone on a hearth*, on which meat was roasted or bread baked. 1 Ki. 19:6, אֶת הָרָצִף “a cake cooked upon the stones.” The Rabbins understand hot coal, compare רָצַף.

(2) [Rezeph], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Ρησάφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رَصَافَة.

רָצֶפֶה f.—(1) i. q. רָצַף *a baking stone*, Isa. 6:6. Vulg. calculus. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [Rizpah], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצִי fut. רָצַח, רָצַח (for רָצַח), Isaiah 42:4; Ecc. 12:6, compare רָצַח Jer. 50:44 כְּחִיב (Arab. رَضَى) cogn. to רָצַח and רָצַח.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, קָנָה רָצוּץ “a crushed reed,” das eingetnickte Rohr (Vulg. quassata). Isa. 36:6; 2 Ki. 18:21. It differs from רָצַח to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with רָצַח 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL רָצַח pass. of Kal No. 1, Ecc. 12:6; Eze. 29:7.

PIEL רָצַח—(1) i. q. Kal No. 1, but more forcible *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL רָצַח i. q. Kal and Piel No. 2, Jud. 10:8. But רָצַח Nah. 2:5, belongs to the root רָצַח to run.

HIPHAL, fut. conv. רָצַח (so as to differ from רָצַח to make to run), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, רָצַח, compare רָצַח No. II.

רָק (from רָקַע No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, רָק אֲנִי לְבַדִּי “only I alone.” Gen. 47:22, “only the land of the priests he bought not.” 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also of exception, *only, except, provided*, Isa. 4:1, “we will eat our own bread,...only let us bear thy name.” Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, “there was nothing in the ark *except* the two tables.” 2 Ki. 17:18. Joshua 11:22, “there were not left of the nation of the Anakim *except* in Gaza.” 1 Ki. 15:5.—(b) it is prefixed to adjectives, (equally with רָק No. 2, a—c), as רָק רַע *nothing except evil*, nur böse, eitel böse. 1 Ki. 14:8, רָק הַיָּשָׁר “only what is right,” weiter nichts als was recht ist. Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, וְיָדַעְתָּ אֱלֹהִים בְּמָקוֹם הַזֶּה, “surely the fear of God is not in this place,” prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, רָק וְהָיָה הִבִּין שְׁמוּעָה “to have heard only the rumour causes terror.” Ps. 32:6, וְיָדַעְתָּ אֱלֹהִים בְּמָקוֹם הַזֶּה “(as to) the flood of great waters, to him only (the righteous) they shall not approach.” The same is the case with the particles וְ Gen. 16:13, וְ Isa. 34:14.

רק see רָק

רָק m. with suff. רָקָה (from רָקַח No. II), *spittle*, Job 1:10; 30:10; Isa. 50:6.

רָקַח fut. יִרְכַּח TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Prov. 10:7; comp. the Rabbinic phrase, "rotteness comes up upon his name." Hence—

רָקַח masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

רָקַח m. id., Job 41:19.

רָקַח TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. רָקַח Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַח).

PIEL, *to spring, to dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, *prop. to cause to leap*, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also רָקַח and רָקַח.

רָקַח f. (from the root רָקַח No. I), properly, *something thin*. Hence—

(1) *the temple* (Ῥάκῃ), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*, Prop., ii. 24, 3.

רָקַח ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. (The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַח, and רָקַח Cant. 3:6) Part. רָקַח an ointment maker, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, *to season* (flesh), Eze. 24:10.

Derivatives, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ.

רָקַח m. *spice*. מֵין הָרָקַח spiced wine, i. q. מְרַקֵּחַ Cant. 8:2.

רָקַח m. *ointment*, Ex. 30:25.

רָקַח m. an ointment maker, perfumer, Neh. 3:8. Fern. רָקַחָה 1 Sa. 8:13.

רָקַח m. pl. ointments, Isa. 57:9.

רָקַח m. Gen. 1:6, 7, 8; Psalm 19:2; fully רָקַח Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven, spread out* like a hemisphere above the earth (from the root רָקַח), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. firmamentum. Luth. Befte.

רָקַח m. (from the root רָקַח No. I.) a *thin cake*, a *wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַח prop. i. q. רָקַח No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רָקַח. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. רָקַח the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from רָקַח a worker in colours). In Spanish and Italian the verb *recamare, ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. *to be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רָקַח (i. q. رَمْعَة, "flower garden," prop. "variegated"), [Rakem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רָקַח fem.—(1) *something versicoloured, variegated* (das Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. רָקַח. Specially—

(2) a *variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רָקַחָה Jud. 5:30

רָקַח (cogn. to רָקַח)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply *to spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) *to tread down*, 2 Sa. 22:43.

PIEL, *to spread out by beating, as a thin plate*

Ex. 39:3; Nu. 17:4; hence to *overlay* with a thin plate, Isa. 40:19.

PUAL, part. *spread out* (with the hammer), Jer. 10:9.

HIPHIL, i. q. Kal No. 2, to *spread out* (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. *thin plates*, Nu. 17:3.

I. רָקַק prop. TO BEAT, TO POUND, specially, to *spread out by beating, to make thin*. Arabic intrans. رَقَّ, to be thin. (Cognate roots are رָקַע, רָקַב, which have the primary sense of pounding, and רָקַב, רָקַח, which have that of making small.)

Derivatives, רָקַח, רָקַב, and pr. n. רָקַח, רָקַב.

II. רָקַק i. q. רָקַח TO SPIT, TO SPIT OUT. (An onomatopoetic root, like the cogn. רָקַח, compare Lat. *scro*.) Followed by קָ to *spit upon* any one, Lev. 15:8 (fut. רָקַק).

Derivative, רָקַח.

רָקַת (i. q. Chald. רָקַת, Arab. رَكَّة, "a shore"), [Rakkath], pr. n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשׁ poor, see רָשׁ.

רָשָׁה an unused root, Chald. רָשָׁה to have leave, to be permitted ["to be able"], רָשָׁה leave, power, whence—

רָשָׁה m. *permission, power* of doing any thing, Ezr. 3:7.

רָשִׁית see רָשִׁית beginning.

רָשַׁם TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رَشَم id.

רָשַׁם Chaldee id. Fut. רָשַׁם Dan. 6:9.

PEIL, רָשַׁם pass. 5:24, 25.

רָשַׁע fut. רָשַׁע—(1) prop. TO MAKE A NOISE, or TUMULT, see adj. רָשַׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَشَّ Aph. to agitate; رَشَّ commotion, disturbance; also رَشَّ to be disturbed; kindred roots are رָשַׁע, رָשַׁע and others, which have been treated of under رָשַׁע.) Hence—

(2) to be *unrighteous, wicked* (compare the same transition of meaning in the root רָשַׁע, 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp to רָשַׁע. Pregn. followed by מִן *wickedly to dep. rt from* (God), Psa. 18:22.

(3) to have an *unrighteous cause, to be guilty* (opp. to רָשַׁע), Job 9:29; 10:7, 15.

HIPHIL—(1) to *declare guilty, or unrighteous*, i. e. to *condemn* any one, used of a judge (opp. to רָשַׁע), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, to *overcome*. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself רָשַׁע his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare רָשַׁע No. 4, וְרָשָׁה to be innocent, Syr. رَشَّ to conquer. LXX. ἐσώζω. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered to *cause perturbation, terror*.

(2) intrans. to act *unrighteously, wickedly*, 2 Ch. 20:35 (with רָשַׁע), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, מְרָשָׁעִי בְרִית, "those who wickedly desert the covenant."

Derivatives, רָשַׁע, רָשַׁע, רָשַׁע.

רָשַׁע adj.—(1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to רָשַׁע. Sometimes (but however, rarely) used of the Gentiles (גִּוִּים) as oppressing the Israelites (עַמִּי), Isa. 14:5; Ps. 9:6; compare רָשַׁע Psalm 84:11; 125:3; and Greek ἀνομία of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty, liable to punishment*, Gen. 18:23, 25. מְרָשָׁעִי guilty of death, Nu. 35:31.

רָשַׁע with suffix רָשַׁע masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to רָשַׁע. רָשַׁע אֲצִירוֹת wealth wickedly acquired, Mic. 6:10. רָשַׁע כְּאֵמֶן wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to אֱמֶת). Plur. רָשָׁעִים things done wickedly, Job 34:26.

רָשָׁה f.—(1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, *fraud, falsehood* (compare רָשַׁע No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רָשָׁה see רָשָׁה.

רשף an unused root, to inflame, to burn, to kindle, cognate to **שבר**, **שור**. Sam. id.

רשף m. — (1) a flame, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) lightning, Ps. 78:48. Hence poet., 76:4, **רשפי קשת** "lightnings of the bow," i. e. arrows, and Job 5:7, **בני רשף** "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning.

(3) a burning fever, a plague, by which the body is inflamed (compare **חמה** heat and poison). Deu. 32:24: **לחמי רשף** "consumed with pestilence." Hab. 3:5 (where there is in the other hemistich **דבר** plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רשש (cogn. to **רצץ**) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **רששית**.

רשת with suff. **רשתי** pr. inf. of the verb **רש** in the sense of taking, and seizing, f. a net, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **כְּעֵשֶׂת רֶשֶׁת** "net-work," Ex. 27:4.

רֶתֶק m. a chain, Ez. 7:23. Plur. **רֶתֶקוֹת** 1 Ki. 6:21; from the root **רָתַק**.

רִתַּח TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, to make to boil, Eze. 24:5.

PUAL, to be hot, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence—

רִתַּח m. boiling, only pl. Eze. 24:5.

רָתַם TO BIND horses TO a chariot, Mic. 1:13 (Compare **אָסַר** No. 4.) Arab. **رَم**, IV. to bind a thread round the finger. Hence—

רָתֵם m. (1 Ki. 19:4 כחיב, f.) pl. **רָתָמִים** 1 King 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, juniper; more correctly, i. q. Arab. **رَمَة**, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, Sin- fen from the verb **בִּינֵן**. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רִתַּק not used in Kal, TO TIE, TO BIND. Arab. **رَتَق**, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), to be unbound, loosed. **נִרְתַּק** has **נִרְתַּק** to be removed.

PUAL, to be bound, Nah. 3:10; whence **רֶתֶק** and—

רֶתֶקוֹת f. pl. chains, Isa. 40:19.

רִתַּח an unused root, i. q. **רָסַח** and Aram. **רִתַּח**, to be terrified; whence—

רִתַּח m. terror, Hos. 13:1. Aram. **רִתַּחַת** id.

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of s and the thicker sound, which in German is expressed by **sch**, in English by **sh**. The same is still the case with s in the Irish language, as *sold*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew ש the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as **שָׁבַר**, **סָבַר**; **שָׁכַר**, **סָכַר**; but the Arabs, by a

peculiar property of their language, in almost all these roots have **ش**, as **شَا**, **شَكَر**, **شَكَر**, etc. (just as the people of Wirtemberg pronounce the German **sch** with a stronger sibilant, **sch** as if **sch**); the Arabs rarely retain **س**, as **سَلَا**, **سَلَى**. In the Hebrew language itself kindred letters are—
(a) the other sibilants, as **ש**, **ס**, **צ**, **ז**, see page DLXXV, A; also, **שָׁפַן**, **שָׁפַן**, **שָׁפַן**, **שָׁפַן**; **שָׁפַן**, **שָׁפַן**; **שָׁפַן**, **שָׁפַן**; to strain; **שָׁפַן** and **שָׁפַן** to ferment.—
(b) sometimes the aspirates, just like Greek **σ**, *sus*; **שָׁלַח**, *silva*; compare **שָׁלַח** i. q. **הָלַח** to spread out; **שָׁלַח**, **שָׁלַח** i. q. **הָלַח** to go; **שָׁלַח** = **אָלַח** to interwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. שָׁנַב to be high; שָׁנָה i. q. שָׁנָה, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; τρίζω, *strideo*; τέγο, *stéγω*; fallo, σφάλω, and many others.

[“שׂאָה an unused root. Derivative, שָׁה.”]

שָׁה an unused root, cognate to the verbs שָׁר (which see), שָׁר to boil, to boil up, to ferment, compare שָׁר to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *fuar*, in Ottfr.; Anglo-Sax. *sur*; Germ. *fauert*.) Hence—

שָׁה m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שָׁה id.).

שָׁה pr. inf. fem. of the verb שָׁה (for שָׁה), with suff. שָׁה, once contr. שָׁה Job 41:17 (where other copies have שָׁה).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root שָׁה No. 1, letter c.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare שָׁה No. 4, and שָׁה No. 1, letter f), Hab. 1:7. Others take it here to be *pride*.

שָׁה TO INTERTWINE, i. q. שָׁה; whence—

שָׁה m. pl. שָׁה *lattice work*, 1 Ki. 7:17.

שָׁה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁה *sambuca*; see שָׁה.

שָׁה an unused root and of doubtful meaning.

Arab. شيم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁה to be sweet-scented. Hence—

שָׁה (“coolness,” or “sweet smell”), [Shebam], Num. 32:3; and שָׁה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁה and **שָׁה**—() TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שָׁה, although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁה No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁה לֶחֶם to be satisfied with bread, Ex. 16:14; Job 27:14; Eccl. 5:9; followed by שָׁה Pro. 14:14; 18:20; Job 31:31; followed by שָׁה Ps. 65:5; 88:4; followed by שָׁה before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁה to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHIL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שָׁה of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁה of thing, Ps. 103:5. Once followed by שָׁה of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁה m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁה m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁה רֶצוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁה satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁה Gen. 25:8.

שָׁה m.—(1) *satiety, fulness*. שָׁה to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׁה f. Eze. 16:49, and—

שָׁה f. *satiety, fulness*. שָׁה to the full, Isa. 23:18; Eze. 39:19.

שָׁה TO LOOK AT, TO VIEW. followed by שָׁה Neh.

2:13, 15. (Ch. קָבַר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock קָבַר, פָּאָר, בָּאָר, קָבַר; also קָבַר and קָבַר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare קָפַה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֵל and ל' of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܠܥܡܕܐ, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שׁוּב always with suff. שׁוּבִי hope, Ps. 119:116; 46:5.

שׁוּב not used in Kal, i. q. Aram. קָבַר TO BE OR BECOME GREAT, TO INCREASE. (Cognate is קָבַר, with a prefixed sibilant, see under שׁ p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) *to make great*, followed by ל' Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שׁוּבִי.

שׁוּב Ch. id.; fut. Dan. 3:31, שׁוּבִי "your peace be multiplied," a form of salutation; Dan. 5:26; Ezr. 4:22.

שׁוּב i. q. רָם, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root קָבַר, compare שׁוּב i. q. קָבַר), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIPHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare קָבַר.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן from an enemy (compare מִן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשׁוּב, and pr. n. שׁוּבִי.

שׁוּב a root of uncertain authority, see שׁוּב No. II. ["a spurious root"].

שׁוּב i. q. קָבַר TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:17.

HIPHIL, *to cause to increase, to increase*, Ps. 73:12.

שׁוּב ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כְּחִיב, for which there is קָבַר.

שׁוּב m. great, Job 36:26; 37:23, from the root שׁוּב.

שׁוּב Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שׁוּב.

שׁוּב or שׁוּב see שׁוּבִי.

שׁוּב not used in Kal, prob. TO BE STRAIGHT. LEVEL; compare the kindred שׁוּב. Arab. سَد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سَدِيد one who goes straight to the mark.

PIEL, *to harrow*, i. e. to level [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שׁוּבִי.

שׁוּב an unused root, prob. i. q. שׁוּב TO LEVEL intrans. to be level. Arab. سَد to spread out (compare הִקְרָה). Hence—

שׁוּב const. שׁוּב with suff. שׁוּבִי, plur. absol. שׁוּבוֹת Ex. 8:9, const. שׁוּבִי Isa. 32:12, and שׁוּבוֹת Neh. 12:29; with suff. שׁוּבוֹתֵיכֶם m.—(1) a plain (pr. level, tract); hence שׁוּבֵי אֲרָם the plain, or plain country of Syria, i. e. Mesopotamia, i. q. אֲרָם Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stuť Saatfeld), Gen. 23:17; 47:20, 24: opp. to vineyards and gardens, Ex. 9:25; 22:4: Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (feld, land), opp. to the city, villages, or camps, hence שׁוּבֵי אִישׁ a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, שׁוּבֵי הַשָּׂדֶה beasts of the field, wild beasts, Gen. 2:20: 3:14; בְּהֵמַת הַשָּׂדֶה 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שׁוּבֵי הַשָּׂדֶה the field or borders of the Amalekites, Genesis 14:7; 32:4; שׁוּבֵי מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the countries empire of a king, and meton. of his subjects. Ecc 5:8, "a king שׁוּבֵי נַעֲבָר who is served (honoured by his people."

שָׂדֵה i. q. **שָׂדֵה** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. **שָׂ** is the proper and primitive Arabian form, in common use in Arabic for **س**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שָׂ** incorrectly for pl. i. q. **שָׂדִים**, but see Ps. 96:12.

שָׂדִים plur. (from the sing. **שָׂדֵה**, a plain, a field, from the root **שָׂדָה**); hence [*Siddim*], pr. n. **שָׂדִים** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדָה i. q. **שָׂדָה** to set in a row, to arrange. Hence—

שָׂדָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שָׂה (for **שָׂה** or **שָׂה** ["שָׂה" const. **שָׂה**, with suff. **שָׂה** Den. 22:1, and **שָׂה** 1 Sa. 14:34 (both from **שָׂה**). Arab. **شاة** and **شاة** comm. a *sheep* or *goat*, a noun of unity, to which answers the collect. **צֶאֱן** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30. 32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שָׂה** **שָׂה** **שָׂה** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שָׂה** and **שָׂה**.

שָׂה an unused root, i. q. **שָׂה**, **שָׂה**, Arab. **شهد** to bear witness, to be an eye-witness, compare **شهد** to be present. Conj. III. to behold something before one. Hence—

שָׂה (with Kametz impure, like participles Peal in the Aramæan dialects) m. a *witness*, once found, Job 16:19. Whence—

שָׂהוּתָא f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂה an unused root, i. q. **שָׂה**, **שָׂה** to be round (of the same family as **שָׂה**, **שָׂה**), whence **שָׂה** the moon. The derivative of this noun is—

שָׂהִים m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνίσκοι*. Vulg. *lunulae*.

שָׂה to be grey-headed; see **שָׂה**.

שָׂה i. q. **שָׂה** *entangled branches*, 2 Sam. 18:9; see **שָׂה**.

I. **שָׂה** i. q. **שָׂה** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read **שָׂה**.

II. **שָׂה** i. q. **שָׂה** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, **שָׂה** to hedge about (a vineyard). Isa. 17:11, **שָׂה** **שָׂה** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **שָׂה** thou didst make it great, *cause it to grow*; as if from **שָׂה** the same as **שָׂה**, **שָׂה**; but the previous explanation is preferable.

שָׂה see **שָׂה** to plaster with lime.

שָׂה once found Gen. 24:63, "Isaac had gone out **שָׂה**," Vulg. *ad meditandum in agro*; & that **שָׂה** would be the same as **שָׂה** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שָׂה** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **ساح** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שָׂה i. q. **שָׂה** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שָׂה**, **שָׂה**.

שָׂה TO FENCE ABOUT, TO HEDGE IN (Arab

شوك Med. Waw, to fence with thorns; **شوك** a thorn. See the kindred verbs **שָׂה** No. 2; **שָׂה** and **שָׂה**; also **שָׂה** and **שָׂה**, which appear to be from **שָׂה** with the middle radical hardened. To this also answer Sanscr. *sákha*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שָׂה** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

PILPEL **שָׂה** to intertwine, to weave. Job 10:11, **שָׂה** "thou hast interwoven me with bones and sinews," compare Ps. 139:13.

Derivatives **שָׂה** and **שָׂה**; also—

שָׂה m., Jud. 9:49; and **שָׂה** f., ver. 48, a branch (Chald. **שָׂה** and **שָׂה**; Syr. **شوك** id.).

שוכה ("a hedge" = ה, נ) [*Socoh, Shochokh, Sochokh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh اشويك, Rob. 195, 343.]

שוכתי [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

שום and **שום** fut. **ישום** apoc. **ישום**; once **ישום** Ex. 4:11; imp. **שום**; inf. absol. **שום** constr. **שום** more rarely **שום** Job 20:4; gener. TO PUT, TO SET. TO PLACE; *τίθεμαι* (Syr. **ܫܡܐ**; *Æth. ሠደ፡ ሠደ፡* id.; less frequent is **ሠ፡** Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) to put, i. q. to set, to place (*setzen, stellen*), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8; **וַיִּשֶׂם** **שָׁם** **אֶת־הָאָדָם**, "and there (in the garden) he placed man." **שום** **פִּי** **בֵּית** **כְּלֶה** (a) to put any one in prison, 2 Ch. 18:26. Hence — (a) to place a plant, for, to plant; like the Lat. *ponere arborum*; Arab. **نصب** Isa. 28:25. — (b) **שום** **בְּנִים** to set, i. e. to beget children (Germ. *Kind* in die Welt *setzen*), Ezr. 10:44; compare *θεῖσθαι παῖδα ὑπὸ ζώῃ*, Hymn. Ven. 256, 283. — (c) **שום** **לֵב** to construct a nest or habitation (in a rock), Num. 24:21. — (d) to dispose an army, to set in array (*ἰσχυρῶς*), Josh. 8:2, 13; hands of soldiers (**רַשָּׁאִים**), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2; **שָׁם** **לֹו** **בְּרַחֲוֹ**, "he set himself in the way." There is the same ellipsis in the verbs **שָׁם** No 1, a, and **שָׁם**. — (e) to constitute (*τίθεμαι*, Acts 20:28); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and ? Gen. 45:9; Ex. 2:14; followed by an acc. and **לֵב** to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5. — (f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said **שָׁם** **לֵב** to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. **שָׁם** **לֵב** Deu. 12:11; 26:2. — (g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. *legen*, followed by **לֵב** in any place (*hinlegen*), Gen. 31:34; 44:1; Deut. 10:8 Job 13:27; **שָׁם** **בְּפֶרֶן** **רַגְלִי**, "thou hast put my feet in the stocks;" followed by **לֵב** upon any place, to set on (*darauf legen*), Gen. 9:23; 22:6; **שָׁם** **יָד** **עַל** **פִּה** to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by **לֵב** id. 1 Sa. 19:13. **שָׁם** **לֵב** to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially — (a) **שָׁם** **לֵב** **לֵב** to put garments on oneself (*die Kleider anlegen*), Ruth 3:3; compare **לֵב** No. 1, a. — (b) absol. to put, lay down, sc. a pledge (*ein Pfand einlegen, setzen*), Job 17:3. Compare Arab. **وضع**, Conj. III, i. q. **وضع**, Gr. *τιθεσθαι*, Passow, letter A, 8. — (c) to put, to impose on some one anything to be done, followed by **לֵב** of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by **לֵב** Deu. 7:15; also, to attribute to any one (guilt, eine Schuld zur Last legen), followed by **לֵב** Jud. 9:24; Deu. 22:14, 17; 1 Sa. 22:15; Job 4:18. — (d) **שָׁם** **לֵב** to put or impose a name on any one (*ὄνομα θεῖναι τινι*, Od. xix. 403; *ὄνομα θεῖσθαι*, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31; **וַיִּשֶׂם** **אֶת־שְׁמוֹ** **אֲבִימֶלֶךְ**, "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12. — (e) **שָׁם** **לֵב** to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14. — (f) followed by **לֵב** to propound, to explain anything to any one, Job 5:8; in like manner, followed by **לֵב** **לֵב** to declare, to signify, Exod. 17:14. — (g) to lay up as in a treasury. Job 36:13, "the wicked **שָׁם** **לֵב** lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," *θησαυρίζουσιν ἑαυτοῖς θυμὸν* (Romans 2:5). Similar to this is the phrase — (h) **שָׁם** **לֵב** to lay up on the heart; Germ. *etwas zu Herzen nehmen* [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. *θέσθαι ἐνὶ φρεσὶ*); also, **שָׁם** **לֵב** 2 Sam. 13:33; **שָׁם** **לֵב** 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and **שָׁם** **לֵב** (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, **שָׁם** **לֵב**, "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as — (a) **שָׁם** **לֵב** to set the eye on, see **לֵב** No. 1, e. — (b) **שָׁם** **לֵב** to set the face on or towards, in various senses, see **לֵב** No. 1, letter c — c — (c) **שָׁם** **לֵב** to set the heart upon, to attend. Isaiah

41:22; Hag. 2:15, 18. and without לָב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare לָבִי and לָבִי id. Followed by עַל of the thing (to or towards anything), Job 1:8; לָב Exod. 9:21; לָב Deut. 32:46; Ecc. 40:4; followed by לָב (without לָב), Job 23:6; but 1 Sam. 9:20, לָב לָב is to set the heart and mind on, i. q. לָב עַל לָב. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make* or *render* any one so or so, *τιθέναι* i. q. *ποιεῖν* (see Passow, h. v. letter B), Ex. 4:11, לָב מִי לָבִי "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked," Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לָב Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and לָב (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שָׂמַח עִיר "thou hast made of a city ruins," for לָב עִיר or לָב עִיר, unless it be deemed better to supply לָב (עִיר) שָׂמַח. — More rarely absol. *to make*, *to do* i. q. עָשָׂה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שָׂמַח אֹתוֹת to do signs, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. *to make*, *to prepare* for any one, is often i. q. *to give*, as לָב שָׂמַח to give peace to any one, Num. 6:26; לָב שָׂמַח to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; לָב שָׂמַח to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναι τι ἀλγέα, πένθος, φῶς*, see examples, Passow, B, No. 2.

HIPIL i. q. Kal. Imp. הִשְׁמִי, either *attend*, see Kal No. 3, c, or *range*, sc. the battle, see Kal No. 1, d, Ecc. 21:21; and part. מְשִׁים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קָרַי. (See יָשָׁם.)

Derivatives, מְשִׁים, מְשִׁים [not so placed in Thes.], and pr. n. מְשִׁים.

שָׂחַ Ch. *to put, to place, to set*, specially — (a) *to constitute* any one, to prefer (to an office), Ezr. 5:14. — (b) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *ποθεῖν*, Lat. *ponere legem*, Syr. *ܩܪܝܢܐ*. — (c) שָׂחַ שָׂם to impose a name on any one, to give a name, Dan. 3:12. — (d) שָׂחַ לָב to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שָׂחַ לָב to regard (set the mind to) any thing, Dan. 5:1.

I. שָׂחַ fut. יִשְׁחַ i. q. שָׂחַ (which see).

(1) TO CONTEND, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPIL הִשְׁחִי to constitute princes, Hos. 8:4.

II. שָׂחַ an onomatop. root, i. q. נָשָׂא TO SAW. fut. יִשְׁחַ 1 Ch. 20:3.

III. שָׂחַ i. q. שָׂחַ TO GO BACK, Hos. 9:12.

שָׂחַ f. series, row, order, from the root שָׂחַ

No. 1. Arab. *سورة* series, row of stones. Isa. 28:25, וְשָׂחַ חֶמֶת שָׂחַ "and he places (plants) the wheat in rows," שָׂחַ in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שָׂחַ see שָׂחַ.

שָׂחַ and שָׂחַ fut. יִשְׁחַ, once יִשְׁחַ Isa. 35:1, imp. שָׂחַ, inf. absol. שָׂחַ, constr. שָׂחַ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see שָׂחַ), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by לָב in any thing, Isa. 65:19; Ps. 119:14; specially שָׂחַ שָׂחַ Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשְׁחַ "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשִׁים, מְשִׁים.

שָׂחַ m. a thought, Amos 4:13. Root שָׂחַ to meditate.

שָׂחַ TO SWIM, Isa. 25:11.

HIPIL, to inundate, Ps. 6:7. Hence —

שָׂחַ f. (Milel, Segolate form, for שָׂחַ) a swimming, Eze. 47:5.

שָׂחַ see שָׂחַ.

שָׂחַ TO SQUEEZE OUT grapes, Genesis 40:11 (Chald. שָׂחַ id.).

שָׂחַ i. q. שָׂחַ (which see). [Compare Æthiop. *ሠሐቀ*: *ሠሐቀ*: and Zab. *ሠሐቀ*], but more used in the later Hebrew — (1) TO LAUGH, Ecc. 3:4. Followed by לָב to smile upon, Job 29:24; followed by עַל to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by לָב id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שָׂחַ, fut. יִשְׁחַ — (1) to joke, to jest (prop. to laugh repeatedly), Jer. 15:17.

(2) to play, to sport, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Σχάρμις), 2 Sa. 2:14.

(3) to dance to music vocal and instrumental (just as we speak of playing on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers), Jer. 31:4, כמחול משחקים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, to laugh at in scorn, to deride, followed by על 2 Chr. 30:10.

Derivatives משחק, pr. n. יִשְׁחַק i. q. יִצְחַק, and —

שחק & שחוק m. — (1) laughter, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) derision, scorn, meton. of its object, Job 12:4; Jer. 20:7.

(3) jest, Pro. 10:23.

שם, plur. שְׁמִים deviations from what is right, sins, Hosea 5:2, i. q. פְּשִׁים Ps. 101:3; from the root שָׁחַ [in Thes. from שָׁחַ].

שָׁחַ fut. apoc. יִשְׁחַח TO DECLINE, TO TURN ASIDE. (Aram. שָׁחַ, id.) Followed by מֵעַל from the way, Prov. 4:15; אֶל דֶּרֶכִּי 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשׁ 5:19, 20, 29. Compare זָנָה No. 1.

שָׁחַם fut. יִשְׁחָם (cogn. to שָׁחַ) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מִשְׁחָמָה.

שָׁחַן i. q. שָׁחַם, Syr. شحان, Arab. شطن id., Psa. 38:21; 109:4. Part. שָׁחֵן *lier in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁחֵן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִשְׁחֵן to resist him;" verse 32.

(2) With the art. הַשָּׁחֵן (*adversary*, kar' ἐξοχῆ) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2. seq., compare Apoc. 12:10, ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ σατάν, αὐτῶν ἐν ὀνόματι τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, תִּשְׁחָן i. e. περιδεύτης (from the root שָׁחַ); this notion has now been rejected by all interpreters. And —

שָׁחָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נִשְׂיָא) *elevation, height*, Job 20:6; i. q. שִׂיחַ, from the root נִשְׂיָא.

שִׂיחַן (for נִשְׂיָחַן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شاب and Arab. شاب Med. Ye, id.) Part. שָׁב *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. אִישׁ שִׁיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁגַ, שָׁחַ to go away.

שָׁיַד TO COVER WITH LIME (Arab. شان id.) Deu. 27:2, 4. Hence —

שָׁיַד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׂיָּה i. q. שִׂיָּה (which see), a sheep or goat.

שָׁיַח — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. هَضَب to germinate, to flourish; APHEL هَضَب to put forth shoots, buds, and Med. quiesc. هَضَب to dare, pr. to lift oneself up, هَضَب bushes, and Heb. שִׁיחַ No. 1). In Hebrew —

(2) to speak, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by ? to speak to any one, Job 12:8; with suff. Prov. 6:22, תִּשְׁיַח "he shall

“speak with thee.” Followed by שׁוּב to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by שׁוּב to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i. e. to meditate, especially on divine things, Ps. 77:4, 7; followed by שׁוּב of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. מְחַוֶּה.

PIEL שׁוּב to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence שׁוּב, שׁוּבָה, and—

שׁוּב m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לוֹ שׁוּב “he has a meditation,” i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX. ἀδολεσχία αὐτῶν ἰστί, the Greek word denoting both meditation and conversation.

שׁוּבָה f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, לִפְנֵי שׁוּבָה לֵאל “meditation before God.” Germ. Anbacht.

שׁוּב to put, see שׁוּב.

שׁוּב pl. שׁוּבִים m. (from the root שׁוּב No. 1), thorns, Nu. 33:55. (Arabic شَاكٌ a thorn.) From the same root is—

שׁוּב (read soch), m. a hedge, Lam. 2:6. [In Thes. from שׁוּב.]

שׁוּבָה f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شَوْكٌ goad, sharp weapon.)

I. שׁוּבָה an unused root, i. q. Ch. שׁוּב to look at, to contemplate; Syr. and Sam. שׁוּבָה to expect, to long for; Sam. שׁוּבָה an eye. Nearly related to this among the Hebrew roots are, שׁוּבָה, שׁוּבָה, שׁוּבָה No. II, and transp. מְחַוֶּה; also, in the Indo-Germanic languages, Gr. θείω, Lat. scio, Ital. sagio (praesagio), agus, agazat, Goth. saighan, Germ. schauen, sehen).

Derivatives, שׁוּבָה — שׁוּבָה, שׁוּבָה.

II. שׁוּבָה also appears to have had the sense of cutting; whence שׁוּבָה a knife, which see.

שׁוּבָה (“hill,” “watchtower,” like the Samarit. סְכִיחַ, [Sechu], pr. name of a region near Ramah, 1 Sa. 19:22.

שׁוּבָה m. i. q. מְשִׁבִּית intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage מְחַוֶּה, page cccxxi, A. Others take it to be phenomenon, meteor, but this does not accord with the context.

שׁוּבָה f. image, form, appearance. Isa. 2:16, כָּל-שִׁבְיֹת הַחִקְדָּה, well rendered in the Vulg. omne quod visu pulchrum est; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit. מִצְבָּה.”]

שׁוּבָה m. a knife, Pro. 23:2; verbal of Piel from the root שׁוּבָה. (Ch. שׁוּבָה, and Arab. سَكَن id. Of the same family apparently are ζάγκλη, ζάγκλον, σάγκλον, sickle, Sidel).

שׁוּבָה m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years שׁוּבָה שׁוּבָה according to the years of a hireling,” i. e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שׁוּבָה.

שׁוּבָה f. a hiring. Isa. 7:20, הַשִּׁבְיָה “a razor of hiring,” i. e. hired.

שׁוּבָה i. q. שׁוּבָה — (1) TO WEAVE, TO FENCE.

(2) to cover, Exod. 33:22. — Hence שׁוּבָה, שׁוּבָה, and מְשִׁבָּה.

שׁוּבָה — (1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. שׁוּבָה Peal and Ithpaël; compare Arab. شَكَلَ figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. flug; formerly glau; from the verb tugen; Engl. to look; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14, שׁוּבָה “he (so) placed his hands prudently,” i. e. of set purpose. But all the ancient versions render, he put his hands across. LXX. ἐναλλάξ τὰς χεῖρας. Vulg. commutans manus, which is defensible; comp.

Arab. شَكَلَ to bind; Conj. II., to plait the hair;

שׁוּבָה and שׁוּבָה to be intertwined.

HIPHIL—(1) *to look at*. Gen. 3:6, וַיִּחְזֹק הָעֵץ וַיִּשְׁכַּל "and the tree was desirable to look at." Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by **אֶל** Prov. 16:20; **אֶל** Neh. 8:13; Ps. 41:2, **אֶל** "who attends to (cares for) the poor;" followed by **אֶל** Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by **אֶל** Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. **שֹׁכֵל** prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. **חָכֵם**, **חֲכָמָה**). Inf. **שִׁכְלָה** Jer. 3:15; and **שִׁכְלָה** Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. **הַצִּלִּיחַ** *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by **ל** of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. **שֹׁכֵל** subst., *a song, poem*, Ps. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render **שֹׁכֵל** prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic **شعر** *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from **שָׁכַל**; See Piel.

Derivatives, **שָׁכַל**, **שָׁכַל**.

שָׁכַל Chald. **ITHPAEL**, followed by **אֶל** *to attend to anything*, Dan. 7:8.

שָׁכַל and **שָׁכַל**; with suff. **שָׁכְלוּ** m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. **שָׁכַל טוֹב** good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. **שָׁכַל** *to give understanding* (of any thing); *das Verständniß geben* (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹת f., Eccl. 1:17; i. q. **שָׁכְלוֹת** (which is found in many MSS. and editions) *folly*.

שָׁכְלָתָנִי Ch. f., *understanding*, Dan. 5:11, 12.

שָׁכַר fut. **יִשְׁכַּר** (Arab. **شكر**) 10 HIRE, Gel. 30 16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially. *a bride*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, **שָׁכַר**, **שָׁכַר**, **שָׁכַר**, **שָׁכַר**, pr. n. **שָׁכַר**, and —

שָׁכַר m — (1) *wages* (of a hireling), Gen. 29:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [**Sacar**], pr. n. m. — (a) 1 Chron. 26:4 — (b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is **שָׁכַר**.

שָׁכַר m. id. Prov. 11:18; Isaiah 19:10, **שָׁכַר** "those who make wages," comp. **שָׁכַר** No. 2, d.

שָׁלָה an unused root, pr. *to be quiet*, i. q. **שָׁלָה**, hence *to be fat*, i. q. Arab. **سلى**, whence —

שָׁלוּ in pause **שָׁלוּ** (in **שָׁלוּ קָרִי**), *a quail*, so called from its fatness (compare Arab. **سماني**), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. **שָׁלוּם** Nu. 11:32, from the sing. **שָׁלוּה**, comp.

Arab. **سلى**, and Sam. **שָׁלוּ**, which is also in the Hebræo-Sam. copy. LXX. **ὀρνυγμήτρα**. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Beschr. von Arabien, p. 176.

שָׁלוּ see **שָׁלוּ**.

שָׁלְמָה with the letters transposed for **שָׁלְמָה** f. — (1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [**Salmah, Salmon**], pr. n. m. borne by — (a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is **שָׁלְמָן** Ruth 4:21. — (b) 1 Chron. 2:51, 54 [**שָׁלְמָה**].

שָׁלְמָן ("clothed"), [**Salmon**], pr. n. m. see the preceding, 2, a.

שָׁלְמִי [**Shalmāi**], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, **שָׁלְמִי**.

שִׁמְחָה not used in Kal.

HIPHIL, **הִשְׁמִיחַ**, **הִשְׁמִיחַ** (1 Ch. 12:2), and **הִשְׁמִיחַ** 2 Sa. 14:19, denom. from **שִׁמְחָה**.

(1) *to turn oneself to the left*, Gen. 13:9; Isa. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שָׂמַח & שָׂמִיחַ quadrilit. — (1) *the left side*.

(Arab. شمال, الشمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמִין i. q. אֵמֶן because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שָׂמִיחַ on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שָׂמִיחַ (accus.) Gen. 13:9; Num. 20:17, and שָׂמִיחַ על Gen. 24:49; 2 Sam. 2:19, to the left. — יָד-שָׂמִיחַ the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, מִשְׁמַחַל לְרִשְׁשָׁן "to the north of Damascus." As to the Arab. شمال see above.

שָׂמִיחַ & שָׂמִיחַ fem. חֵטֶף adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שָׂמַח and שָׂמִיחַ fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful and cheerful countenance*, Prov. 13:9; compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שָׂמִיחַ No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַז, עָלַז, ἀλαλάω, or have the force of *leaping for joy*, as יָלַל. And this latter is stronger than שָׂמַח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by 3 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; 17 Prov. 5:18 (where several MSS. have 3), with any thing; followed by 3 Neh. 12:43; but followed by 7 specially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שָׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11, 97:12; 104:34; יְהוָה to rejoice before Jehovah, said of those who held *sacred feasts* in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שָׂמַח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by 7 Ps. 30:2; followed by על Lam. 2:17; 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שָׂמִיחַ fem. שָׂמִיחַ verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by 7 concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שָׂמִיחִים לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שָׂמִיחַ Ps. 35:26; elsewhere שָׂמִיחַ Isa. 24:7, etc.

שָׂמִיחַ fem. joy, gladness, Ps. 4:8; 45:16, etc. שָׂמִיחַ שָׂמִיחַ נְדוּלָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) joyful banquets, pleasures (Bergnügungen Lustbarkeiten). Pro. 21:17, שָׂמִיחַ אֹהֵב loving pleasures. Neh. 8:12; 12:27; 2 Chron. 30:23.

שָׂמִיכָה fem. a quilt, coverlet, Jud. 4:18 (where some copies have קְמִיכָה); from the root קָמַח, comp.

שָׂמַח bed, couch.

שָׂמַח an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شَمَلَة a garment.

HIPHIL שָׂמִיחַ see שָׂמִיחַ.

[Derivatives, the two following words.]

שָׂמִיחַ f. a garment, whether of men or women (Deu. 22:5); especially a large outer garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שָׂמִיחַ which see.

שָׂמִיחַ ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שָׂמִיחַ see שָׂמִיחַ.

שָׂמִיחַ an unused root, Arab. سم to poison, سموم Samum, i. e. a poisonous wind. Hence —

שָׂמִיחַ (several MSS. ["incorrectly"] read שָׂמִיחַ) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שנא fut. **שנא** inf. abs. **שנא**, constr. **שנא** and **שנא** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. **שנא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שנא** one who hates him, Deu. 7:10; also **שנא** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שנאות** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **שנא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שנא**, **שנא**.

שנא Chald. i. q. Hebr. Part. **שנא** *enemy*, Dan. 4:16.

שנא fem. — (1) prop. inf. of the root **שנא** Deu. 1:27.

(2) *hatred*. **שנא** **שנא** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שנא f. **שנא**, verbal adj. *hated*, Deu. 21:15.

שנא ("coat of mail," i. q. **שנא** the name by which the same mountain was known by the Sidonians, see the root **שנא**; unless it be better to render **שנא** "cataract," i. q. **שנא** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيرو**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שנא an unused root, prob. i. q. **שנא** to clatter, to make a noise (used of the din of arms); whence **שנא** armour, coat of mail, see pr. n. **שנא**.

שנא m. — (1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שנא** (*Seigenbot*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שנא** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. cit. LXX. *δαίμονια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שנא** to shudder.

שנא ("hairy," "rough"), [*Seir*], pr. n. — (1) of a leader of the Horites, Gen. 36:20, 30. — (2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebél* (see **שנא**), the southern *el-Shera* (**الشراة**), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חוריים**) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שנא** as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*. — (3) of a mountain in the tribe of Judah, Josh. 15:10.

שנא f. — (1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שנא plur. i. q. **שנא** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שנא i. q. **שנא** — (1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. [*schauern, schauern*] (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **שנא** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινα*, to shudder at, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שנא**, **שנא**, **שנא**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. to sweep away in a storm (*wegstürmen*), Ps. 58:10.

NIPHAL, impers. to be fierce as a tempest (*stürmt*), Ps. 50:3.

PIEL, to sweep away in a storm, Job 27:21.

HITHPAEL, to rush like a tempest, Dan. 11:40 compare **שנא** Hab. 3:14.

Derivatives, see in Kal No. 1.

שנא m. — (1) *horror*, Job 18:20; Eze. 27:35

(2) i. q. שער a storm, Isa. 28:2.—Once it is constr. of the subst. שער, which see.

שער const. שער, once שער Isaiah 7:20; with suff. שער m. a hair, collect. hair, hairs; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *chip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שער); Germ. *haar*.) שער איש בעל שער a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שער.

שער Ch. id. Dan. 3:27; 7:9.

שער f. i. q. שער a storm, Job 9:17; Nah. 1:3.

שער f. i. q. שער a hair (Arab. شعرة one hair). Jud. 20:16, שער "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. hairs, Ps. 40:13; 69:5.

שער fem. barley, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary שער spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שער of the grain (see שער). חמר שער a homer of barley, Lev. 27:16, אפה שער an ephah of barley, Ru. 2:17; also קציר שער barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שער ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. שפה, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, strad*; compare שרב, שרב to drink; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שפה dual שפה, const. שפה; with suff. שפה, pl. const. שפה (from שפה), f.

(1) a lip (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. To open the lips, i. e. to begin to talk, Job 11:5; 32:20; to open any one's lips, Ps. 51:17, to enable to speak: to restrain the lips, Pro. 10:19. איש שפה a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דברי שפה futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm. 106:33. Meton.—(a) speech, words, as שפה שפה fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שפה שפה burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שפה לא ידעתי "I heard words of an unknown (nation)." Eze. 36:3.—(b) tongue, dialect, Gen. 11:1, seqq.; Isa. 19:18; 33:19, שפה שפה "men of deep language," i. e. difficult to be understood, barbarous.

(2) the lip, edge, border, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. boundary, Jud. 7:22.

שפה prop. i. q. שפה No. II, TO POUR.

PIEL שפה to make fall off, used of the hair, by disease, or scab; hence to make bald, Isaiah 3:17. Compare שפה.

שפה an unused root, perhaps i. q. שפה, שפה to cover [not given in Thes.].

שפה m. the beard (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שפה lip, and שפה i. q. שפה). 2 Sa. 19:25, לא עשה שפה "he had not put his beard in order." עשה עשה שפה to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 24; Mic. 3:7.

שפה Siphmoth, pr. n. 1 Sa. 30:28.]

שפה TO COVER, TO HIDE, i. q. שפה and שפה. Deu. 33:19, שפה שפה well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. שפה i. q. שפה No. I, TO STRIKE (see שפה), specially, to clap the hands, Job 27:23; according to several MSS. (others שפה).

HIPHI, to strike a covenant, to make an agreement, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. שפה No. 2). Isa. 2:6, שפה שפה "they make leagues with the children of strangers."

Derivative, שפה.

II. שפה i. q. שפה No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. سحف, 1 Ki. 20:10; see שפה.

שפה masc. smiting, chastening (of God), Job 36:18; see the root No. I. Compare שפה 24:26.

שק m. with suff. — שקו, plur. שקים — (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקל), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. *σάκος*, *σάκκος*, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִחֲנֹת שֶׁק** a girdle of sackcloth. Hence —

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקד, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שקר, שקר, appear to be cognates, the aspirates being related to the sibilants, see p. DCCCLXXII. The Targ. has *made heavy*. Several MSS. have **שקד**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שקק an unused root, prob. i. q. שקל which see *σάκκω*, TO STRAIN. Hence שק.

שקר not used in Kal, i. q. Chald. **שקר** to look.

PIEL, prop. to *make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν ρεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. שקר to paint, which does not suit the context.

שר pl. שרים (from the root שר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שרי **מִקְנֵה** rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שרי **לִנְשֵׁ** used of the priests, Isa. 43:28; שרי **לִשְׁ** of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασι* [?], Apoc. 8:2. Fem. is שרה, which see.

שרב TO BRAID (*flechten*), TO INTERWEAVE (Ch.

and Syr. **שרב**, **שרב** id.). Kindred roots are שרר, שרר and as I judge, שרר to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שר, שר.

PUAL, to be woven together, Job 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14. Derivatives, שררים and שרר.

I. **שרר** an unused root — (1) prop. as I judge to *make an incision, a fissure*, risen (cogn. roots, שר, שר), whence שרר an awl, Hebr. שרר *stylus*.

(2) i. q. Arab. **سرد** to sew together, especially hard things, as leather with wire and an awl, hence to interweave, like a coat of mail; whence שרר a coat of mail woven of iron threads, see שרר.

II. **שרד** TO FLEE, TO ESCAPE, Josh. 10:20

(Arab. **سرد**; Syr. **ܫܪܕ** id.)

Derivative, שריר.

שרד m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare שרר): whence שרר **בְּנֵי** Exod. 31:10; 35:19; 39:1, 41. Compare Chald. **שֶׁרֶד** curtains; so called from the kind of cloth of which they were made; שרר sieve; Sam. שרה according to Castell, i. q. **شبي**, a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαί*, as if it had been שרת **בְּנֵי**; but garments are not intended, but curtains, hangings.

שרד m., Isaiah 44:13; according to Kimchi, red chalk; but more correctly, i. q. Arab. **سراد** an awl, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שרה — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. **سار** Med. Waw, reihen, ordnen. Hence שרה series, order, row; which see.

(2) to be leader, commander, prince, i. q. שר No. I. 2, and שר; from setting in order, arranging soldiers. Arab. **سرو** to be noble, liberal; **سرى** a prince, a noble.

(3) to fight (prop. to wage war) with any one, followed by שר Genesis 32:29; followed by שר Hos. 12:4 (Arab. **شرا** Conj. III. id.). Fut. is taken from שר No. I.

Derivatives, שרה, שרה and pr. names שרי, שרה, שרה.

שרה f. of the noun שר — (1) a princess a noble lady, Jud. 5:29; Esth. 1:18; Isa. 40:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָתִי בְּמִדְּנוֹת "princess of the provinces."

(2) pr. n. *Sarah*; see שָׂרָה.

שָׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:30.

שָׂרוּךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂח.

שָׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂק.

שָׂרַח ("abundance," i. q. שָׂרַח), [*Serach, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and شَرَط to CUT the body, to MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence —

שָׂרַט m., Lev. 19:28; and —

שָׂרָטָה f., Lev. 21:5, a cutting, incision.

שָׂרָה ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing -a; comp. שָׂרָה Σινά); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], a *survivor*, one escaped from a great slaughter, i. q. שָׂרִיד Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid*, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [*Seraiah*], pr. n. — (1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרִיָּה, 2 Sam. 20:25; שָׂרִיָּה 1 Ki. 4:2; שָׂרִיָּה 1 Ch. 18:16. — (2) of the father of Ezra the priest, Ezr. 7:1. — (3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:9; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִי pr. n. Deu. 3:9, see שָׂרִי.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׁכֶּתִּי דִרְכֶּיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרַךְ.

שָׂרְסָכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شَرَعَ. Part. pass. שָׂרַע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܥܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שָׂרְעָפִים m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שָׂרְעָפִים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. יִשְׂרַף. — (1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (شَلِّف), TO SWALLOW DOWN, i. q. Ch. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפַח. Hence —

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and —

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שָׂרַף, שָׂרַפָה, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרָף m. — (I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. ὀφιδόφι καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallowing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa*, serpent; *sarpin*, reptile, from the root

rip, ἔρπειν, serpere. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרָפִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרַף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרַף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [Saraph], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) *a burning with fire*, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הַר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָיָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַף, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרָקָה, שָׂרָפִים, shoots, tendrils, pr. n. מְשָׂרָקָה.

(2) i. q. Syr. سرف, سرف to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרַק, שָׂרָפִים and pr. n. מְשָׂרָקָה.

II. שָׂרָק to be reddish, tawny, whence —

שָׂרָק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed اشقر a bay horse, also one with the tail and mane bay, Germ. Fuchse.)

שָׂרָק m. Isa. 5:2; Jer. 2:21. שָׂרָקָה f. Genesis 49:11 — (1) *a shoot, a tendril* (from the root שָׂרַף No. I; compare שָׂרָפִים); specially *a nobler kind of vine*, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco *Serti*, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [Sorek], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרָר i. q. שָׂרָה No. 2, and שָׂרָר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שָׂרָר Esch. 1:32. Fut. שָׂרָר Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, follow by על Nu. 16:13.

Derivatives, שָׂרָה, שָׂרָה.

[שָׂוָה, an unused root, i. q. שָׂוָה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂוָה), *jog, gladness, oil*, coupled with שָׂשׂוֹן Isaiah 22:13; 35:10; 51:3, 11. שָׂשׂוֹן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

[שָׂרָת an unused and doubtful root, whence some derive מְשָׂרָתָה.]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:8; שָׂתָם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתָר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare שָׂתָר.

ש

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. *three hundred*. The name of this letter שָׁן

i. q. שָׁן denotes *a tooth*, and refers to its figure, which is almost the same in all the Phœnicio-Semitic alphabets. This letter is pronounced like the

Germ. *sch*, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric Σάν, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for שׁוֹל, שׁוֹל פָּחָס, Χοέν; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to ط (which is much more used than ط)—(1) in far the greater number of cases س, as سَلَّمَ, سَلَام, سَلَامٌ etc.—

(2) rather less frequently **شمس** ^{šems} as **ش**, the sun, **شم** ^{šam} to write down; and in the roots of both kinds the Aramaeans retain **ه**. In those words in which —

(3) the Arabs substitute **ث** for the Hebrew **ש**,
the Aramæans have *Tau*, as **שָׁן** **שָׁמָּה**

eight, ثَمَانٍ *ṭamān*, snow. More rarely in such words the Arabs have تَبْرَك *tabrak* to break, تَاب *tab* to return, to turn oneself, or ت *t* for ت appears in the Hebrew itself, as תָּרַשׁ *ṭarash*, χαράσσω, χαράττω, בָּרַשׁ *barash* and בִּרְוֹת *birvot* cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as عس ٧٤٣ and عش ٧٤٤, قسا ٧٤٥ and قسا ٧٤٦, and

and גִּסְמָן, גִּסְמָן, גִּסְמָן and שָׁקַל שָׁקַל, שָׁקַל body. But שׁ is also interchanged with other sibilants, as שׁ, שׁ: שָׁקַל שָׁקַל train, שָׁקַל שָׁקַל charger, שָׁקַל שָׁקַל Rabbīn. שָׁקַל שָׁקַל the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, ψ is sometimes expressed by a simple σ , s , as $\sigma\eta\rho\acute{\alpha}$, $\sigma\eta\eta\eta$, from $\sigma\eta$, $\sigma\eta$, $\sigma\eta$, sometimes $\sigma\kappa$ and $\sigma\chi$, as $\sigma\chi\acute{\alpha}$, also $\sigma\kappa\alpha\lambda\acute{\alpha}$, $\sigma\kappa\eta\tau\eta$, $\sigma\kappa\eta\tau\acute{\alpha}\lambda\eta$, $\sigma\kappa\eta\pi\tau\omicron\iota\omicron$, $\sigma\chi\acute{\iota}\zeta\omega$, $\sigma\chi\omicron\lambda\acute{\eta}$, from $\sigma\eta$.

שׁ, more rarely שׂ, Jud. 5:7; Cant. 1:7; Job 19:29, and שׁ Eccl. 2:22; 3:18. Shin prefixed, i. q. שׁ, שׂ being rejected by aphæresis, שׁ either inserted in the following letter, or (in the form שׁ) also rejected, like שׁ, שׂ, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1, 2, 3. Often—(a) it is a mere mark of relation, as ~~וְ~~ *whither*, Eccl. 1:7; Ps. 122:4; also, Psa. 146:5; Cant. 8:8.—(b) followed by ~~וְ~~ *וְ* (much used by the Rabbins), equally with ~~וְ~~ *וְ* it marks the genitive. Cant. 3:7, ~~וְ~~ *וְ* *his*

litter, Solomon's," pr. which was Solomon's; but Cant 1:6, there is said with emphasis, **קִרְמִי שֶׁלִּי** "my vineyard, mine, I say." As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. *ὅτι* B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, **וְיַחְזִיק** to cause that.

(3) *because that, because*, Cant. 1:6; 5:2; *for*, whence למה for why? Cant. 1:7.

(4) עַד till that, until (followed by a pret.), Jud. 5:7. כִּמְעַט scarcely that (kaum daß), Cant. 3:4.

With prefixes—(1) **וְכִי** i. q. **וְכִי־כֵן** No. 2, *because that*, Ecc. 2:16.

(2) **וְכֵן** i. q. **וְכֵן** No. 1, according to what, i. e. *as*, Ecc. 5:14; 12:7, i. q. **וְכֵן** No. 3, *as, when*, Ecc. 9:12; 10:3.

שָׁאֵב fut. **אֶשְׂאֵב** TO DRAW water. (Ch. id. Arab.

سِب to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under שָׁף. To this answers Goth. *skephan*, Germ. (schöpfen.) Const. either followed by an acc. 𐤍𐤒 Gen. 24:13; 1 Sa. 7:6; Q:11; or absol. Gen. 24:11, 19, 20.

Derivative, מִשְׁאַבֵּי.

רָעַע fut. **רָעַע** TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence —

שֹׁאָה const. **שֹׁאָה** *f. roaring* of a lion, Isa. 5: 29; also, *cry* of a wretched person, wrung forth by grief, Job 3:24; Ps. 22:2; 32:3.

I. **שָׁחַח** i. q. **שָׁחַח**—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see **שָׁחַח**, **שָׁחַח**.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6: 11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.
 HIPHIL, *to lay waste*, inf. להשחית Isa. 37:26;
 whence without להשחית 2 Ki. 19:25.

Derivatives, שֵׂאת, שְׂאִיָּה, שְׂאוֹן, שְׂאוֹה.

II. **שָׁחַ** i. q. **שָׁחַ** TO LOOK AT, TO BEHOLD,
not used in Kal.

HITHPAEL, הִתְפַּאֵל id. Gen. 24:21; followed by }
 LXX. καταμανθάνω. Vulg. *contemplor*.

שאל see שאל.

שאל Pro. 1:27; i. q. שאל a wasting tempest.

שאל, שאל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *scus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שאלים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Ps. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܫܠܐ* f. and *ܫܠܐ*: hell, purgatory, *limbus Patrum*). I think that I have lighted on the true etymology of the word. For I have no doubt that שאל is for שאל a hollow, a hollow and subterranean place, just as the Germ. *höhle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōtē*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שאל [Shaulites], Nu. 26:13.

שאל m. (from the root שאל—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, שאל "the sons of noise," i. e. tumultuous soldiers. (2) *devastation, destruction*. Psalm 40:3, שאל "the pit of destruction;" Jer. 46:17.

[שאל an unused root, i. q. שאל No. II, to loathe, Hence—"]

שאל m. (with Kametz impure) with suff. שאל Ezek. 25:6, *contempt*, hence *pride, arrogance*, 36:5; compare 25:15. Root שאל [שאל in Thes.].

שאל f. *ruins*, Isa. 24:12; from the root שאל.

I. שאל & שאל fut. שאל (Syr. *ܫܠܐ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and *ל* Ps. 2:8; שאל 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (*aireîn tivá ti*, to ask any one any thing), Ps. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:30, שאל נפש "by asking with a curse his (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, שאל את-נפשו למות "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שאל Hiphil), שאל see שאל. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; *ל* of the person from whom it is asked, Ps. 21:5; also שאל 1 Ki. 2:20; שאל Deu. 18:16; שאל *ל* to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by *ל* prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., *سأل* a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by *ל* of pers., Job 8:8. The person or thing asked about, has *ל* before it, Jud. 13:18; Gen. 32:30; Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by *ל* (שאל befragen be), as שאל ביהוה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל בתרפים to consult Teraphim, Eze. 21:26; Followed by *ל* for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שאל ל^ל to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *airoûmai se roûro*; Germ. *sich etwas ausbitten*; followed by *ל* of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *sich frey-lostbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה; and the pr. n. שאל, שאל, שאל, שאל, שאל, שאל.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [Sheal], pr. n. m. Ezr. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10 11; followed by two acc. Ezr. 7:21.

שְׂאֵרָה ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׂאֵרִית f. once contr. **שְׂרִית** 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. **שְׂרִיד** **פְּלִיטָה** Ps. 76:11, **שְׂאֵרִית חַמּוֹת** the remainder of wrath, i.e. extreme wrath, retained in extremity.

שֹׂאת f. (for **שָׂאת**, from the root **שָׂאָה**) *destruction*, Lam. 3:47. Hence contr. **שֹׂת** No. II.

שְׁבָא (compare *Æth.* ስብአ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

שָׁבַב an unused root—(1) i. q. **שָׁבַב** to *kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare **שָׁבַב**, **שָׁבַב**, **שָׁבַב**), whence **שָׁבִיב** a flame.

(2) i. q. Ch. **שָׁבַב** to break, whence **שָׁבֵב** fragment. Hence—

שְׁבָבִים m. pl. *fragments*, Hos. 8:6.

שָׁבָה fut. apoc. **שָׁבָה** TO TAKE, OR LEAD AWAY CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, **שְׁבִיּוֹת חֶרֶב** "captives of the sword" (in Greek, αἰχμαλώται, δορυάλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, **שְׁבִיָּה**, **שָׁבִי**, **שָׁבִיָּה**, and pr. n. **שְׁבִיָּה**, **שָׁבִי**, **שָׁבִיָּה**.

שְׁבִי m. a kind of precious stone, LXX. Vulg. ἄγαρς, *agate*. Ex. 28:19; 39:12.

שְׁבִיָּה ("captive of God"), [*Shebueh*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 **שְׁבִיָּה**.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, **שְׁבִיָּה**.

שְׁבִיָּה Jer. 18:15 כתיב for **שְׁבִיָּה**, which see.

שְׁבִיעַ m. (Dan. 9:27, **שְׁבִיעַ זֹמַת** Gen. 29:27, should be rendered *the week of this woman*), const. **שְׁבִיעַ** Gen. 29:27, 28; dual **שְׁבִיעִים** Levit. 12:5; pl. **שְׁבִיעִים** m. (Dan. 9:25; 10:2, 3), and **שְׁבִיעוֹת**, const. **שְׁבִיעוֹת**, with suff. **שְׁבִיעוֹתֶיךָ** Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from **שָׁבַע** seven compare **עָשׂוֹר** a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, **שְׁלֹשָׁה שְׁבִיעִים יָמִים** "through three weeks" (where **יָמִים** is not a genit., see **יָמִים** No. 2, b, page cccxvii, A). **חַג שְׁבִיעוֹת** the *feast of (seven) weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἀγία ἑπτά ἑβδομάδων. But, Eze. 45:21, **חַג שְׁבִיעוֹת יָמִים** the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבִיעָה & **שְׁבִיעָה** fem. (from the verb **שָׁבַע**), m. oath, Gen. 26:3; 24:8. **שְׁבִיעַת יְהוָה** an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psal. 105:9; and of the person sworn to, **שְׁבִיעָה** the oath sworn to me, Gen. 24:8. **נִשְׁבַּע** to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. **שְׁבִיעָה** joined in league with any one. LXX. ἐσθίοντες, Neh. 6:18.—(b) an oath of execration, *execration, imprecation*; fully **שְׁבִיעַת הָאֱלֹהִים** Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׁבִיָּה & **שְׁבִיָּה** f. (the first form very often in **קרי**, the last in **כתיב**, and vice versa), f. *captivity* (from the root **שָׁבָה**), Nu. 21:29, and *captives*. **שָׁבִיָּה** to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and *to restore any one to his former welfare and happiness*. Job 42:10, **שָׁבִיָּה אֶת-שְׁבִיָּה** "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׁבַח not used in Kal; prop. to soothe, N STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

PIEL — (1) *to still the waves*, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); *anger*, Prov. 29:11. Compare חָלַק.

(2) *to praise*, pr. *to soothe with praises* (Arabic سَبَّح, Æth. ሰብሁ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שָׁבַח stands for שָׁשַׁח). Compare Chald.

HUPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

HITPAEL, followed by פָּ *to boast in anything*, Ps. 106:47; 1 Ch. 16:35.

שָׁבַח Chald. PAEL שָׁבַח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. σκῆπτω; whence—

שָׁבַט & שָׁבַט with suff. שְׁבָטִי, pl. שְׁבָטִים, constr. שְׁבָטִי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, σκῆπτων, σκηπτῶν, σκηπίων, *scipio, scapus*, Germ. *Stoß*); specially—(1) *used for beating or striking*, Isa. 10:15; 14:5; and *chastening (virga)*, Prov. 10:13; 13:24; 22:8; hence שָׁבַט אֱלֹהִים the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5.—Isa. 11:4, שָׁבַט פִּי "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) *a shepherd's rod, a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre of a king*, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe of the Israelites* (so called from the sceptre of the leader or prince of the tribe, see מִשְׁכָּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁפָּחָה *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מִשְׁכָּה No. 2.

שְׁבָט Chald. *a tribe*, Ezr. 6:17.

שְׁבָט [Shebat] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. هَبَّ, Arab. سَبَّاط and شَبَّاط id.

שְׁבִי, in pause שְׁבִי, with suff. שְׁבִי, שְׁבִיךְ, שְׁבִיךְ (from

the root שָׁבַח) m. *captivity*, Deu. 21:13; הָלַךְ בְּשָׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr — (1) *captives*, שָׁבִי שָׁבַח to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare שָׁבִי Exod. 12:29. Fem. שְׁבִיָּה Isa. 52:2).

שְׁבִי (= שָׁבַח who leads away captive) [Shobai] pr. n. Ezr. 2:42; Neh. 7:45.

שְׁבִי (id.) [Shobi] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שְׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שְׁבִיָּה (from שָׁבַח) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שְׁבִיל m. *a way*, Psalm 77:20; Jer. 18:15; but the כְּתִיב in each place has שְׁבִיל. Arabic سَبِيل way. Root שָׁבַל No. 1.

שְׁבִיטִים m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπαλῶκτα. Root שָׁבַט which see. N. Guil. Schræder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شَبِيسَة (diminut. from شمس sun, by interchange of the letters س and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שְׁבִיטִים little moons; but I prefer the former interpretation.

שְׁבִיעִי m. *f. adj. ordin.* (from שָׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שְׁבִיבָה f. i. q. שְׁבִיבָה (which see) *captivity*.

שָׁבַל an unused root, Arab. سَبَلَ to pour, i. q. Hebr. שָׁבַל. Hence pr. n. שְׁבִיל.

שָׁבַל Arab. سَبَلَ almost i. q. Hebr. שָׁבַל, a root not used as a verb.—(1) *to go up*, whence שְׁבִיל way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. שָׁבַל to produce ears of corn). See שְׁבִילָה, שְׁבִילָה No. 2.

(3) *to flow*, especially plentifully. Arabic Conj. IV. Hence שְׁבִיל showers. Compare שְׁבִיל, שְׁבִיל. There is a similar connection of significations in the verbs שָׁבַל, שָׁבַל, שָׁבַל.

Derivatives, see No. 1, 2, 3.

שבל *m. train of a robe*, Isa. 47:2 (Arabic سبله id.). from the root שבל No. 3.

שבלול *a snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαλ from λείβω), from the conj. Shaph. of the verb שבל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... יִהְיֶה כְּשֶׁבֶלֶל תִּמְסֶם יִהְיֶה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שבלת *f. a branch*, from the root No. 2 (comp. עלה a leaf, from the root עלה). Plur. constr., Zec. 4:12, שְׁבָלֵי הַיָּתִיבִים "two olive branches." Some write it שְׁבָלִי, but this contradicts the Masorah.

שבלת plur. שְׁבָלִים *f. — (1) an ear of corn* (from the root שבל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سبله Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Ps. 69:3, 16; Isa. 27:12.

שבן an unused root. Arab. شبن to be tender delicate (as a youth).

שבנה & שבנה ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שבניה [יְהוָה וְיִשְׂרָאֵל] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniah], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3, יְהוָה וְיִשְׂרָאֵל; and 1 Chron. 24:11 שְׁבָנִיָּהוּ; who appears to be the same.

שבש an unused verb, i. q. שָׁבַשׁ and שָׁבַשׁ to mingle, to interweave. Hence שְׁבָשִׁים.

שבוע *to swear* (denom. from שבע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seq.; or by seven witnesses and pledges. See Herodot., iii. 8; II. xix. 243. In the Ethiopic language, ስብስብ: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׁבָעִי שְׁבָעוּ "those who have sworn oaths."

NIPHAL **לִשְׁבַע** *to swear*, constr. — (a) absol., Gen. 21:24; 1's. 24:4. — (b) followed by ש of the person by whom one swears, Genesis 21:23; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isa. 65:16. — (c) followed by ש of person, *to swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, *to promise any thing by an oath to any one* (cinem etwas zu schwören), Gen. 50:24; Exodus 13:5; 33:1. **לִשְׁבַע לַאלֹהִים** is, *to swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by ש).

HIPHAL — (1) *to cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) *to adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׁבָעָה.

שבע *f. & שבעה* *m. constr. שבע f. שבעה m. cardinal numeral, SEVEN*. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., septem, in all of which, the letter t appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as שבע שָׁנִים Genesis 5:7; 41:18; שבעה שָׁנִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שבעה שָׁנִים Eze. 40:22; 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁבַע שָׁנָה seventh year, 2 Ki. 18:1. The construct form always precedes the noun, but it is only found in certain phrases, as שְׁבַע יָמִים (ein Tagseben), Gen. 8:10, 12; 31:23, and very often; and שְׁבַע מֵאוֹת seven hundred, Gen. 5:26. שְׁבַע מֵאוֹת by sevens, 7:2. With suffix שְׁבַע־שָׁנִים those seven. 2 Sa. 21:9. Seventeen is שְׁבַע־עָשָׂר masc., and שְׁבַע־עָשָׂר f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seq.; 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32–60; v. Hammer, Encyclopädische Uebersicht d. Wissensch. des Orients, p. 322.

The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [Sheba] pr. n. masc. — (a) 2 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [Shebah] is pr. n. of a well, Gen. 26:33.

Dual שבעים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כחב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבעה), שבע, שביע, שביע; compare pr. n. אלשבע, אלשבע.

[שבעה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעה Ezr. 7:14.]

שבעה m. i. q. שבעה *seven*; απ. λεγόμεν. Job 42:13. As to the termination נה see Lehrg. p. 612.

שבי not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شمس Conj. V., to be intertwined (as a tree). Cogn. to שבש, שבש.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maiorides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבש, משבש.

שביע m., once found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; der Schwindel (prop. confusion of the senses).

שבח Chald., to leave, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44.

Hence pr. n. Hebr. שבח, שבח.

שבר fut. יִשְׁבֵּר. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שֹׁבֵר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שֹׁבֵר, שֹׁבֵר, שֹׁבֵר. Pregn., Hos. 2:20, וְשֹׁבֵר וְשֹׁבֵר וְשֹׁבֵר וְשֹׁבֵר “and the bow, and sword, and weapons of war I will break (and cast) out of the land.” Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Pa. 60:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שָׁבַר.

(4) to measure off, to define (from the idea of cutting; compare חָטַף). Job 38:10, וְאֵשְׁבַר עָלָיו חָטִי “when I set a boundary to it” (the sea).

(5) denom. from שָׁבַר No. 5. — (a) to buy corn, with the addition of שָׁבַר Gen. 47:14; שָׁבַר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַשֹּׁבְרִים “wounded cattle.”

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שָׁבַר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHIL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הֲאֵינִי אֲשַׁבֵּר וְלֹא אוֹלִיד “shall I cause to break open (the womb), and not cause to bring forth?” Compare Hos. 13:13; Isa. 37:3; and n. מִשְׁבֵּר.

(2) denom. from שָׁבַר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שָׁבַר, שָׁבַר, שָׁבַר, שָׁבַר.

שָׁבַר more often שָׁבַר with suff. שָׁבַר m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 וְהַשְׁבֵּרִים even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see חֲתָת, pl. שָׁבַר terrors, Job 41:17.

(5) corn, grain (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שָׁבַר pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַח Chald. verb, not used in Kal, cognate to שָׁבַח, שָׁבַח.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת. Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand to יָשַׁב, inf. שָׁבַת, on the other to שָׁוַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָר, "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבָלִיתִי Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, "who hath not left thee without a redeemer," Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הָסִיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַת, שָׁבַת, שָׁבַת.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת) *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18-22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:19.

II. שָׁבַת f. inf. from the root שָׁבַת, to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתִּי, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Mat. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתִּי m. id. but intensively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתִּי Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיָּה, and—

שָׁנָה ("wandering"), [Shege], pr. n. m. 1 Chr. 11:34

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, שָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26. — שָׁנָה וּשְׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. הָסִיר בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. سَلَ id.) Followed by מִן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare שָׁנָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:22, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) to err, to transgress, through inadvertence, 1 Sa. 26:21.

HIPHAL, to cause to wander (the blind in their way), Deu. 27:18. Metaph. to cause to go astray (from the divine commands), followed by מן Psalm 119:10; to lead astray, Job 12:16.

Derivatives, מְשַׁנֵּה, מְשַׁנֵּה, compare also מְשַׁנֵּה, מְשַׁנֵּה.

II. שָׁנָה perhaps i. q. שָׁנָה, שָׁנָה to be great, the letters ש and ש being interchanged; compare שָׁנָה and שָׁנָה. Hence—

PIEL (unused), to magnify, to extol with praises, i. q. Syr. ܫܢܐ to celebrate, to praise, ܫܢܐܐ a hymn, and the noun of Piel, שְׁנִיּוֹן a hymn, which see.

שָׁנָה not used in Kal, to SEE, TO LOOK AT, i. q. שָׁנָה, as to the kindredship of the verbs לָּה (which see), and לָּה see under קָלָה p. DCCXXXII, B.

HIPHAL, to behold, to look at, followed by מֵ, any thing, Isaiah 14:16; followed by מִן from any place, Ps. 33:14; but Cant. 2:9, מִן הַחַלּוֹנוֹת is, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁנָחָה providence.)

שָׁנָה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שָׁנָה i. q. שָׁנָה.

שָׁנָה m. Psalm 7:1; and pl. שְׁנִיּוֹת Hab. 3:1, a hymn, i. q. שָׁנָה. As to the etymology, see שָׁנָה No. II.

שָׁנָה TO LIE with a woman, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, to be lain with, ravished (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קָרַי. Hence—

שָׁנָה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שָׁנָה Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are שְׁנֵי לְחָנִי con-ubines.

שָׁנָה not used in Kal; Arab. شَجَّع to be brave

vigorous; شَجَّع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשַׁנֵּעַ—(1) one wrought on by a divine fury (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:25; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, to be mad, 1 Sa. 21:15, 16. Hence—

שָׁנָה m. madness, Deu. 28:28; 2 Ki. 9:20.

שָׁנָה an unused root. Chald. PAEL, to eject, to cast forth. Hence—

שָׁנָה m. Ex. 13:12, const. שָׁנָה Deut. 7:13; 28:4, fetus, which comes forth at birth, (as it were is cast forth, see נָסַל No. 1, a).

שָׁרָה Lam. 4:3, dual שָׁרָה, const. שָׁרָה m. (Hosea 9:14; Cant. 4:5), breast, teat, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שָׁרָה. (Aram. ܫܪܐ, ܫܪܐ, Arab. ثَدْي, Gr. τῆθος, tithos, id. perhaps from the root שָׁרָה.)

שָׁרָה only in plur. שָׁרָה idols, pr. lords (compare שָׁרָה), Deu. 32:17; Ps. 106:37; from the root שָׁרָה to rule; whence سَيِّد, سَيِّد lord, master; Syriac ܫܪܐ demon. LXX., Vulg., δαιμόνια, daemonia; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שָׁרָה i. q. שָׁרָה m. breast, teat, Job 24:9; Isa. 60:16; perhaps from the root שָׁרָה which see.

II. שָׁרָה, once fully שָׁרָה Job 5:21 (from the root שָׁרָה)—(1) violence, oppression of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שָׁרָה "the oppression of the poor." Meton. wealth obtained by violence, Am. 3:10.

(2) desolation, destruction, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שָׁרָה "the devastation of wild beasts." Specially, a devastating tempest. Isa. 13:6, כִּשְׁדֵי יְבוּא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שָׁרָה "destruction (light) on them!"

שָׁרָה (cognate to שָׁרָה)—(1) TO BE STRONG, POWERFUL, gewaltig fern (Arab شديد strong, vehement, hard), whence Hebr. שָׁרָה, שָׁרָה; but used as a verb only in a bad sense.

(2) to act violently (*gewaltthätig seyn, andeln*) with any one, to oppress, to destroy him. Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שָׂדֵה* thieves by night, Obad. 5. Part. pass. *שָׂדֵה* destroyed, slain, Jud.

5:27. (Arab. *شد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. *שָׂדַה*, with suff. *שָׂדֵהוּ*, fut. *יִשְׂדֶה*, Jer. 5:6; and *יִשְׂדֶה* Pro. 11:3.

NIPHAL, to be laid waste, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שָׂדֵה* and *שָׂדֵה* (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *הִשְׂדֵה* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שָׂדֵה* No. 2, *שָׂדֵה*, *שָׂדֵה*, and pr. n. *שָׂדֵהוּ*.

שָׂדֵה an unused root. Chald. *שָׂדֵה* to cast forth, to shoot, to pour out, Arab. *شدا* and *شدا* to irrigate, whence some derive *שָׂדֵה* and *שָׂדֵה* No. 1, *teat*. Also *שָׂדֵהוּ*.

שָׂדֵה f. pr. *mistress, lady*, hence wife, fem. of the noun *שָׂדֵה* lord, master, but inflected in the manner of verbs *על*, since there is in the verb *שָׂדֵה* the notion of strength and rule. See that verb No. 1, and subst.

שָׂדֵה. To this answers the Arab. *سيدة* lady, mistress, compare the root *سأ* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife *سيدة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תענוגות*) of men, *שָׂדֵה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שָׂדֵה*, *שָׂדֵה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et bilnea*. Vulg. *scyphi et urceæ*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (*שָׂדֵה*); compare *רחם*.

שָׂדֵה m., most powerful, Almighty, an epith. of Jehovah; sometimes with *אל* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. *שָׂדֵה* powerful (compare Arab. *شديد* powerful, strong; root *שָׂדֵה* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שָׂדֵהוּ ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שָׂדֵהוּ Job 19:29, is not to be taken as a simple word; but for a comp. from *שָׂדֵה* prefix and *שָׂדֵה*, that (there is) a judgment. *שָׂדֵהוּ* id.

שָׂדֵה an unused root of doubtful signification; whence—

שָׂדֵה f.—(I) Isa. 37:27, i. q. *שָׂדֵה* 2 Ki. 19:26; the letters *מ* and *ב* being interchanged; see under the letter *ב*.

(II) pl. *שָׂדֵהוּ* constr. *שָׂדֵהוּ* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׂדֵה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שָׂדֵה* to burn.) Arab.

سَدَف black; *سَدَف* Conj. IV. to darken. Hence—

שָׂדֵה f., 2 Ki. 19:26; and—

שָׂדֵהוּ m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שָׂדֵה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 5:15. Ir (the

places, in Ch. and Rabbin., it is written שָׁרַל (the letter *r* being softened).

שָׁרַךְ [Shadrach], pr. n. Ch. given to Hana-niah, a companion of Daniel, in the court of Babylon (according to Lersbach שֶׁאֵרֶךְ little friend of the king; according to Bohlen שֶׁאֵרֶךְ rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהָם an unused root, Arab. سَهَم to be pale, arrow.

שָׁהָם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. مَسْمُوم a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׁהָם Job 15:31; כְּחִיב i. q. שָׁהָם.

שָׁוָה —(1) i. q. שָׁוָה TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence שָׁוָה, שָׁוָה, שָׁוָה, שָׁוָה.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs שָׁוָה, שָׁוָה, which see.) Hence שָׁוָה.

שָׁוָה m. pl. [with suff. שָׁוָה], destruction, ruin, Ps. 35:17. Root שָׁוָה No. 1. See f. שָׁוָה.

שָׁוָה m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in שָׁוָה, from the root שָׁוָה No. 2, Arab. سَوَى سَوَى)—(1) evil—(a) which is committed, wickedness, iniquity. שָׁוָה wicked men, Job 11:11; Isa. 5:18, שָׁוָה שָׁוָה "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, שָׁוָה שָׁוָה "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand שָׁוָה also denotes what is true) Ps. 12:3; 41:7; Job 31:5; שָׁוָה שָׁוָה a false report, Ex. 23:1; שָׁוָה false witness, Deu. 5:17; Ex. 20:7; שָׁוָה שָׁוָה "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; שָׁוָה שָׁוָה "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; שָׁוָה שָׁוָה vain idols, Ps. 31:7; Mal. 3:14; שָׁוָה שָׁוָה "it is a vain (or useless) thing to serve God." Hence שָׁוָה in vain, Jer. 2:30; 4:30; 6:29.

שָׁוָה [Sheva] pr. n. see שָׁוָה.

שָׁוָה f. (from the root שָׁוָה No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׁוָה כְּחִיב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. שָׁוָה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; שָׁוָה שָׁוָה "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׁוָה inf. absol. שָׁוָה fut. שָׁוָה, apoc. and convers. שָׁוָה.

(1) to turn about, to return (Syr. and Chald.

سَوَى id. Arab. تَاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by שָׁוָה out of (or from) any place, Ruth 1:22; followed by שָׁוָה from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by שָׁוָה to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׁוָה is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with שָׁוָה Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; שָׁוָה שָׁוָה "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), שָׁוָה שָׁוָה passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וְשָׁוָה שָׁוָה "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֲשָׁוֵב וְקָחתי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֲשָׁוֵב אֶרְעָה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by שָׁוָה and שָׁוָה

1 Ki. 8:33; Ps. 22:28; followed by על 2 Chr. 30:9; על Isa. 19:22; Joel 2:12; Amos 4:6; followed by פ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שְׁבִיָּהּ "her (Zion's) returned citizens," שְׁאֵר יְשׁוּבִים a remnant shall return, Isa. 10:21.—(b) followed by מן *to cease from*, *to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 3:12; from justice, Eze. 18:24.—(c) followed by מֵעַל and מֵאֲרִי *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מֵעַל הַגּוֹלִים from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return, be restored*] (to a former owner); followed by לָּ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שׁוּב אֶל עִפְרָיִם to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹאָה). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, שׁוּב לְבָבוֹת to bring back captives, see שְׁבוּת.—(b) *to restore, renew*, Nah. 2:3. Sometimes in שׁוּב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PILEL שׁוּבָה causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by לָּ Psalm 60:3; with נָפֵשׁ *to refresh*, Ps. 23:3; comp. הִשִּׁיב.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שׁוּבָה, part. מְשׁוּבָרָה brought back, i. e. rescued, delivered (from the power of enemies), Eze. 9:8.

HIPHIL הִשִּׁיב, fut. יִשִּׁיב, apoc. יִשֵּׁב, convers. וַיִּשָּׁב—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 44:33; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6; מִשִּׁיבֵי מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשִּׁיבֵנִי "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הִשִּׁיב פָּנָיו פ' *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to נָשָׂא פָנָיו), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הִשִּׁיב נַפְשׁוֹ *to bring back* any one's life, i. e. to refresh him, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הִשִּׁיב רִדּוֹ is to draw the breath, Job 9:18.—(c) הִשִּׁיב חֲמָה to bring back, i. e. to appease anger, Job 9:13; Ps. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הִשִּׁיב חֲמָתוֹ to repel the anger of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; על of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הִשִּׁיב דְּבָר *to return word, to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwortbringer), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, וְאֶמְרָם Pro. 22:21; מִלֵּן Job 35:4; simply הִשִּׁיב Job 33:5; 20:2; שְׁעָפִי יִשְׁבֹּנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3; "because of the many transgressions of Damascus לֹא אֲשִׁיבֶנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מֵעַל to cause to return i. q. *to avert, to turn away* from any thing, e. g. הִשִּׁיב פָּנָיו מֵעַל גּוֹלִים to turn his face from idols, Eze. 14:6; and without פָּנָיו ibid., and Eze. 18:30, 32.

(7) followed by **על**, **אל** to turn to, towards any one, as—(a) **על** **ידו** **הַיָּשִׁיב** to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by **ל** id.; 2 Sa. 8:3.—(b) **הַיָּשִׁיב** **פָּנָיו** **ל** to turn one's face to any one, Dan. 11:18, 19.—(c) **הַיָּשִׁיב** **אֶל־לֵב** to recall (any thing) to mind, Deut. 4:39; 3-1; **לֵב** Isa. 46:8; hence to repent, 1 Ki. 8:47.

HOPHAL, **הוֹשִׁיב**—(1) to be brought back, Exod. 10:8.

(2) to be restored, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, **שׁוֹבֵב**, and pr. n. **יֹשֵׁב**, **יֹשֵׁב**, **יֹשֵׁב**, **יֹשֵׁב**.

שׁוֹבָאֵל [Shubael] see **שׁוֹבָאֵל**.

שׁוֹבֵב m.—(1) adj., falling away, rebellious, Jer. 3:14, 22; Isa. 57:17.

(2) [Shobab], pr. n. m.—(a) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(b) 1 Ch. 2:18.

שׁוֹבֵב m., apostate, rebel, Jer. 31:22; 49:4.

שׁוֹבֵב f., return; metaph. conversion, Isaiah 30:15.

שׁוֹבֵב (from the root **שׁוֹבֵב**), [Shobach], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, **שׁוֹבֵב**.

שׁוֹבֵל (perhaps “flowing,” or “a shoot;” see **שׁוֹבֵל**), [Shobal], pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק (“forsaking”), [Shobek], pr. n. m., Neh. 10:25.

שׁוֹבֵק i. q. **שׁוֹבֵק** and **שׁוֹבֵק**; whence **שׁוֹבֵק**.

שׁוֹד see **שׁוֹד** desolation.

שׁוֹד pr. i. q. **שׁוֹד** TO BE STRONG, TO BE POWERFUL; hence—

(1) to act with violence, to lay waste. Fut. **שׁוֹד** Ps. 91:6.

(2) i. q. Arabic **سَاد** to rule. Hence **שׁוֹד** lord, master.

I. **שׁוֹד** [“pr. kindred with **שׁוֹד** TO SET, TO PLACE; see Piel No. 2. Thes.”]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) to be equal (in value), to be equivalent to any thing; followed by **ל** Pro. 3:15; 8:11; also, to countervail any thing. Esth. 7:4, **אֵין הַצָּר שֶׁנֶּהָרַג בְּנֵי הַמֶּלֶךְ** “the enemy could not countervail the king's damage,” could not compensate it. Esth. 5:13, **לֹא יִשְׁלַח**

אֵינֶנּוּ שֶׁנֶּהָרַג “all these things do not suffice me.” Impers. **שֶׁנֶּהָרַג** it is made even to me, i. e. made to satisfy, Job 33:27.

(3) to be fit, suitable for any one; followed by **ל** Esth. 3:8.

(4) to be like, to resemble; followed by **ל** Prov. 26:4; Isa. 40:25.

PIEL—(1) to make level, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and ellipt., Isaiah 38:13, **שָׁנִיתִי עַד בֹּקֶר** “I calmed (my mind) until morning.” Vulg. and Jerome, *operabam usque ad mane*. (In taking the sentence thus, **שָׁנִיתִי** is referred to the following member; but others take from signif. No. 2, “I compared (myself) to a lion,” sc. in roaring. Targ., I roared as a lion).

(2) to put, to set, i. q. **שָׁנִיתִי**, as often in Targ., Psa. 16:8; 119:30. **שָׁנִיתִי פְרִי** to yield fruit (*fructus assequi*), Hos. 10:1. Followed by **ל** to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and **ל** to make one like any thing, Ps. 18:34.

HIPHIL, to liken, to compare, Lam. 2:13.

Derivatives, **שָׁנִיתִי**, **שָׁנִיתִי**, **שָׁנִיתִי**.

II. **שׁוֹד** Chald. Ithpaël, to FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

PIEL, Job 30:22, **כַּחַיִּב**, **תִּשְׁוֶה** (read **תִּשְׁוֶה**) “thou makest me to melt, and frightenest me” (*תִּשְׁוֶה*). The other in—

NITHPAEL (a conjugation often used by the Rabbins, see Lehrs. p. 249). Prov. 27:15, “a dropping in the time of rain **וְנִשְׁתַּחֲוֶה** and a contentious woman are to be feared.” Others comparing **שׁוֹד** No. I. 4, render **וְנִשְׁתַּחֲוֶה** *are alike*. Vulg. *comparantur*. Gr. Venet. *isoûrai*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing **שׁוֹד** winter, storm, and Greek *χειμασθῆναι ἀπειλαῖς, χειμαῖται φρίνες*, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שׁוֹד or **שׁוֹד** Ch. i. q. Heb.

PAEL, i. q. Heb. No. 2, to put, to set, followed by **ל** to make equal or like to any thing (see **ל** No. 1, **ל**), Dan. 5:21.

ITHPAEL, to be made, rendered, Dan. 3:29.

שׁוֹד (“plain”), [Shaveh], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*. Genesis 14:17; 2 Sam. 18:18. But

שוח קיריאתים [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קיריאת letter g.

שוח — (1) TO SINK DOWN, TO SUBSIDE (Arab. *ساح* Med. Waw, to be sunk into mire, compare שחך, שחך). Prov. 2:18, שחך אל־מִן בֵּיתָה "her house [i.e. that of the strange woman] sinks down into Hades." So the Vulg. But as בֵּיתָה is constantly elsewhere masc., Aben Ezra applies שחך to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, שחך לְעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כחיב.

Derivatives, שוחה, שוחה No. II.; and pr. n. שוח, שוחה, שוחה.

שוח ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שוחי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as *Sakkala* of Ptolemy, v. 15, to the east of Batanæa.

שוחה f. — (1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, חנשה.

שוחם (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חשה. [Patron. ש' Num. 26:42.]

I. שוח — (1) pr. TO WHIP, TO LASH, i. q. Arab. *ساط*. (Cogn. is the root שָׁבַט). Hence שוח, שוח, שוח a scourge.

(2) to row (as if to lash the sea with oars). Part. שוחים rowers, Eze. 27:8, 26.

Derivatives, שוח No. 2, שוח.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שוח בְּאֶרֶץ "to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שוח i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שוח, Aram. *ܫܚܐ* i. q. *ܫܚܐ* to despise. Part. שוח Eze. 16:57; 28:24, 26; see שוח.

שוח Arab. *سوط* masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. שוח לְשׁוֹן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שוח שוח an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שוח an unused root; Arab. *سأل* Med. Waw, to be loose, pendulous (specially, the belly); compare שוח to drag the train of one's robe (used of a woman). Hence —

שוח m. — (1) the train, flowing skirt of a robe, i. q. שחל Isa. 6:1. שחל שחל to uncover the skirt, i.e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שחל m. (from the root שחל), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קרי. Compare שחל No. 1, to put off the shoe.

(3) a prisoner, a captive, Job 12:17—19.

שחלמית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But שחלמית may be taken for the gentile noun, i. q. שחלמית Shulanite (for the town of Shulan is by Eusebius called Sulam) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שוח masc. garlic, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. *ثوم*, Syr. *ܬܘܡ* id.) It appears to be so called from the powerful odour which it emits; compare שחל to smell, שחל something giving forth a smell.

שחל Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שוח an unused root, perhaps i. q. שחל to be quiet; whence —

שחל ("quiet"), [Shumi], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שחל), Nu. 26:15

שונם (perhaps "two resting-places," for שונום, compare שונום for שונום), [Shunem]. pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulam* of Eusebius (see σουβήμ), five miles south of Tabor: [prob. now Shlam, سولم Rob. iii. 169]. Gentile noun שונום, f. ת. 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שון and שון not used in Kal, i. q. שון—(1) TO BE AMPLE, BROAD; hence—

(2) to be rich, wealthy (see שון, שון No. 1).

(3) to be freed from danger and distress (compare שון).

PIEL שון to ask for aid, to implore help, Psal. 18:42; Job 35:9; 36:13; followed by שון Ps. 30:3; 98:14; 72:12.

Derivatives, שון—שון.

שון m. outcry, cry for help, Ps. 5:3.

שון—(1) rich, opulent, Job 34:19; Ezek. 23:23.

(2) liberal, noble (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שון cry for help, Isa. 22:5.

שון—(1) wealth, riches, Job 36:19.

(2) cry for help, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שון ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שון f. i. q. שון Ps. 18:7; 39:13; 102:2.

שון m.—(1) a fox, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. ثعلب, but more frequently ثعلب, with the addition of the letter ب, compare pr. n. שון, also שון. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing سعل to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שון, and that שון prop. denotes excavator, burrower, compare שון No. II.) The name of foxes appears to have been commonly used as also including jackals (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psal. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [Shual], pr. n.—(a) שון a district in the tribe of Benjamin, 1 Sa. 13:17.—(b) m. 1 Chr. 7:36.

שון m. (denom. from שון) a door-keeper, 2 Ki. 7:10, 11; 2 Ch. 31:14.

שון—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שון TO GAPE UPON [see note], hence to lie in wait for any thing, Gen. 3:15, הוּא יִשְׁכַּח רֹאשׁ אִשָּׁתוֹ וְהוּא יִשְׁכַּח רֹאשׁ אִשָּׁתוֹ "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) to attack, to fall upon any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psal. 139:11, חֹשֶׁךְ יִשְׁכַּח "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שון [Shophach], see שון.

שון [Shuphamites], patronymic from שון which see; Nu. 26:39.

שון m. pl. שון a trumpet, norn, lituus, Arab. سور (different from שון) so called from its clear and sharp sound (see שון No. 2), either made of horn, or else resembling a horn, i. q. שון (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græcè κεραινή appellatur." LXX. σάλπιγξ, κεραινή. To blow a trumpet is שון which see.

שון not used in Kal.—(1) TO RUN, like the kindred שון; whence שון leg, and שון street.

(2) to run after, to desire, to long for any thing; whence שון desire, longing. Arabic شاق to excite desire; V. to manifest desire; شوق desire HIPHIL, to run over, to overflow (Abertan).

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקּוּ הַיִּקְבִּים חִדְלָה "the vats overflow with must."

PILPEL שִׁקַּק causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שֹׁק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. سَاق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בִשְׂוֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שֹׁק עַל-יָדָיו "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Roststücken.

Dual, שְׁוֹקִים Prov. 26:7.

שֹׁק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שְׁוֹקִים (compare שְׁוֹרִים from שָׁרַר), Cant. 3:2.

שָׁוַר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong*; Arab. سَارَ to leap upon, to attack.

שֹׁר m. epic. plur. שְׁוֹרִים Hosea 12:12, *an ox*, so called from its strength and boldness, compare שָׁר (Arab. سَور a bull, Chald. שָׁר Syr. שָׁר id., whence Gr., Latin, *taurus*, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπακοίνως, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שָׁרָר *oxen, a herd of oxen*, which see. Once (Genesis 32:6) also *is* used collectively, like the other nouns of unity in this verse עֶבֶר, שְׂפָחָה, חֲסוֹר except צֶאֱנָן.

I. שָׁוַר fut. שָׁוַר —(1) i. q. שָׁוַר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purp. of traffic, Ezek. 27:25; compare Chaldee.

Once followed by 3 to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arab. سار Med. Ye to go a journey, Chald. שָׁרָא a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around, or about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by מִן Cant. 4:8. —(b) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9. —(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁחַ נֹחַ עִמָּוֹת אֲמַשְׁחִן). Job 24:15, לֹא חֲשַׁבְנִי עֵין "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שָׁוֹר עַל-עָנָן "look round about upon the clouds." Job 35:13, שָׁוֹר עַל-עָנָן "the Almighty will not regard it." Simply —(d) *to behold*, Job 7:8

PILPEL שָׁוַר see שָׁר.

Derivatives, שָׁוַר No. I, שָׁוַרָה.

II. שָׁוַר i. q. שָׁר to sing, which see.

III. שָׁוַר i. q. שָׁרָר *to range, to put (stones) in order*, hence שָׁוַר a wall, compare שָׁוַרָה.

I. שָׁוַר a *lie in wait, an enemy*, Ps. 92:12; compare שָׁר and the root I, 2, b.

II. שָׁוַר —(1) i. q. Arab. سَور a wall, Gen. 49:22; Ps. 18:30. Plur. שְׁוֹרָתָם Job 24:11, שְׁוֹרָתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called שִׁן. More correctly שָׁר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְבַּר שָׁר; Nu. 33:8, מִדְבַּר שָׁר; now *Jofar*.

שָׁוַר Chald. a wall, Ezr. 4:13, 16.

שָׁוַשׁ an unused root, which appears to have had the signification of *whiteness*, hence שָׁשׁ byssus and white marble, שָׁשׁ id.; and שָׁשָׁן the lily. Kindred is שָׁשׁ to be hoary.

שָׁוַשָּׁא [Shavsha], see שָׁוַשָּׁא.

שָׁשָׁן m. —(1) *the lily*, prop. what is white, from the root שָׁשׁ. שָׁשָׁן מְעֻשָּׂה שָׁשָׁן work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc. iii. 206, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שחן *Psa.* 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שחן No. 2. שחן *Ezra* may be rendered *pipes of song*, as it were lyric, see שחן No. 3.

(3) [Shushan], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monum. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שחן id.—(1) a lily. Pl. שחן Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שחן No. 2. Pl. שחן Ps. 45:1; 69:1; 80:1.

שחן f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שחן Gentile noun, Chald. pl. the *Susans* [*Susanchites*], inhabitants of the city of *Susa*, see שחן No. 3, Ezr. 4:9.

שחן 1 Ki. 14:25 כתיב, where פרי reads שחן, which see.

שח to put, see שח.

שחל (for שחל "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 28:35.—(2) 1 Ch. 7:21. From the former is the patron. שחל ibid.

שח Ch. only found in—

PEEL, or PEIL שחב, שחב TO SET FREE, TO LIBERATE. Fut. שחב, inf. שחב Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. שח ibid.

Derivative, pr. n. שחבאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שחב "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and vice versa, see שחב), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شح to twist a thread from right to left, or back-handed (smirnen), to twist together several threads.

HOPHAL, שחב byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שח) depressed, cast down, Job 22:29; שחב "cast down of eyes," one depressed.

שח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. شح to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אבן יקר שח "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare שחל No. 4).

שח (compare שח and שח)—(1) TO ROW ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שח, שח.

HIPHAL, שח to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, שח (with the third radical doubled, like שח, שח from the root שח) fut. apoc. שח, in pause שח.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely לפני Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אפם Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, לו השתחוה render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. השתחווה 2 Ki. 5: 18. As to השתחוותם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שחור see שחור.

שחור m. *blackness*, Lam. 4:8. Root שחח.

שחית f. *a pit*, Prov. 28:10; from the root שחח No. 2. Compare שחית.

שחח i. q. שחח and שחח (compare שחח), pret. שחח, plur. שחחו and שחחו, fut. שחח.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, והלכנו אליו שחח "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וימער תשח אקרתך "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Psa. 42:7, 12; 43:5.

Derivative, שחח.

שחט Arab. سحط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שחטו השמים "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. שחט Jer. 9:7, a deadly arrow. In קר there is שחוט, the sense not being different, prop. made to kill.

(3) שחוט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare שחט to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שחיטה f. *the slaying of victims*, 2 Chr. 30:17.

שחן masc. *an inflamed ulcer, a boil* (see the root שחח) Ex. 9:9, 11; Lev. 12:18—20. שחן בעצרים

the boil of Egypt, Deu. 28:27, 35; and שחן 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שחח m. Isa. 37:30, i. q. שחח which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שחח, Arab. شجص to lift oneself up, to lift the eyes, perhaps Heb. to *sprout, to shoot forth*. We may also compare שחח prop. offspring, progeny.

שחח or שחח masc. *a board*, as being thin, so called from its being pared, planed away (*bûlange* bobeltes Bret), from the root שחח, Eze. 41:16.

שחית f. *a pit*, plur. שחיתות (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שחח to sink down.

שחיתה f. Chald. evil deed, see שחח.

I. שחל an unused root, Arab. سحل to peel off to shell, to scale, whence שחלת. To this answer is the Indo-Germanic languages, σκῦλον, Germ. Schale, schälen, Engl. to scale.

II. שחל perhaps, to roar, as a lion. Compare Arab. سحل to bray, as an ass, سحال vox in pectora reciprocata, the braying of an ass. Jeuhari and Kam; cognate roots are سحل, سحل, German, hallen, grilen schallen (Notk. stellen). Hence—

שחל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שחח, the letters ח and ג being interchanged.

שחלת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Trufelstaur. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שחל to peel off, compare שחלת the pod of dates.

שחן an unused root, Arab. سحن to be hot, so to inflame, Syriac سحن Pa. to ulcerate, whence שחן ulcer, which see.

שחם an unused root, see **שחם**.

שחף—(1) i. q. **שחף**, and trans. **שחף**, **שחף** (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see **שחף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سحب**. Hence **שחפת** and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (*Cremera*), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f. *consumption*, Lev. 26:16; Deu. 28:22.

שחי an unused root; Arab. **شخص** to raise oneself up; compare **שחם**. Hence—

שחי m., *elation, pride* (Arab. **شخص**; Talmud. **שחי** id.), Job 28:8; 41:26, **שחי** Vulg. *filii superbie*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחזים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; שחזום כחיב.

שחק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سحق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, **שחקו** **שחקו** "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سحابة** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the *firmament of heaven*, i. q. **שמים** and **רקיע**. Job 37:18, "hast thou, like him (God), spread out the sky (**שחקים**) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שמים**). So also the sing., Psalm 89:7, 38. (Sam. **שחקיה** for **שמים** Gen. 7:19.)

שחור TO BE OR BECOME BLACK (Aramaean **שחור** id.). Pregn., Job 30:30, **שחור** מעלי "my skin is black (and draws away) from off me."

Derivatives, **שחור**, **שחור**, **שחור**, and pr. n. **שחור**.

II. **שחור**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to *seek*, compare **שחור** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שחור** to *seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24, **שחור** **שחור** "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To *seek God* is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:24. Followed by **אל** Job 8:5.

Derivatives, **שחור**, pr. n. **שחוריה** and—

שחור m. *dawn, morning* (Arab. **سكرة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **שחור**); wings, Ps. 139:9, **שחור** "son of the morning;" used of Lucifer [i. e. the morning star] (see **שחור**), Isa. 14:12. Hos. 6:3, **שחור** **שחור** "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see **שחור** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **שחור** Job 11:17; **שחור** Jer. 13:16; and Arab. **صبح**. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & **שחור** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see **שחור**.

שחוריה f. *the time of dawn*, metaph. used of youth, Ecc. 11:10.

שחוריה f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **שחוריה**, **שחוריה**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחוריה ("whom Jehovah seeks for"), [*Shahariah*], pr. n. m., 1 Ch. 8:26.

שחוריה ("two dawns;" compare **שחוריה**), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שחור not used in Kal. Arabic **سحق** to destroy.

PIEL שחת—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שחת רחמי, "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שחת חכמתך, "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שחת ררכי Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHAL—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הפלשחית the destroying angel, 2 Sam. 24:16; and simply הפלשחית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אל תשחת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) השחית ררכו Gen. 6:12; עלילות Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 32:29; Jud. 2:19; Isa. 1:4. Compare הרע. In the words מלשחית Prov. 28:24, and בעל משחית Prov. 18:9, מ appears to be a subst. (see מלשחית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster*; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal*.

HOPHAL שחת *to be corrupted*, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, משחח, משחח, משחח.

שחת Ch. *to destroy*. Part. pass. Dan. 2:9, מלה שחתה "a lying and corrupt word." Neutr. שחתה something done wickedly, a crime, Dan. 6:5.

שחת f. with suff. שחתם Ezek. 19:4, 8 (from the root שח, like נח, from the root נח), *a pit*—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially the sepulchre, Ps. 30:10; Job 17:14 [?]; 33:18, 30. ירד שחת to go down into

the grave, Job 33:24; Psalm 55:24; עבר בשחת to perish in the grave, Job 33:28. שחת ראה see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שחת by διαφθορά (as if it were from שחח διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שחת should be taken in the sense of *corruption*, from שחח, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רפה, and שחת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אשחן צל Ps. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שחת m. signifying *corruption*, from שחח; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שחח fem. (for שחחה, Arab. سحط), *acacia, spina Egyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schottborn), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottborn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שחחים—(1) *acacias*, whence עצי שחחים *acacia wood*, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נחל השחחים (valley of Acacias), Joel 4:18.

שחח TO SPREAD OUT, TO EXPAND (Syr. سَحَّ, Arab. سَطَح, Ethiop. ሰጥሐ: id.). Job 12:23, שחח לגוים "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, משחח, משחח.

שחח m. (taken from Piel), *a whip, a scourge*, Josh. 23:13, i. q. שחח.

שחח fut. ישחח.—(1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, *Psa.* 78:20. *וַיִּשַׁק* an overflowing shower, *Eze.* 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, *Isa.* 30:28; 66:12; metaph. of an army, *Dan.* 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm any thing*, *Jer.* 47:2; and more strongly *to overwhelm and swallow up with water*. *Psa.* 69:3, *שָׁבַלְתָּ תַּסְתַּחֲתִי* "the flood has swallowed me up;" verse 16; 124:4; *Isaiah* 43 1; *Cant.* 8:7.—(b) *to sweep away with a flood*, *Isa.* 28:17; *Job* 14:19, "the flood sweepeth away the dust of the earth;" *Eze.* 16:9; and on the contrary—(c) *to bring in as with a flood*. *Isa.* 10:22, *וְיָבִיאוּ חֲרוֹן שַׁחַף צָדִיקָה* "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. *צָדִיקָה* is accus. governed by the verb *שַׁחַף*.—(d) *to wash any thing*, *Lev.* 15:11; 1 *Kings* 22:38.

(3) Metaph. *to rush swiftly* (as a horse), *Jer.* 6:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), *Dan.* 11:22.

(2) *to be washed*, *Lev.* 15:12.

PUAL, i. q. Niph. No. 2. *Lev.* 6:21. Hence—

שֶׁטַף and *שֶׁטַף* m. (1) *effusion, outpouring*, e. g. of rain, *Job* 38:25; of a torrent, whence metaph. *Prov.* 27:4; *שֶׁטַף אַף* "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, *Psa.* 32:6; *Nah.* 1:8; *Dan.* 9:26; *שֶׁטַף קֵצוֹ בְּשַׁחַף* "his end (cometh) as a flood," i. e. suddenly (compare *וַיִּשַׁח* *Hos.* 10:15.) Metaph. used of an overflowing army, *Dan.* 11:22.

שָׁטַר Arab. *سطر* to write, whence Part. *שָׁטַר* pr. a scribe. (LXX. *γραμματεὺς, γραμματισ-αγιστής*. Syr. *ܫܬܪܐ*), hence from the art of writing having in very ancient times been especially used forensically (compare פתח letter d, *كاتب* a scribe and *magistrate*, Gr. *γράφειν, γραφεσθαι*), a *magistrate, prefect of the people* (comp. Arab. *سيطر* to excel in any thing followed by *على* a prefect. Targ.

סָטַר, סָטַר, Vulg. magister, dux, exactor. Specially, *שָׁטַר* is used of—(a) the prefects of the people of Israel in Egypt, *Ex.* 5:6—19; and in the desert, *Nu.* 11:16 (used of the seventy elders); *Deuter.* 20:9; 29:9; 31:28; *Josh.* 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, *Deut.* 16:18; 1 *Chr.* 23:4; 26:29; 2 *Chr.* 19:11; 34:13. Used of the superior magistrates, *Prov.* 6:7; and

2 *Chr.* 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שָׁטַר (or rather *שָׁטַר*, as twenty-six MSS. and editions read, which are also supported by 11 others, which read *שָׁטַר*) *Ch. Dan.* 7:5, a side. (In Targg. *שָׁטַר*, Syr. *ܫܬܪܐ* id., Arab. *شطر* side of any thing.)

שָׁטַר (*γραμματικός*), [*Shitrat*], pr. n. m. 1 *Ch.* 27:29 כתיב קרי, *שָׁטַר*.

שִׁי m. (for *שִׁי*, like *וַי* valley, for *וַי* for *שִׁי*), a gift, present, so called from its being brought (see the root *שִׁי*), in this phrase *וַיָּבִיאוּ* to bring gifts, *Psa.* 68:30; 76:12; *Isa.* 18:7.

שִׁי or *שִׁי* an unused root, Arabic *شي* to will, Conj. II. *to bring, to impel*. Hence apparently *שִׁי*, for *שִׁי*.

[*שִׁי*] pr. n. m. *Sheva*, 2 *Sam.* 20:25, כתיב, see *שִׁי*.

שִׁיחֹן ("overturning," from the root *שִׁח*). [*Shihon*], pr. n. of a town of Issachar, *Josh.* 19:19.

I. *שִׁיבָה* f. (from the root *שׁוּב*) *return*, and concr. *those who return*, *Psa.* 126:1.

II. *שִׁיבָה* (for *שִׁיבָה*, from the root *יָשַׁב*) f. *dwelling*, 2 *Sa.* 19:33.

שִׁיחָה an uncertain root, to which apparently may be referred fut. apoc. *שִׁיחָה* (of the form *שִׁיחָה*), *Deut.* 32:18. LXX. *ἐγκατέλιπες*. Vulg. *dereliquisti*; in the other hemistich *וַתִּשְׁכַּח* (hast forgotten). Apparently *שִׁיחָה* signifies the same as *שָׁחָה*, *שָׁחָה* to forget, to neglect; whence *שָׁחָה* want of care, ה between two vowels being changed into י, as is often done, compare *שָׁחָה* and *שָׁחָה*, *שָׁחָה* and *שָׁחָה* to adorn, *נָחָה* and *נָחָה* to be raw (flesh); also *שָׁחָה* for *שָׁחָה*; and also compare the same change of the letter נ in *שָׁחָה* (vulture), *שָׁחָה*; unless *שָׁחָה* be rather taken from the verb *שָׁחָה* itself, as if contracted from *שָׁחָה* (for *שָׁחָה*, compare *שָׁחָה* *Jer.* 18:23, for *שָׁחָה*), compare *שָׁחָה* for *שָׁחָה*. Others have less appropriately compared Arab. *سوى* IV. to omit (prop. to lay aside, *bey Seite legen*); for the root *سوى* answers to the Heb. *שָׁחָה*.

שח an unused root, Arab. to love violently; whence may be taken—

שחא [Shiza], pr. n. m. 1 Ch. 11:42.

שחב 1. liberate, see **שחב**.

שחח (from the root **שחח**) i. q. **שחח** a pit, Psa. 49:85; 57:7.

שחור, **שחור**, **שחור** [Shihor, Sihor], properly "black," "turbid" (root **שחח**), hence pr. n. (in Heb. just as **אֵר** is Egyptian), of the river Nile, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. μέλας, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, iv. 246). Isa. 23:3, **שחור קציר**, "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili*.) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where the river of Egypt (נחל מצרים see נחל) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שחור לבנת Joshua 19:26 [Shihor-libnath], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, the river of glass (compare לבנה No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שחט m.—(1) i. q. שחט a whip, a scourge, Isa. 28:15 כחב.

(2) an oar, i. q. **שחוט** Isa. 33:21.

שילה—(1) tranquillity, rest; from the root **שלה** of the form **שחור**, **שחור**; and if a derivative of a verb **לה** be wanted, **שלה** from the root **שלה**. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah וְלוֹ שִׁילָה... עַד כִּי יָבֹוא שִׁילָה וְלוֹ יָקַח עֲמִים until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take **שילה** in this passage as a concrete, and render it the peaceable one, peace-maker; either understanding the Messiah (compare שִׁלֹם Isa. 9:5), or Solomon (compare שִׁלֹם 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take **שילה** (שִׁלָה) as being compounded of ש i. q. שִׁלָה and לה i. q. לוֹ to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, עַד כִּי יָבֹוא אֶשְׁרֵלֹ הַמִּשְׁכָּב LXX. ὃ καθύπερθε). LXX. in several copies, τὰ ἀποκείμενα αὐτῷ, "the things which are reserved for him" (others wish Symm.); ὃ ἀπόκειται, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (שִׁלָה in several codd. and edit.; שִׁלָה in twenty-eight Jewish manuscripts, and in all the Samaritan, שִׁלָה, שִׁלָה in a few codd.); but this three-fold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing שִׁלָה took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read שִׁלָה.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [Shiloh], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written שִׁלֹה Jud. 21:21; Jer. 7:12; שִׁלֹה Jud. 21:19; 1 Sa. 1:24; 3:21; שִׁלָה Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn سِيلُون Rob. iii. 85.]

שילל Mic. 1:8 כחב, i. e. שולל; which see.

שילוני [Shilonite], Gent. noun.—(1) from שִׁלָה No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare שִׁלֹה and שִׁלָה.

(2) 1 Ch. 9:5; for שִׁלָה from שִׁלָה.

שימון (perhaps for שִׁמֹן "desert"), [Shimon], pr. n. m., 1 Ch. 4:20.

שין an unused root; i. q. Æth. ሠላ: and Syr. ሠላ mingere; compare שִׁתן. Hence—

שין or **שין** m. plur. שִׁינים urine, Isa. 36:12.

שיצא Chald. to finish, see שיצא.

שיר rarely שור (1 Sam. 18:6 כחב) fut. שיר, apoc. שיר Judges 5:1; once שיר Job 33:27, to sing (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is śhūr, to sing), Jud. 5:1; Ps. 65:14. Construed—(a) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(b) followed by ל it is, to sing in any one's honour, to celebrate in song, Ps. 13:6; 27:6; 33:3; also to

sing of any one, Isaiah 5:1. — (c) followed by *to sing concerning* any one, Ps. 138:5 (compare *שיר*). — (d) followed by *על* of the person to whom any one *sings* as it were in song, before whom one *sings*. Job 33:27, *יִשָּׁר עַל אֲנָשִׁים* "he sings, before men," cries out among men. Pro. 25:20, *שִׁיר בְּשָׂרִים עַל לִבָּדָע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *ענה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, *שיר* *to sing*. Zeph. 2:14; Job 36:24, *אֲשֶׁר שָׁרִים אֲנָשִׁים שִׁירָם* "which men celebrate." Part. *שִׁיר* *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1. — Hence —

שיר m. — (1) *song, singing*. 2 Ch. 29:28, *הַשִּׁיר וְהַתְּצִיחוֹת וְהַתְּצִיחוֹת* "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, *הַתְּצִיחוֹת שִׁיר יְהוָה* "the song of Jehovah began." Kimchi gives an incorrect explanation of *שיר* in this place, as *שיר* *a singer* (it would have been better *שיר* chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*lexi mutazione*," we may put *שיר* (?). Also used of instrumental music. *שיר* instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, *בְּשִׁיר כְּנָעֲלָיִים* "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. *קִינָה*). *שיר השירים* Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, *עֲדֵי עֲדֵי* (most beautiful ornament) Eze. 16:7; *שָׁמַיִם* (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to *שיר ירדן* Ps. 45:1.

שיר f. i. q. *שיר* *a song*, Deut. 31:19, seqq.; Ps. 8:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. *שירים* Am. 8:3.

שִׁישׁ Syr. *شيشا* *white marble*, 1 Chron. 29:2, from the root *שׁ* to be white; compare *שִׁישׁ* No. 1.

שִׁישָׁה [Shisha], see *שִׁישָׁה*.

שִׁשְׁתִּי [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesoecchis, the first of the two and twentieth dynasty of Manetho.

שׂוּת fut. *יִשָּׂא*, apoc. *יִשָּׂא*, inf. absol. *שׂוּת* Isa. 22:7, *TO PUT, TO SET, TO PLACE*, i. q. *שׂוּת* *to put*, but less frequently used. (Allied roots in Hebrew are *שָׂמַח* and *שָׂמַח*, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἵζομαι*, fut. *ἵδωμαι* (root *hed*); Lat. *sedere*; Goth. *satan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στάω*, *στημι*, *sta-re*.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psal. 141:3; any one on a throne (לְכֶסֶד), Ps. 132:11; to place a crown on a head (*שִׁית עֲטֹרָה לְרֹאשׁ*), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, *שָׁמַיִ בְּאֲדֹנָיִי כֶסֶדִי* "I have put my trust in the Lord." Specially — (a) *to arrange, set in order*, an army, but always with the omission of the acc. *בְּתַהֲנָה* (compare Josh. 8:2, 13); *fid* *stellen*, *to set selves* (in array), Isa. 22:7. Ps. 3:7, *אֲשֶׁר קָבַע שְׂתוֹ עָלַי* "who have set their camp around against me." — (b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and *ל* Ps. 45:17; followed by *על* of thing, *to appoint* any one over anything, Gen. 41:33. — (c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world." — (d) *שִׁית מִקְשָׁים* *to set snares, lay snares* (Schlingen, Sprentel auffstellen), i. e. to plot, Ps. 140:6. — (e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶסֶד), Job 14:13. Ellipt. and impers. Job 38:11, *וְהִשִּׁית בְּגֵאוֹן וְלִי* "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves." — (f) followed by an acc. of pers. and *ל* of place, *to put or set* any one in any place (*wohin versetzen*). Psal. 88:7, *שָׁמַיִ בְּבוֹר תַּחְתִּיּוֹת* "thou hast placed (cast) me into the lowest pit." Once, followed by *ל* of pers. and *ל* of place, Psal. 73:18, *בְּתַקְלוֹת תִּשִּׁית לָמוֹ* "thou hast set them in slippery places;" compare Psal. 12:6, *אֲשִׁית בְּיָשָׁר יָמִיהָ לוֹ* "I will put in safety (i. e. *in Sicherheit*) (i. e. I will make secure) the oppressed." A little different is *שִׁית פֶּה* *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, *אֵיךְ אֲשִׁיתוּ בְּנֵיכֶם* "how (i. e. in what

honour, shall I set thee amongst my children!"—(g) followed by *עַל* to collect, put together, Gen. 30:40.—(h) *עִם* שֵׁת *פִּי* to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, *כָּל יְשָׁרָה תַחַת רַגְלָיו* "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וְנָתַתְּהוּ בְחִיקָה, and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שֵׁת of birth). Specially—(a) *עַל* שֵׁת יָד *עַל* to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שֵׁת *עִם* יָד to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שֵׁת מִמֶּנִּי sc. יָדָה "take from me," sc. the hand.—(b) followed by *בְּ* to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; *מְרַבֵּה מְרַבָּה* "he puts (holds, cherishes) fraud in his breast.—(c) שֵׁת *עָלָיו* עָדִי to put on ornaments (ben ḥemud anlegen), Ex. 33:4. Compare the noun שֵׁת.—(d) followed by an acc. of thing, and *עַל* of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by *בְּ* of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שֵׁת לְפָנָיו to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שֵׁת *עַל* עֶסֶר בָּצָר "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שֵׁת פָּנָיו *אֵל* to turn one's face in any direction, Num. 24:1.—(b) שֵׁת עֵינָיו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שֵׁת לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by *אֵל* to any thing, to regard any thing, Job 7:17; Pro. 27:23; *לְ* Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=etwas machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and *בְּ* Jer. 2:15; 13:16;

followed by an acc. and *בְּ* (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עָשָׂה, as שֵׁת אֱמוּנָה to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; imper. Hosea 6:11, *וְגַם יְהוֹדָה שֵׁת קִצִּיר לָךְ* "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by *עַל* to be laid upon, Ex. 21:30.

Derivatives, שֵׁת, שֵׁת, pr. n. שֵׁת.

שֵׁת m. with suff. שֵׁתוֹ a thorn, coll. thorns Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שֵׁת is for שֵׁת the Medial Nun being softened, like בֵּית for בֵּית, εἰς for εἰς, εἰς for εἰς, from the root שָׁן, whence שָׁן fem. שֵׁת, compare שֵׁת from שָׁן, from שָׁן. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שֵׁת); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שֵׁת m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שָׁךְ see שָׁךְ.

שָׁכַב fut. יִשְׁכַּב, inf. יִשְׁכַּב with suff. שָׁכַבָּה Genesis 19:33, and שָׁכַבָּה (from שָׁכַב), Deu. 6:7; imp. שָׁכַב, with ה parag. שָׁכַבָּה TO LIE, TO LIE DOWN. (Syr. Ch., and Aeth. ሰለፈ id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כַּב, כָּף, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύβω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of *שָׁכַבָּה*,

2 Sa. 12:16.—(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *וַיָּשָׁב עַם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מֵאֵן שָׁכַבְתָּ* "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שָׁכְבִי קָדָר* those who lie in the grave, Ps. 88:6.—(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אִתָּה* Gen. 35:22; 1 Sa. 2:22; with suff. *אִתִּי* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁכַל*). Hence—

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 *קרי*.

HIPHAL—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכָּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שָׁכַבְתָּ, שָׁכַבְתִּי, מִשְׁכָּב*.

שָׁכַבָּה f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שָׁכַבְתָּ f. i. q. the preceding, letter *b*; whence *נָתַן* *לְאִת־שָׁכַבְתָּ* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *נָתַן אֶת־שָׁכַבְתָּ לְרַע אֵל* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, *Æth. ሰቀደ*: *TO WANDER*. Hence—

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses *מִשְׁכָּבִים* wander" (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכָּבִים* in this passage as part. Hiphil of the verb *שָׁכַב*, put in the singular adverbially for *מִשְׁכָּבִים*; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. *שָׁכִיָּה*.

שָׁכַל (root *שָׁכַל*) m.—(1) *bereavement, metaph.* Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:17.

שָׁכַל m.—(1) *bereaved, whether of children* Jer. 18:21, or of young, used of a she-bear 2 Sam. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and *שָׁכַח* (Isa. 49:14; Pro. 2:17), fut. *שָׁכַח* *TO FORGET* (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by *לֹא* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, *לִשְׁכַּח מִי רֶגֶל* "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשְׁכַּח מִפִּי יִרְעוּ* "this song shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and—

HIPHAL, Jer. 23:27, *to cause to forget*.

*HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכַחִי* Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL, *הִשְׁתַּכַּח* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח*—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַחָה (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכַחָה* is the reading of some copies].

שָׁכַךְ (kindred to the root *שָׁכַח*) inf. *שָׁךְ*—(1) *TO INCLINE ONESELF, TO STOOP* (as one who sets snares), Jer. 5:26.

(2) *to subside as water*, Gen. 8:1; *to be appeased as anger*, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל* *TO BE BEREAVED* of children, *to be childless* (Arab. *نَكَلَ*, Aram. *תכל*), followed by an acc. Gen. 27:45, *לָמָּה אֶשְׁכַּל וְאֵם שְׁנֵיהֶם* "why should I be bereaved of both of them?" Gen. 43:14, *וְאִנִּי כְּאִשֶּׁר שָׁכַלְתִּי שָׁכַלְתִּי* "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass *שָׁכֵלָה* bereaved of children, Isa. 49:21.

PIEL שָׁכַל—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, מִחוּץ הַשָּׁכַל הָרֶבֶב "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מִשְׁכָּלָה subst. *abortion*, 2 Ki. 2:21.

HIPHIL—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מִשְׁכָּלִים should be read, not מִשְׁכָּלִי).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שָׁכַל m. pl. *bereavement*, Isa. 49:20.

שָׁכַל see **שָׁכַל**.

שָׁכַל not used in Kal.

HIPHIL הִשְׁכִּים—(1) *to rise early in the morning*, either with addition of **בִּבְרֹךְ** Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps to *put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from שָׁכַם, *Æth.* ἡ ἡσ: to put a load on the shoulders, Matt. 23:4; comp. Ch. **שָׂא**, *καταλύω*.) Followed by **ל** to get up early to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, כָּל מִשְׁכָּם, הַלֵּל "the dew disappearing early." Hos. 13:3. Hence inf. absol. הִשְׁכֵּם adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, וְדַבַּרְתָּ אֲלֵהֶם הַשְׁכֵּם וְדַבַּר "I have spoken to you earnestly." Jer. 11:7, — כִּי הָעַר הָעִירָתִי הַשְׁכֵּם "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הַשְׁכִּימוּ הַשְׁחִיתוּ עָלֵיהֶם "they earnestly acted wickedly." Once inf. in the Ch. form הִשְׁכֵּם for הִשְׁכֵּם Jer. 25:3. For Jer. 5:8, see under שָׁכַם.

שָׁכַם m. in pause שָׁכַם Ps. 21:13; with suffix שָׁכָם—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) the hinder part of both shoulder-blades, or the upper part of the back next below the neck; a word, therefore, only used in the singular, differing from שָׁכַם. See Job 31:22, קָתַף קָתַף "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. **הָ** is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁכָה = שָׁכָם. (This word appears to be a primitive, like many nouns implying members of the body, and the **שָׁכָם** appears to be derived hence). It is—

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase **שָׁכַם** under the word **יָד**. Zeph. 3:9, "to serve God שָׁכַם with one back," i.e. with one mind, *ὑποσυνάδωρ*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. **ܫܟܡܐ**, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, מִדֶּבֶר שָׁכָם "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, שָׁכַם הִפְקֵה *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. **שָׁכַם** Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Ps. 21:13, שָׁכַם קִי הִשְׁחִימוּ Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare **שָׁכַם** Psalm 18:41). LXX. *ὁρ θίσσεις αὐτοὺς νῶτον*.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. **مَنْبِك** a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called **نابلس** *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχεμ* (compare Acts 7:16). Vulg. *Sichem*. With the parag. שָׁכָה to Sichem, Hos. 6:9. See Relandi *Palæstina*, page 1004—10.—(b) a Canaanite, Gen. 33:19; 34:2, seqq.

שָׁכַם ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is שָׁכָם Num. loc. cit.

שָׁכָה according to some i. q. שָׁכַם Job 31:22; but see above שָׁכַם.

שָׁכַן fut. **שָׁכַן**.—(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, —

camped, Num. 24:2, of clouds overshadowing any day, followed by **לָלַךְ** Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, **לֹא יָשְׁבָה בְּבֵיתָהּ** "her feet rest not in her house."

(3) to dwell, to abide (Arab. **سكن** id.), followed by **בְּ** of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase **לִשְׁכַּן אֶרֶץ** to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without **אֶרֶץ** Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, **לֹא יִשְׁכַּן** who inhabits (the heavens) for ever"); 2 Sam. 7:10, **וְלִשְׁכַּן בְּתוֹכָם** "and (the people) shall inhabit in their own place;" Deut. 33:16, **לִשְׁכַּן בְּסִיחַ** "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, **לִשְׁכַּן לָהּ** "to dwell for oneself."—Part. pass. **שֹׁכֵן** act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see **בָּכֵן** and Arab. **سكن** to be familiar), Pro. 8:12, "I, wisdom, **שֹׁכֵן עִמָּךְ** dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. **יָשַׁב**, No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said **לִשְׁכַּן שְׁמוֹ** i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. **שָׁם שְׁמוֹ** under No. 1, f. Hence may be explained Ps. 78:60, **אֵלֶּה לִשְׁכַּן בְּאֶרֶץ** "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic **שְׁכִינָה** "presence of God."

HIPHIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, **קְבוּדִי לְעִיר לִשְׁכַּן** "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, **שֹׁכֵן**, **שְׁכִינָה**—**שָׁכַן**.

שָׁכַן Chald. id., Dan. 4:18.

PAEL **שָׁכַן** to cause to dwell, Ezr. 6:12.

שְׁכִינָה constr. **שָׁכַן** Hos. 10:5; fem. with suff. **שְׁכִינָתָהּ** Ex. 3:22; plur. **שְׁכִינֹתָהּ** Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. **שָׁכְנוּ מ**, a dwelling; once found Deut. 12:5.

שְׁכִינִיָּה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [*Shechaniah*], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see **שְׁכִינִיָּה**.

שְׁכִינִיָּה (id.) [*Shechaniah*], pr. n. m., 2 Chron. 31:15.

I. **שָׁכַר** fut. **יִשְׁכַּר**; Arab. **سكر**—(1) TO DRINK TO THE FULL (i. q. **רָוַה**), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by **כֵּן** Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nuh. 3:11. Compare **כֵּן**, Part. pass. **שָׁכַר** drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, **שָׁכַר**—**שָׁכָר**, **שָׁכָר**.

II. **שָׁכַר** (kindred to **שָׁכַר**) to hire, to reward, see **שָׁכָר**.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 334). Arab. **سكر** wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member **שָׁכַר**, in the other **יַיִן** Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. **מִסְכָּר** **כֵּן**.

שָׁכָר m. drunkenness, Eze. 23:33; 39:19

שָׁכָר ("drunkenness"), [*Shicron*], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁלַ m. error, fault, 2 Sam. 6:7; from the root **שָׁלַח** No. II.

ש a particle of the later Hebrew, blended from the prefix **ש**, i. q. **ש** and **ל**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **ש** under **ש** A, No. 3); in the O. T. it only occurs with prefix.

(1) **ש** on account of, i. q. **ש** (p. xc, A), Jon. 1:7, **ש** "on account of whom," for which there is, verse 8, **ש**. Verse 12, **ש** "on account of me." To this answers the Aram. **ש** compound of **ש**, **ש** = **ש** and **ל**.

(2) **ש** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **ש** **ש** **ש** "in whatsoever a man labours (i.e. how much soever, he labours) yet he does not find." It answers to the Aramaean particle **ש**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **ש**, which excellently suits the sense.

ש m. adj. *tranquil*, Job 21:23, compounded of two synonyms, **ש** and **ש**, or else formed wholly from the latter, by insertion of the letter **ל**, compare **ש** and **ש** to be hot.

ש not used in KAL.—Arab. **ش** is i. q. **ش** to break (a vessel, a sword), so as to make notches (*Sharten*) on the edge and margin; Chald. **ש** Pael, to join together, to connect; whence **ש**, steps or rounds of a ladder, so called from joining together (*bie Spalten*). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (*ineinanderzapfen*), from tenons resembling teeth or notches (compare architect. term, *Berzahnung*).

PUAL, part. Ex. 26:17, "two tenons (*Zapfen*) (there shall be) to each board **ש** **ש** **ש** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. *ἀντιπρόσῆκοντες ἑκαστῷ τῷ ἑτέρῳ, opposite one to another*. Hence—

ש m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

ש m. SNOW, Job 24:19; Ps. 147:16. (Arab. **ش**, Aram. **ش**.) Hence is a denom. in—

HIPHAL **ש** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **ש**, Ps. 68:15, "when the Almighty scattered kings in it (the earth), **ש** it was snowy" (with the bodies of the slain, compare *Æn. v. 865; xii. 36,*

campi ossibus albert), like snow "in Moun: Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **ש** IV. to make joyful (prop refresh).

I. **ש** and **ש** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **ש** Job loc cit., fut. **ש**. (Arab. **س** to be tranquil and secure in mind. Kindred roots are **ש** and **ש**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as *συχῶλη*, quiet, ease, Lat. *sileo* = **ש**, and *salvus*, *salu-s*.)

Derivatives, **ש**, **ש**, **ש**, **ש**.

II. **ש** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHAL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **ש**, **ש**, and **ש**.

III. **ש** i. q. **ש**, **ש** TO DRAW OUT. Hence many derive fut. apoc. **ש** (for **ש**), Job 27:8, **ש** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **ש**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **ש** to be contracted for **ש** he asks, compare Arab. **سأل** **سأل**, although, if this were adopted, we should apparently read **ש**.

Derivative, **ש**.

ש Ch. to be safe, secure, Dan. 4:1.

ש Ch. error, Dan. 3:29 כחב, i. q. **ש**, **ש**.

ש (i. q. **ש** "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **ש** Num. 26:20.

ש pr. n. of a town, see **ש** No. 2.

ש f. *flame*, from the root **ש**; whence the Chald. and Syriac **ש** Job 15:30; *Ezek* 21:3; Cant. 8:6, **ש** (in other copies conjointly **ש**, and without Mappik **ש**, without change of sense) "the flame of Jehovah," i.e. lighting.

ש once **ש** Job 91:23, and **ש** Jer. 49:31

אָ. מַזְבֵּן, f. pl. constr. **מַזְבְּנוֹת** (from the root **מָזַן** No. I).
—(1) *safe, secure*, 1 Ch. 4:40; especially living
tranquilly, securely, Job 16:12; Ps. 73:12. Neutr.
security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare ~~1297~~ No. 2, Eze. 23:42.

שָׁלוֹ m. *tranquillity, security*, Ps. 30:7.

שָׁלוֹם see שְׁלוֹמִית.

שְׁלֵה see שִׁילָה.

שָׁלוֹחַ f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49.
 Pl. שָׁלוּחִים whilst thou wast living securely, Jerem.
 22:21. בְּשָׁלוֹחַ in (the midst of) security, Dan. 8:
 25; 11:21 (compare Job 15:21), i. e. unexpectedly,
 suddenly, like the Chald. and Syriac שָׁלוּחַ, בְּשָׁלוּחַ
 מִן שָׁלוֹחַ. Compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See 17.

שְׁלוּה f. Chald. *security*, Dan. 4:24.

שְׁלִיחִים m. pl. *dismissal, sending away*—
(a) of a wife, *divorce*, Ex. 18:2; hence a *bill of divorce*, metaph. Mic. 1:14.—(b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare שְׁלִיחַ
Jud. 12:9.

שָׁלוֹם m. (from the root שָׁלַם)—(A) adj. *whole, entire*, i. e.—

(1) of body, *healthy, sound*, Gen. 43:27; אִם אֲבִיךָ בְּרִיָּה *"is your father in health?"* 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; אִם אֲבִיךָ בְּרִיָּה *"there is nothing entire (i.e. sound) in my bones,"* Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness,*

health (Arab. ^{s--}سلام), Deuter. 29:18; 1 Sam. 16:4;

וְהָיָה לְךָ שָׁלוֹם, "dost thou come in peace?" (the answer is שָׁלוֹם) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed —

(a) הֲיִנָּחֵם (once without ה: הֲיִנָּחֵם 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is נָחֵם , Gen. loc. cit. compare 43:28. Hence—

(b) שאל לך? to ask any one concerning health and welfare, i. e. to salute any one (see under the word שאל No. 3, b, compare 2 Sam. 11:7; וישאל דוד "לעלוב המלחמה" and David asked how the war

went on"), also **וַיֵּלֶךְ אֶת־שְׁלֹמֹה בַּיּוֹם** to see how any one fares, Gen. 37:14; **וַיֵּדַע יְהוָה** Esth. 2:11; **וַיִּסְרֹף יְהוָה** 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) **לֵךְ** 1 Sam. 1:17; 20:42; and **לֵךְ** 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. *ὑπάγε εἰς εἰρήνην*, Mark 5:34; and *πορεύου εἰς εἰρήνην*, Luc. 7:50; on the other hand—

(d) שְׁלוֹם לְךָ, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times אֵל תִּירָא, אֵל תִּירָא, אֵל תִּירָא, compare 1 Sam. 20:21; לְךָ שְׁלוֹם "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, שְׁלוֹם, compare 1 Chron. 12:18. (In Arabic السَّلام عليك

es-salām 'aleika, and in Syriac, **ܡܠܝܬܐ ܨܠܡܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound) opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; קָרָא שְׁלוֹם to invite any one to peace, i.e. to offer peace, Deu. 20:10; Jud. 21:13; נָקַח שְׁלוֹם to accept the offered peace, Deu. 20:11; נָתַח שְׁלוֹם to make peace with any one, Jos. 9:15; Isa. 27:5: אִישׁ שְׁלוֹם a peaceful man, Psalm 37:37; דְּבַר שְׁלוֹם words of peace, Deu. 2:26.

(3) *concord, friendship*, אִישׁ שְׁלוֹמִי my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7, יִבְרֵי שְׁלוֹם those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שָׁלוֹם [*Shallum*] see שָׁלַם.

נִשְׁלָם *retribution*, see **נִשְׁלָם**.

𐤒𐤓𐤕 (perhaps a corruption for 𐤒𐤓𐤕) [*Shallum*]
pr. n. m. Neh. 3: 15.

שלוש three, see שתי.

שָׁלוֹת or שָׁלוּ Chald. *f. error, fault*, Dan. 6:5; Ezr. 4:22; from the root שָׁלַח No. II.

חָלַף fut. **חָלֵף**, inf. absol. **חָלֵף**, const. **חָלֵף**, once
חָלֵף Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω,
 ἐξαποστέλλω). Const.—(a) absol. Genesis 38:17.—
 (b) followed by an acc. of pers. Genesis 43:8; 45:5;
 Isa. 6:8 (with a dat. pleon. **לִּי** **חָלֵף** send, Nu. 13:2);
 once in the later Hebrew followed by **ל** of pers. 2 Ch.

7:7.—(c) followed by אל of the person to whom one sends, (Gen. 37:13; Exodus 3:10; 7:16; rarely אלה the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix ביד 1 Kings 2:25, וישלח המלך ביד בניהו, "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שלח נא בירחשאל, "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וישלח אבשלום את אחיתופל מעירו מגילה, "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (fagen lassen, entbieten). Prov. 26:6, שלח דברים ביד פסיל, "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שלחה אל, חמיה לאמר, "she sent these words to her father-in-law" (sic fies ihm fagen). 1 Ki. 20:5; 2 Ki. 5:8; without לאמר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עד המקום אשר שלח אל, "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "(and he) told David את כל אשר שלחו יואב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(1) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פיה שלחתי בקרעה, "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יד מן שלח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χείρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (פח an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (פח an etwas vergreifen), Ex. 28:7; Esth. 9:10; Ps. 125:3; Daniel 11:48.—(c)

ל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes ל is omitted. Psa. 18:17, וישלח מקרומ, to stretch (the hand) from on high, followed by אל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שלוח stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. ושלח Est. 3:13.

PIEL שלח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אל Eze. 14:19; על Ezek. 5:17. שלח קרן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. לו, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see הפשי), to set out a daughter, give in marriage; more fully שלח חתונה Jud. 12:9; also to accompany one departing, to send him on his way (προσπεμναι). Gen. 18:16; 31:27; followed by ל and ליד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שלח ד' to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שלחם Job 30:12, ונלך שלחו, "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; ונשכח, forsaken, Isaiah 27:10; Prov. 29:15, ונשכח ילד, "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, מִן־מְשָׁלָה "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by פ), Job 18:8.

HIPIL, i. q. Piel No. 1, *to send* a plague, a calamity; followed by פ Lev. 26:22; Am. 8:11.

Derivatives, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה.

שָׁלַח fut. שְׁלַח Unald. — (1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by פ of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by יָד *to extend the hand*, Dan. 5:24; followed by ל *to attempt* any thing, Ezr. 6:12.

שָׁלַח m. with suff. שְׁלַח — (1) *a weapon, missile*, as sent against an enemy; Arab. سِلَاح and سِلَاح coll.

arms; specially a sword; سَالِح armed; سَلَح Conj. V., *to arm oneself*, 2 Ch. 32:5; 23:10; Joel 2:8. עָבַר שְׁלַח *to perish by the weapon* (of death), Job 33:18; 32:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [Selah, Shelah], pr. name — (a) of a son of Arphaxad, Gen. 10:24; 11:12. — (b) of an aqueduct and pool near Jerusalem, which appears to be the same as שְׁלַח (which see) Neh. 3:15. Vulg. *Siloe*.

שָׁלַח (for שְׁלַח; as this noun is written in Chaldee, of the form שְׁלַח, שְׁלַח a *sending* of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. *ἵεναι πόον*, Il. xii. 25) with the art. הַשְׁלַח [Siloah], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also שְׁלַח Neh. 3:15, and שְׁלַח (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שְׁלַח; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שָׁלַח fem. plur. shoots, sprouts, Isa. 16:8; see the root No. 3.

שְׁלִיחַ (perhaps, "armed"), [Shilhi], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שְׁלִיחִים ("armed men"), [Shilhim], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שָׁלַח plur. שְׁלַחֹת m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *ταῦναι τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. שָׁלַח עַד־שָׁלַח *to spread a table*, Psal. 23:5; Prov. 9:2. שְׁלַח הַפָּנִים Nu. 4:7; and in the later Hebrew, שְׁלַח הַפִּשְׁתָּה 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see שָׁלַח No. 2. שְׁלַח הַיְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אָכַל שְׁלַחֹת those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אָכַל שְׁלַחֹת 2 Sa. 9:11.

שָׁלַח fut. שְׁלַח a word of the later Hebrew — (1) *to rule* over any one, followed by פ Ecc. 2:19; 8:9; and פ Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by פ Est. 9:1. (Arab. سَلَط to be hard, vehement, whence שָׁלַח No. 1, שָׁלַח; the power of ruling appears only in the derivative nouns, as سُلْطَان power, hence the concr. Sultan. To this appears to answer Germ. *schatten*).

HIPIL — (1) *to cause to rule*, Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare מָשַׁל Ex. 21:8.

Derivatives, שָׁלַח — שְׁלַח, שְׁלַח.

שָׁלַח fut. שְׁלַח Chald. — (1) *to rule, to have dominion*, followed by פ over any thing, Dan. 2:39; 5:7, 16; *to have power* over any thing, Dan. 3:27. (2) followed by פ *to rush* upon any thing, ibid., 6:25.

APHEL, *to cause to rule, to make ruler*, followed by פ over any thing, Dan. 2:38, 48.

שָׁלַח, only plur. שְׁלַחֹת constr. שְׁלַחֹת m. *a shield*

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שלים), 2 Sam. 8:7, הַזָּהָב שְׁלֵטִי "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons סִלְחִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטִי וְקַסְמִיתָה in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שְׁלֵטִי masc. *powerful*, Ecc. 8:4; followed by אֵל *having power*, over any one, verse 8.

שְׁלֵטִי Chald. *lord, magistrate*, Dan. 3:2.

שְׁלֵטִי constr. שְׁלֵטִי Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, שְׁלֵטִי מְלָכִי, "in all my dominion." Plur. *kingdoms*, 7:27. Arab.

سلطان fem. *dominion*, and constr. *lord, king, sultan*.

שְׁלֵטִית f. see שלים No. 1.

שְׁלֵי in pause שְׁלֵי masc. (from שְׁלֵה No. I), *tranquillity, silence*. 2 Sam. 3:27, שְׁלֵי *tranquilly*, i. e. privately.

שְׁלֵה f. *afterbirth*, which comes from the womb after the birth, from the root שְׁלֵה No. III. Arabic سَلَى membrane, in which the fetus is enveloped, Conj. II, to extract this membrane. Deut. 28:57. Talmud. שְׁלֵה, סִלְחָה *afterbirth*.

שְׁלֵי & שְׁלֵי i. q. שְׁלֵי, which see.

שְׁלֵי m. שְׁלֵטִית f. (for שְׁלֵטִית, for י is lost in inflexion) —

(1) *hard, vehement*, i. q. سَلِيط, and fem. שְׁלֵטִית Arabic سَلِيطَة an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שְׁלֵי Chald. — (1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by אֵל of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by אֵל with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שְׁלֵי & שְׁלֵי (with Kametz impure), m. — (1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. μέτρον, whence the LXX. commonly renders אֵיפָה τρία μέτρα (comp. Gr. ἡ τριάρη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, שְׁלֵי וְתִשְׁקֹמוּ בְדִמְעוֹת שְׁלֵי "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάρης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְלִבְלֵי וְלִבְלֵי וְלִבְלֵי and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάραι, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thea. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστοῦντες, one of three men who formed a row in a tragic chorus. — Their captain is called רֹאשׁ הַשְּׁלֵי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, רֹאשׁ הַשְּׁלֵי וְלִבְלֵי, the same person appears also to be the רֹאשׁ הַשְּׁלֵי וְלִבְלֵי, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שְׁלֵי Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלֵי m. שְׁלֵי, שְׁלֵי f. pl. שְׁלֵי (from שְׁלֵי, *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלֵי subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is — (a) *a third part*, Nu. 15:6, 7; 2 Sam. 16:2 — d

with ה parag. **שְׁלִישִׁית** adv. *the third time*, Eze. 21: 19.—(c) *the third day, on the third day*. 1 Sam. 20:12; **שְׁלִישִׁית** הַשְּׁלִישִׁית "at this time to-morrow (or) the third day."—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see **שְׁלִישִׁית** page DCV, A.

שָׁלַךְ not used in Kal (cognate to **שָׁלַח**).

HIPHIL—(1) *TO CAST, TO THROW*, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to **שָׁמַר** to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to **קָבַץ** to collect). Constr. followed by **לָא** of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by **אֶת** Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by **לָא** of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, **שָׁלַךְ** אֶתְּוֹ "he will cast upon him," sc. arrows, he will shoot at him; followed by **לָא** *to cast anything (to a dog)*, Exod. 22:30; followed by **מִן** of place, *to cast (any person or thing) out of a place*, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, **מִשְׁנֵי אֶשְׁלִיךְ מִכָּרְךָ** "from his teeth I plucked the prey;" followed by **מִמֶּנּוּ**, **שָׁלַךְ** *to cast away, throw off* (von sich werfen), Psa. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) **הַשְּׁלִיךְ נַפְשׁוֹ מִן־הַחַיִּים** i. e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχὴν, Il. ix. 322 (whence the Lat. *parabolanus*).—(b) **הַשְּׁלִיךְ אַחֲרָיו** Psalm 50:17, and **אֶחָרָיו** to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) **הַשְּׁלִיךְ אֶתְּ לַיהוָה** to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) **הַשְּׁלִיךְ אֶתְּ מִלְּפָנָיו** God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, **וְתַשְׁלִיכֵהוּ עֲצָתוֹ** "and his own counsel shall cast him down."

HOPHAL **הִשְׁלָךְ** and **הִשְׁלָח**—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by **אֶת** and **לָא** of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by **לָא** *to be cast forth (delivered) to any one*, Jer. 36:30. Metaph. Ps. 22:11, **עָלִיד הִשְׁלַכְתִּי מִבֶּטֶן** "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלַךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταρράκτης, i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and —.

שָׁלַכְתָּ f.—(1) *a cutting down (pr. overturning, casting down) of a tree*, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. سَلَّ *TO DRAW, TO DRAW OUT*, Ruth 2:16; compare **שָׁלַל** and **שָׁלַח** No. III.

(2) *to strip off, to spoil*. (To this answer σῦλον, σκύλον, σκύλον *spolium*, and σιλάω, συλεύω, σκυλεύω, *spolior*, also σκύλλω to draw off the skin, σίλλον ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hab. 2:8; Zec. 2:12; **שָׁלַל שָׁלַל** to take prey, Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs **עָלַל**, as **שָׁלַל**, **שָׁלַלְתָּ**, inf. **שָׁלַל** and **שָׁלַל**, fut. **שָׁלַל**.

HITHPOEL, **הִשְׁתַּלֵּל** (an Aram. form) for **הִשְׁתַּלֵּל** *to be spoiled*, Ps. 76:6; Isa. 59:15. Hence **שָׁלַל** and—

שָׁלַל m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; **שָׁלַל דָּוִד** David's spoil, i. e. taken by David, 1 Sam. 30:20; **שָׁלַל חֵלֶק** to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9; **הַיְּהוָה לֹא נִפְשׁוֹ לְשָׁלַל** "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18. Once for **שָׁלַל אִישׁ** a spoiler, warrior, Jud. 5:30.

(2) *gain (Ausbeute)* Pro. 31:11.

שָׁלַם fut. **שָׁלַם**—(1) *TO BE WHOLE, SOUND, SAFE*. (Arab. سَلِمَ id. Kindred is the root, **שָׁלַם**, **שָׁלַח**.) Job 9:4; "who has set himself against him **שָׁלַם** and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from **שָׁלַם** *to have peace, friendship with any one*. Part. **שָׁלֵם** [Psa. 7:5] "my friend" i. q. **שָׁלֵם** Ps. 41:10. Part. pass. **שָׁלֵם** peaceable. 2 Sam. 20:19; see Pual No. 3.

PIEL, **שָׁלַם** and **שָׁלַם**—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish (a building)* 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as *לְשַׁלֵּם גְּמוּלוֹ* (see *גְּמוּלוֹ* No. 1), also *לְשַׁלֵּם בְּמִנְחָתוֹ* *לְשַׁלֵּם* to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; *וְאַחַר צִדִּיקִים יְלֻכֶם-טוֹב* "but prosperity rewards (pr. *bezalt*) the righteous," prosperity is their reward, Ps. 35:12.

PUAL—(1) pass. of Piel No. 3, *to be paid or performed* (used of a *טוֹב*) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; *הִנֵּה יְשַׁלֵּם בְּצִדִּיק יְשָׁרִים* "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. *שֶׁלֶם* the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. *יְהוָה עֲבָדָה* compare Hiphil No. 2.

HIPHIL—(1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. *سالم* id.); followed by *אֶת* Josh. 10:1, 4; followed by *עִם* Deut. 20:12; 1 Ki. 22:45; but followed by *לָא* *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. *سلم* Conj. IV., *to submit oneself* to the dominion of any one; specially *to commit one's affairs* to God; followed by *إلى*; whence *اسلام* obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

HOPHAL, *to be a friend* to any one; followed by *?* Job 5:23.

Derivatives, *שָׁלוֹם*, *שְׁלָמִים*, *שְׁלָמִית*, *שָׁלֵם*, and pr. n. *שְׁלָמִית*, *שְׁלָמָה*, *שְׁלָמָה*, *שְׁלָמָה*.

שָׁלֵם Chald., *to complete, to finish* (a work). Part. pass. *שְׁלֵם* finished, Ezr. 5:16.

APHEL—(1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שָׁלֵם m., Chald. i. q. Hebr. *שְׁלָוָה* *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. *שָׁלֵם* f. adj.—(1) *whole, perfect*,—(a)

i. e. of full and just number and measure, as *שָׁלֵם* a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); *וְלֹאֵת שְׁלָמָה* a full number of captives, Am. 1:6, 9—

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. *שְׁלָמִים* are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, *שָׁלֵם* "they live peaceably with us;" specially *וְהָיָה עִם יְהוָה* devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also *سالم* devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. *ירושלם* *Jerusalem*, as to the etymology of which, see p. CCCLXVII, A, Gen. 14:18; Ps. 76:2. Josephus (*Antiq. i. 10, § 2*), *την μιντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱερουσόλυμα*. See Relandi *Palæstina*, p. 976. (Arab. *شلم*, *شلم* id.).

שָׁלֵם m.—(1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. *זֶבַח שְׁלָמִים* a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. *זֶבַח תּוֹדָה שְׁלָמִים* Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence—

(2) such a sacrifice, Am. 5:22; plur. *שְׁלָמִים* Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלֵם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphthali, Gen. 46:24; called, 1 Ch. 7:13, *שְׁלָם*. Patron. *שְׁלָמִי* Num. 26:49.

שָׁלֵם and *שְׁלָוָה* m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלֵם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as *יהואחז* No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שלמה f. i. q. שלם retribution, penalty, Psa. 91:8.

שלמה ("peaceable," from שלם with the addition of the syllable מ i. q. ל, compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי Shalmi, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [Shelomi], pr. n. m. Nu. 34:27.

שלמיאל ("friend of God"), [Shelumiel], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. מְשַׁלְמִיָּהוּ), [Shelemiah], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [Shelomith], pr. n. — (1) f. — (a) Lev. 24:11.—(b) 1 Ch. 3:19.

(2) m.—(a) a son of Rehoboam, 2 Ch. 11:20.—(b) Ezr. 8:10.—(c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שַׁלְמָנָסַר 2 Ki. 17:3; 18:9 (compare Pers. شمران "verecundus erga ignem"), [Shalman, Shalmanezar], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, A. C. 732, led away [some of the] ten tribes captive. Vulg. Salmanassar.

שלמנים m. pl. gifts, bribes, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. יִשְׁלֹף — (1) TO DRAW OUT (Ch. id., kindred to שָׁלַף No. II., שָׁלַף), as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, שָׁלַף הָרֶבֶב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [Sheleph], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνόι, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלף & שָׁלַף const. שָׁלַף, before Makk. שָׁלַף (Ex. 31:11) f. and שָׁלַף const. שָׁלַף m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תלת). Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *teldt*, and Gr. Lat. *treis*, *tres*. The Samaritan has the abbreviated *tri*. Ex. gr. שְׁלוֹשׁ שָׁנִים three years, Gen. 11:13; שְׁלוֹשׁ עָרִים three cities, Joshua 21:32; שְׁלוֹשָׁה בָּנִים three sons, Genesis 6:10; שְׁלוֹשָׁה חָדָשִׁים three months, whence כְּשָׁלוֹשׁ חָדָשִׁים about after three months, Genesis 38:24 (where לָן is prefixed, for שְׁלוֹשׁ, and not formative, see לָן page CCCCLXXXIV, A). שְׁלוֹשָׁה עָשָׂר in the third year (pr. im Jahre drei), 2 Kings 18:1. שְׁלוֹשָׁה עָשָׂר thirteen, f. Josh. 19:6; 21:4; שְׁלוֹשָׁה עָשָׂר m. Nu. 29:13. With suff. שְׁלוֹשָׁתְּכֶם you three; שְׁלוֹשָׁתָם those three, Num. 12:4.

(2) thrice, Job 33:29.

Plur. שְׁלוֹשִׁים comm. thirty, Gen. 5:16; also thirtieth, 1 Ki. 16:23, 29.

Derivatives, שְׁלֹשׁ, שְׁלֹשָׁה, שְׁלֹשִׁים, שְׁלֹשִׁים.

שְׁלֹשׁ ("triad"), [Shelesh], pr. n. m. 1 Chron 7:35.

שְׁלֹשׁ see שְׁלֹשָׁה.

שְׁלֹשׁ PIEL (denom. from שָׁלַף) — (1) to divide into three parts, Deu. 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, שְׁלֹשָׁה יָמִים "and on the third day come down."

PUAL, part. מְשַׁלֵּשׁ — (1) threefold, Ecc. 4:12; Eze. 42:6.

(2) of the third year, Gen. 15:9.

שְׁלֹשִׁים m. plur. descendants of the third generation, great-grandchildren, Ex. 20:5; 34:7. בְּנֵי שְׁלֹשִׁים Gen. 50:23, children of great grandchildren, i. q. רִבְעִים abnepotes. Some have incorrectly taken שְׁלֹשִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

שְׁלֹשָׁה [Shalisha], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town שְׁלֹשָׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שְׁלֹשָׁה ("triad"), [Shilshah], pr. n. m., 1 Chron. 7:37.

שָׁלוֹם and **שְׁמוּעָה** adv. (comp. of **שָׁלוֹם** = **שָׁלוֹם** and **שְׁמוּעָה**), *the day before yesterday*, Prov. 22:20 (**שָׁלוֹם**; elsewhere always joined with **שְׁמוּעָה** as **שְׁמוּעָה שָׁלוֹם** yesterday (and) the third day, Ex. 5:8; and **שָׁלוֹם** 2 Sam. 5:2, heretofore, formerly. **שָׁלוֹם** as before-time, Gen. 31:2; 2 Ki. 13:5. **שָׁלוֹם** in time past, Deut. 19:6; Josh. 20:5.

שְׁמוּעָה [Shealtiel], see **שְׁמוּעָה**.

שָׁלוֹם adv., THERE (Arab. **هنا** and of time **ثم**; Chald. **הנה**; Syriac **ܗܢܐ**). A trace of another form **שָׁלוֹם** = **שָׁלוֹם** is found in the pr. n. **שָׁלוֹם** Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *τῆνος*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used —

(1) pr. of place, — (a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, **שָׁלוֹם** *where*, Exod. 20:21; commonly with one or more words between, **שָׁלוֹם** Gen. 13:3; 2 Sam. 15:21. **שָׁלוֹם** here, there, Isa. 28:10. — (b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence **שָׁלוֹם** *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, "they have transgressed the covenant, **שָׁלוֹם** therein (*barin*, in diesem Stücke) they have rebelled against me."

With **ה** parag. **שָׁלוֹם** (read *shammah*) — (a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall she place her nest," etc., comp. Ps. 122:5; Ex. 29:42). — (b) i. q. **שָׁלוֹם** there (so that **ה** has a mere demonstrative power), Jer. 18:2. After a relative, **שָׁלוֹם** *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. **שָׁלוֹם** *thence* — (1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. **שָׁלוֹם** *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, "that he might till the ground **שָׁלוֹם** whence (out of which) he had been taken," 1 Ki. 17:13, **שָׁלוֹם** "make

me thence (out of that meal) a cake," Ezr. 5:3. Pleonastically, Gen. 49:24. **שָׁלוֹם** "from thence (north), from the shepherd, the stone of Israel (comes)," etc.

שָׁלוֹם constr. **שָׁלוֹם**, sometimes followed by Makk. **שָׁלוֹם**, with suff. **שָׁלוֹם**, **שָׁלוֹם**, pl. **שָׁלוֹם**, constr. **שָׁלוֹם** m. (once f. Cant. 1:3, see **שָׁלוֹם** Hophal).

(1) NAME. (Arab. **اسم**, more rarely **سم**, Eth. **ሰም**; but Ch. **שָׁלוֹם** id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root **שָׁלוֹם** to mark with a sign, to designate, **שָׁלוֹם** sign, stigma, mark with which any

one is marked. From the noun are derived **שָׁלוֹם** Conj. II., **שָׁלוֹם** to name. Some regard **שָׁלוֹם** as shortened from **שָׁלוֹם**, by casting away **שָׁלוֹם**, comparing the LXX. translator, who not unfrequently renders **שָׁלוֹם**, *ὄνομα*. **שָׁלוֹם** in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; **שָׁלוֹם** in the name of Jehovah, by his authority, Jer. 11:21; 26:9. **שָׁלוֹם** by name (*ben* *Shamen*), Ex. 33:12; **שָׁלוֹם** by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases **שָׁלוֹם** *etc.* see **שָׁלוֹם** No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is — (a) *a celebrated name, fame* (like *ὄνομα* and *nomen*). **שָׁלוֹם** Gen. 11:4; Jer. 32:20; and **שָׁלוֹם** 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself. **שָׁלוֹם** famous men, Gen. 6:4; also nobles, Num. 16:2; **שָׁלוֹם** id. 1 Ch. 5:24; and on the other hand, **שָׁלוֹם** sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory*, Gen. 9:27, **שָׁלוֹם** "in glorious tents," [Is not **שָׁלוֹם** here pr. n.] Zeph. 3:19, **שָׁלוֹם** "I will make them praised and famous;" verse 20; Deuter. 26:19 — (b) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added **שָׁלוֹם** Deut. 22:14, 19; Neh. 6:13. — (c) *fame after death, memory*. So in the phrases, *to destroy*, *to blot out the name of any person or thing*, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence — (d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) **שָׁלוֹם** is — (a) *the celebrated name of God*

the estimation of men concerning God; in the phrase *לְמַעַן שְׁמוֹ* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; *לְמַעַן שְׁמִי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, *עַל כָּל שְׁמֶךָ* "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קָרָא בְּשֵׁם* to call on the name of Jehovah, compare under the verb *קָרָא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמֶךָ* "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *יְהוָה בְּקִרְבּוֹ* Ex. 23:21, *כִּי שְׁמִי בְּקִרְבּוֹ* "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה שְׁמִי* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׁם* to put his name (in any place), i.e. there to fix his abode, see under the verb *שָׁם* and *שָׁבַן*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *בְּשֵׁם יְהוָה* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שֵׁם* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* p. 5, 6.

Compound pr. n. are *שְׁמִירָמוֹחַ*, *שְׁמִידָע*, *שְׁמוּאֵל*.

שֵׁם m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמָה* (from *שָׁם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבּוּ לְשֵׁשׁבַּזְצָר שְׁמָה* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמָהּ* Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמֵאֵבֶר (for *שְׁמֵאֵבֶר* "soaring on high," pr. abstr. q. d. *שְׁמֵאֵבֶר* from *שָׁם* = *שְׁמָה* height, and *אֵבֶר*, [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמֵאֵה (perhaps i. q. *שְׁמָה* "fame"), [*Shimeah*], pr. n. m. 1 Chr. 8:32; to which answers in 1 Chron. 9:38 *שְׁמֵאֵם* [*Shimeam*].

שְׁמֵגָר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שְׁמֵד not used in Kal (kindred to *שָׁם*).

HIPHIL *הִשְׁמִיד* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הִשְׁמִיד* subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שְׁמֵד Ch. APHEL, to destroy, Dan. 7:26.

שְׁמָה an unused root. Arab. *سما* to be high: whence *سَمَاء* heaven.

שְׁמָה see *שָׁם*.

שְׁמָה f. (from the root *שָׁם*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שְׁמָה* 2 Sa. 13:3, 32; and *שְׁמָעָה* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׁמָת* [*Shammoth*], 1 Ch. 11:27; *שְׁמָהּ* [*Shamhuth*], 1 Ch. 27:8.

שְׁמָהּ see the prec. No. 3, e.

שְׁמָהּ Ch. pl. names, see *שָׁם*.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שָׁמְעָאֵל* "heard of God," unless it be preferred "name of God," taking *שְׁמוֹ* as a sing. const. i. q. *שָׁם*, compare *רָעַ* and *רָעַ*, *מָת* and *מָתוֹ*, *פָּנִי* i. q. *פָּנֶה* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שְׁמוּעָה see *שְׁמָעָה* No. 1.

שְׁמוּעָה & *שְׁמָעָה* prop. that which is heard, hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:22;

Isa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שְׁמֹר see שְׁמִיר.

שָׁמַר—(1) pr. i. q. שָׁמַר TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, שָׁמַר הַבָּקָר "for the oxen kicked," were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilld, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by וְ to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִיָּה fem. remission, release, Deut. 15:1, 2. שְׁמִיָּה הַשְּׁמִיָּה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שָׁמַר ("laid waste"), [Shammar], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָה ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָה Num. loc. cit.

שָׁמַיִם const. שָׁמַיִם pl. m. heaven (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ, from the root שָׁמַר i. e. firmament (שָׁמַר which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשְּׁמַיִם Exodus 9:23; הַשְּׁמַיִם on earth, Ecc. 1:13; 4:3; 3:1; compare (הַשְּׁמַיִם)

in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם שָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; שָׁמַיִם וְהָאָרֶץ heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שְׁמַיִם emphat. שְׁמַיִם Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁמֹנֶה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to עֲלִמֹר (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שָׁמִיר m.—(1) a sharp point (see שָׁמִיר No. 11), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. ألماس id. We may, perhaps, compare Gr. σμῖρις, σμῖρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmāra, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שְׁמִיר has כתיב.

שְׁמִירָמוֹת ("most high name," or "most high heaven," Semiramis?) [Shemiramoth]. pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמֵלִי [Shamlay] pr. n. m. Ezr. 2:46; בחיב.

שמים fut. **שמים** pl. **שמים** (fut. A **שמים** see under the root **שמים**.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots **שמים** and **שמים** see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by **שמים** (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. **שמים** *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. **שמים** *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, **שמים** *because that they made you desolate, and gape after you* (where **שמים** is a noun verbal pl. for infinit.). Part. **שמים** *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. **שמים** (for **שמים**), ibid. 8:13, the sin of the desolator, and **שמים** abomination of the desolator, Dan. 12:11, i. q. *βδελύγμα ἐρημώσεως*, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL **שמים**.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by **שמים** Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kul No. 1. *to be astonished*, Ezr. 9:3.

(2) part. **שמים** *a desolator*, Dan. 9:27; 11:31.

HIPHAL **שמים**, fut. **שמים**, inf. **שמים**, part. **שמים**.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by **שמים** Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste, as a land*, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL **שמים** (read *hōsham*, for **שמים**, which is found in some copies), plur. **שמים**.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL **שמים** but the fut. once **שמים** Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. 1:1.

Derivatives, **שמים**, **שמים**, **שמים**, and the pr. n. **שמים**, **שמים**.

שמים Ch. HITHPOEL **שמים** *to be astonished* Dan. 4:16.

שמים m. adj. *wasted, desolate*, Dan. 9:17.

שמים f.—(1) *astonishment*, Eze. 7:9.

(2) *desolation, desert*, Isai. 1:7. **שמים** *a waste desert*, Jer. 12:10. **שמים** *a waste and desolation*, Eze. 33:28, 29; 35:3.

שמים f. (for **שמים**), id. Eze. 35:7, 9.

שמים m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שמן or **שמן** fut. **שמן**. TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. **سمن** id.)

HIPHIL.—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it. from oneself, Neh. 9:25.

Derivatives, **שמן**—**שמים**, **שמים**, **שמים**, and pr. n. **שמים**.

שמן m. **שמן** f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see **שמים**); of a land, Num. 13:20; of bread, Gen. 49:20.

שמן m. suff. **שמים**, plur. **שמים**.—(1) *fat, fatness*, Ps. 109:24. **שמים** *a feast of fat things*, Isa. 25:6; 10:27, **שמן** "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. **שמים** a very fertile valley. Isa. 28:1.

(2) *oil*, Gen. 28:18. **שמן** *an oleaster* (differing from **שמן** an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שמים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee **שמים** fertile meadows," pr. of fertile meadows, (in the other hemistich, **שמים** of the dew of heaven), but Gen. 27:39, **שמים** "without [?] the fatness of the earth shall be thy dwelling" (parall. **שמים**). In both these places **שמים** is for **שמים**, there is a play of words in the double use

of the particle **וְ**, which in verse 28 must be taken in a partitive sense (see **וְ** No. 1); in verse 39 in a privative sense [?] (see **וְ** No. 3, d).

שְׁמָה f. and **שְׁמָה**, **שְׁמָה** m. *eight*. (Arab. **ثمانية** id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמָה** comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמָה**.

שָׁמַע and **שָׁמַע**—(1) TO HEAR (Syr., Ch. id., Arab. **سمع**, Æth. **ሰማ**), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by **וְ** and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (*anhören, jubören*), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; **וְ** 1 Ki. 12:15; Isa. 46:3, 12; **וְ** Job 31:35; followed by **וְ** Job 37:2; but **וְ** **שָׁמַע** is commonly *to hear any thing, testis auritus fuit* (Plaut.), *etwas mit anhören*, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Ps. 10:17; 54:4; followed by **וְ** Gen. 16:11; 30:22; **וְ** **שָׁמַע** Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; **וְ** **שָׁמַע** Gen. 30:6; Deut. 1:45; **וְ** **שָׁמַע** Gen. 21:17. Sometimes also with **וְ** of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by **וְ** Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; **וְ** Num. 14:27; **וְ** **שָׁמַע** Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; **וְ** **שָׁמַע** Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. **וְ** **שָׁמַע** **וְ** **שָׁמַע** an understanding heart, 1 Ki. 3:9. But **וְ** **שָׁמַע** Prov. 21:28 is, “a man who (truly) heard,” a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by **וְ** (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i.e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and **וְ** of thing to which any one is called. 1 Sam. 15:4. “and Saul called all the people to war.” 1 Sa. 23:8.

HIPHAL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by **וְ** of pers. Eze. 36:15. Without **וְ** absol. *to utter a voice, a cry*; hence with the addition of **וְ** Ps. 26:7; Eze. 27:30 (compare **וְ** **שָׁמַע**); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare **וְ**). Arab. **سمعة**

a female singer, **سماع** music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַע**—**שָׁמַע**; also, **שָׁמַע**, **שָׁמַע**, **שָׁמַע**, and pr. n. **שָׁמַע**, **שָׁמַע**, **שָׁמַע**. [See also **שָׁמַע**.]

שָׁמַע Chald. *to hear*, followed by **וְ** of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמַע (“hearing,” “obedient”), [Shama], pr. n. m. 1 Ch. 11:44.

שָׁמַע m. with suff. **שָׁמַע**—(1) *hearing*, Job 42:8 (opp. to sight). Ps. 18:45, **וְ** **שָׁמַע** **וְ** **שָׁמַע** “as the hearing of the ear they shall render obedience,” as soon as they hear my mandate.

(2) *fame, rumour, report* **שָׁמַע** an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; **שָׁמַע** **שָׁמַע** the fame of Solomon, 1 Ki. 10:1; **שָׁמַע** **שָׁמַע** the report of Tyre (as destroyed), Isa. 23:5. **שָׁמַע** **שָׁמַע** the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **שָׁמַע** **שָׁמַע** “as the report (came) to their congregation.”

(3) *singing, music*, Ps. 150:5, **שָׁמַע** **שָׁמַע** “loud cymbals.”

שָׁמַע (“rumour”), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַע [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שָׁמַע (“rumour”), [Shimea, Shimei, Shima, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שָׁמַע** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שָׁמַע** see No. 2.

שְׁמֵעָה [*Shimeah*], idem.; see **שָׁמַע** No. 2. Patron. is **שְׁמֵעָה** 1 Chron. 2:55.

שְׁמַעָה [*Shemach*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמַעָה see **שְׁמֵעָה**.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. *Συμεών*); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) **שִׁמְעוֹן** Ezr. 10:31. Patron. is **שִׁמְעוֹן** Num. 25:14.

שָׁמַעַי ("famous"), [*Shimei*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. **שָׁמַעַי** for **שִׁמְעוֹן** Num. 3:21.

שְׁמַעְיָהוּ and **שְׁמַעְיָהוּ** ("whom Jehovah has heard and answered"), [*Shemaiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see *Simonis Onom.*, p. 546.

שְׁמַעְתָּ (= **שָׁמַעְתָּ**, **שָׁמַעְתָּ**), [*Shimeath*], pr. n. f. s Ki. 12:22; 2 Ch. 24:26.

שָׁמַעַי an unused root, kindred to **שָׁמַעַי** which see.—(1) *to thrust, to cast, spec. to put an enemy to flight* (den Feind werfen), whence **שָׁמַעַי**.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare **שָׁמַעַי** hastening, **שָׁמַעַי** to speak hastily. Hence—

שָׁמַעַי m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. *ψιθυρισμός*. Vulg. *susurrus*. In the Talmud **שָׁמַעַי** is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שְׁמַעָה f. *overthrow of enemies*, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare **שָׁמַעַי** (by change of **ש** and **ע**), but the former is alone the true meaning.

1. **שָׁמַר** fut. **יִשְׁמַר**.—(1) *TO KEEP, TO WATCH, TO GUARD*—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Eccl. 12:3. Part. **שָׁמַר** subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare **שָׁמַר**.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; **שָׁמַר** 2 Samuel 18:12; **שָׁמַר** 1 Sa. 26:15; **שָׁמַר** 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by **מִן** to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, **שָׁמַר** **שָׁמַר** "Edom kept his anger continually;" (**שָׁמַר** with these vowels and the accent on the penultima is masc. with **ה** parag.), and without the acc. **שָׁמַר** or **שָׁמַר** (like **שָׁמַר** No. 2), Jer. 3:5, **שָׁמַר** **שָׁמַר** "will he continually keep" sc. his anger? Specially to keep in mind and memory (*φυλάττειν τι*), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, **שָׁמַרְתִּי** "thou wilt keep (punishment) for me," *du gebachtest* (εἰς) mir.

(3) *to observe, to attend to* any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by **עַל** Job 14:16; followed by **אֵל** Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (*εἰσθεῖν βελαυρῶν*), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. **שָׁמַר** **עַל** to observe, i. e. to besiege a city, 2 Sam. 11:16, compare **שָׁמַר** No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek to do any thing*, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia observant.*"

(6) recipr. i. q. Niphal and **שָׁמַר** (Deu. 4:9), *to abstain oneself from any thing*, followed by **מִן** Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Psal. 37:28.

(2) *to abstain oneself from any thing* (compare Kal No. 6), followed by **מִן** Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware of any thing*, followed by **מִן** Jer. 9:3; **שָׁמַר** Ex. 23:21; **שָׁמַר** 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also **שָׁמַר** (lest

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun *לך* Gen. Ex. locc. cit.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression *לנפשך* by thy life (Germ. *bei Eide nicht*), which does not depend on the verb *לשמר*, Deut. 4:15, 16, *לשמרתם מאד לנפשותיכם ואל תשחיתו* "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, *לשמרו בנפשותיכם ואל תשאו* "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... *לשמר מאד ולעשות* "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by *מן* Ps. 18:24.

Derivatives, *שמרת*, *שמרת*, *שמרת*, *משמר*, *משמרת*, *משמרת*, and pr. n. *שמרי*.

II. *שָׁמַר* i. q. *סָמַר*, Ch. Pa. *סָמַר* to fasten with nails; whence *שָׁמַר* a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. *שָׁמַרִים* m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, *שָׁמַרִים מְזֻקָּקִים* "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [*Shemer, Shamer*], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, *שָׁמַר*.

שָׁמַר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare *שָׁמַר* No. 3, d.—(2) f. 2 Ki. 18:22, called, 2 Ch. 24:26, *שָׁמַרִית*.

שָׁמַרָה f. pl. *שָׁמַרָה*—eyebrows, Ps. 77:5.

שָׁמַרָה f. watch, guard, Ps. 141:3.

שָׁמַרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שָׁמַרֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 48:13. Patron. *שָׁמַרִי* Num. 26:24.

שָׁמַרֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. *שָׁמַרִין*, whence the Gr. *Σαμάρεια*, Lat. *Samaria*, called by Herod the Great, *Σειδίσση* in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebasteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, *שָׁמַרֹן* cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, *שָׁמַרֹן* Jer. 31:5; *שָׁמַרֹן* the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is *שָׁמַרִי* 2 Ki. 17:29.

שָׁמַרִי ("watchful") [*Shimri, Simri*] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שָׁמַרִיָּה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שָׁמַרִיָּה (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמַרִין Chald. Ezr. 4:10, 17, i. q. Hebr. *שָׁמַרֹן* the city of Samaria.

שָׁמַרִית ("vigilant") [*Shimrith*] see *שָׁמַר* No. 2.

שָׁמַרָת ("watch") [*Shimrath*] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, *שָׁמַשׁ* TO MINISTER, Dan 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Ps. 104:19; f. Gen. 15:17) with suff. *שָׁמַשִּׁי*—(1) THE SUN (Arabic *شمس*, Syr. *ܫܡܫܐ*, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. *Sunne, Sonne* Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hūr*, Pers. *خور*, Gr. *ἥλιος*, see Merian, Etude Comparative des Langues, p. 66, 67), *שָׁמַשׁ* under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. *לְפָנֵי שָׁמַשׁ* in the sunshine Job 8:16 (but as to Psalm 72:17, see *לְפָנֵי* No. 1.

p. DCLXXX, A), שמש לפני השמש before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on. 2 Sam. 12:11. The sun-rise is spoken of with the verbs זָרַח, שָׁחַ, as to the setting, the verb בָּאָה. Metaph. God is said to be any one's sun, Ps. 84:12.

(2) pl. שִׁשְׁשֹׁתַּי battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπάλξεις.

[שִׁשְׁשֹׁתַי Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֹׁן ("solar," "like the sun"), Samson, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ισχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שִׁשְׁשִׁי ("sunny"), [Shimshai], pr. n. m. Ezra 4:8, 17.

שִׁמְשֶׁרֶת [Shamsherai], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שִׁמְשֶׁרֶת and שִׁמְשִׁי.

שִׁמְשִׁי patron. from שֶׁשֶׁת (i. e. "garlic"), [Shumathites], 1 Ch. 2:53.

שָׁן followed by Makk. שָׁן, with suffix שָׁן comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A

TOOTH. (Arab. سن id. There is indeed in Hebrew the root שָׁן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable den (dent), zen, as the Sanscr. danta, Zend. dentāno, Pers. دندان, Gr. ὀδὺς for ὀδόν, Lat. den-s, Goth. tunthus, Fris. tan.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully שִׁנְתֵּי עֵיפָן, which see), 1 Ki. 10:18; Cant. 5:14. שְׁנֵי בָתַי שָׁן palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9. — Dual שְׁנֵי שֵׁנִים teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שְׁנֵי שֵׁנִים three teeth, 1 Sa. 2:13. Job 13:14, אֶשֶׁת בְּשֵׁנֵי בָשָׁרִי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under שָׁן No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. شت crags. Hence — [Shen], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שָׁן Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שָׁן see שָׁן.

שָׁן fut. יִשְׁנָה Ch. — (1) to be changed, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by וְ Dan. 7:3, 19, 23, 24.

PAEL — (1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. diverse, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL — (1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שָׁן (in the Chaldee manner), i. q. שָׁן f. sleep, Ps. 127:2, from the root שָׁן.

שָׁן Chald. see שָׁן.

שָׁן ("father's tooth"), [Shinab], pr. n. of a Canaanite king, Gen. 14:2.

שָׁן (for שָׁן) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שָׁן.

שָׁנָזָר [Shenazar], pr. n. m., 1 Ch. 3:18.

שָׁן an unused verb; Arabic شنب to be cold (the day); see Schult. on Prov. 7:6. Hence שָׁן which see.

I. שָׁן fut. יִשְׁנָה (once שָׁן Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. نعى; Syr. نل (comp. שְׁנֵי two; שְׁנֵי second). Neh. 13:21, אִם תַּשְׁנֶה "if ye do (this) again;" 1 Ki. 18:34. Followed by וְ 1 Sam. 26:8, "I will strike him once and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by וְ Prov. 26:11, "a fool שָׁן who repeats (or goes on acting) in his folly." Prov. 17:9, שָׁן דְּדָבָר "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by וְ Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. שֹׁמְרֵי those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, to be repeated (a dream), Gen. 41:32.

PIEL, שנה (once שנה in the Chaldee form, 2 Kings 25:29).—(1) to change; garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also to vary, i. e. often to change (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) to transfer to another place, Esth. 2:9.

(3) שנה אחר-מקומו to deform, i. e. to dissimulate his reason (er verkleinerte seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **هَبَّ** **حَسَبًا**

and ellipt. **هَبَّ** is, to be mad.

PUAL, to be changed (in a good sense), Ecc. 8:1; where שנה is for שנה.

HITHPAEL, to change oneself, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שנה, שנה, שנה, שנה.

II. שנה i. q. Arab. **سنى** to shine, to be bright, whence שנה.

שנה pl. שנים const. שנה, poet. שנה const. שנה f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **حَوْل** a circle, a year). שנה Dent. 14:22; שנה Dent. 15:20; מדי שנה 1 Sa. 7:16, yearly. שנה שנה the second year, 2 Ki. 14:1; שנה ארבע לאח' the fourth year of Ahab, 1 Ki. 22:41. Sometimes שנה is repeated, as שנה שנה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שנים also denotes some years indefinitely, 2 Ch. 28:2, compare ימים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שנתים two years, Gen. 11:10; sometimes שנתים pr. two years of time, see ימים No. 2, b, p. cccxlii, A.

שנה (for שנה, from the root שנה) f.—(1) sleep, Prov. 6:4; Ecc. 8:16.

(2) a dream, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שנה Ch. f.—(I) i. q. Heb. שנה year, plur. שנים Dan. 6:1.

(II) i. q. שנה sleep, Dan. 6:19.

שנה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *odóntes elefantinoi*. Targ. שנה שנה tooth of an elephant), compounded of שנה tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) שנה contr. שנה, from the Sanscr. *ibha*-

(whence with the Arabic art. Gr. *Ι-εφας*), an elephant, which the Hebrews could only pronounce אנה or אנה (pl. אנים). This is more suitable than what I formerly supposed, namely that שנה was a corruption of שנה, from שנה elephant.

שנה see שנה.

שנה m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرمس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שנה שנה (prop. worm of coccus), Exod. 25:4, and שנה שנה (coccus of worm), Lev. 14:4. Pl. שנים crimson garments, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שנה No. II.), compare Aram. **ܫܢܐ**, **ܫܢܐ** coccus; likewise from שנה to be bright; also שנה No. 2. Others take שנה to be prop. *διπλῶν*, twice dyed (from שנה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, De Vestitu Sacerd. p. 237, seqq.; Boch. Hieroz. iii. p. 527, seqq. ed. Lips.

שנה m. שנית f. ordinal adj., second (see the root שנה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثَانِيَة**, f. ثَانِيَة, Ch. **ܬܢܝܐ**, Syr. **ܬܢܝܐ**) Fem. שנית, *a second time, again*. Gen. 22:15; 41:5. Pl. שנים the second (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שנים dual, constr. שני, m. two. (Arabic **ثَنَان**, Aram. **ܬܢܐܢ**, which latter is very different from the primary form. To this numeral is cognate the verb שנה No. I. to repeat; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be שני, from which have been softened Sanscr. *dui*, dual. *duu*, compare *tua*, other, different, Goth. *tua*, *tud*, *tcai*; whence Eng. *two*, Germ. *zwei*, Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שני, שני two and two, in pairs, Gen. 7:9, 15; with suff. שנים they two, Gen. 2:25. Two 1 Ki. 17:12, and two or three, Isa. 17:6; used for a few.

Fem. שנית (by syncope for שנית; Arab. **ثَانِيَة**, Dag. lena being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed (שנית) constr. שנית and with preff. שנית Genesis 31:41; Ex. 26:19; but שנית Jud. 16:28 (on the

other hand **שנים** **שנים** Jon. 4:11).—(1) *two* (fem.); plur. with suff. **שנים** *they two*, Eze. 23:13.

(2) of a two-fold kind (*twofold*), Isa. 51:19; compare **שנים** of all kinds (*allkinds*).

(3) *a second time, again*, Neh. 13:20; **שנים** id., Job 33:14.

Twelve, m., and *twelfth*, m., are **שנים** Exod. 24:4; 1 Ki. 19:19; fem. they are **שנים** Gen. 14:4; Lev. 24:5.

שנים f., *a sharp or pointed saying*; hence a *byword*. **שנים** *to be for a byword*, Deut. 28:37; 1 Ki. 9:7; from the root—

שן (Chald. id., Arab. **س**) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. **שן** *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. *einflößen*), followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, *to be wounded*, as if *pierced through* (with grief), Ps. 73:21.

Derivatives, **שן** (which see, for **שן**), **שן**.

שן not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to **שן** (the aspirate and sibilant being interchanged). Chald. **שן**, **שן** thongs. More remote is the Arab. **شنى** to be infolded, to adhere.

PIEL, **שן** *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שן [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231.

(Syr. **ش** used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שן f. i. q. **שן** (from **שן**, *sleep*, Ps. 132:4).

שן (kindred to the verbs **שן**, **שן**) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. **שן** *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, **שן** (for **שן**, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שן i. q. **שן** with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. **שן** by a Syriacism for **שן** Jer. 30:16; compare **שן** part. **שן**.

NIPHAL, *to be despoiled*, Isa. 13:16; Zec. 14:3. Derivative, **שן**.

שן *to cleave* (kindred roots are **שן**, **שן**, **שן**, to these answer the Sanscr. *tshid*, to cut, Gr. **σχίζω**, Germ. *schneiden*), **שן** **שן** Lev. 11:7; and **שן** **שן** Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare **שן**.

PIEL.—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שן cleft, see the root in Kal.

שן not used in Kal TO CUT IN PIECES (cogn. to **שן**, **שן**, compare under **שן**).

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. **ἔσφαξε**. Vulg. *in frusta concidit*.

שן TO LOOK (kindred to **שן** No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(a) followed by **שן** to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) *to look to* any one for aid, followed by **שן** Isa. 17:8; **שן** Isa. 17:7; 31:1; **שן** Ex. 5:9.—(c) followed by **שן** and **שן** *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPIL, i. q. Kal, letter c, followed by **שן** Psa. 30:14, **שן** “turn thy eyes from me.” The form **שן** is imp. apoc. for **שן**, whence **שן**, and, by lengthening the former syllable (like **שן**, **שן**, **שן**), **שן**. There is therefore no need to refer this form to a root **שן**, or that the vowels should be changed. Another **שן** see under **שן** Hiphil.

HITHPAEL **שן**—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. **שן** letter b, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. **שן**.

II. **שן** i. q. Syr. **ش**, Heb. **שן** TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שן emphat. **שן**, Ch. f. *a moment of time*, pr. the twinkling of an eye, *Augenblick* (Arab. **ساعة** a moment; also, an hour, compare Dutch *Stondt*, which signifies both). **שן** **שן** at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, **שן** “for a short time.”

שן an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. **نط** II. to stamp in pieces. Hence—

שִׁעְמָה const. **שִׁעְמָה** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Hösfe, Jer. 47:3.

שִׁעְמָה a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שִׁעְמָה**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Byssio Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ΣΟΜΤΗΘΕ** (i. e. *byssus fimbriatus*).

שָׁעַל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שָׁעַל** hollow of the hand, **שָׁעַל** hollow way, **שָׁעַל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שָׁעַל** No. II.; whence **שָׁעַל** Orcus (*φóλλε*), and in the Indo-Germanic languages, *coīlōs* (*cœlum*), *höhl*.

שָׁעַל with suff. **שָׁעַלִּי**, pl. **שָׁעַלִּים**, constr. **שָׁעַלִּי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

id.

שָׁעַלְבִּין Jud. 1:35; 1 Ki. 4:9, and **שָׁעַלְבִּין** Josh. 19:42 ("place of foxes," for the fuller **שָׁעַלְבִּין**, compare Arab. **شعل** i. q. **شعل** a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Reland's Palestina, p. 988. Gent. n. **שָׁעַלְבִּין** (as if from **שָׁעַלְבִּין**), 2 Sa. 23:32; 1 Ch. 11:33.

שָׁעַלִּים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שָׁעַלְבִּים**, which see.

שָׁעַל not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **עַל** 2 Sa. 1:6. **שָׁעַל** על יד פ' to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **עַל** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **עַל** Pro. 3:5; followed by **עַל** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **עַל**, Jud. 16:26; of a country, followed by **עַל** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **שָׁעַלְתָּ**, **שָׁעַלְתָּ**, **שָׁעַלְתָּ**, and pr. n. **שָׁעַלְתָּ**.

שָׁעַל prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שָׁעַל** and **שָׁעַל** compare **שָׁעַל** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **שָׁעַל** *smeat*, blind (the eyes), Isaiah 6:10.

PILPEL **שָׁעַלְתָּ**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שָׁעַלְתָּ** *to be smoothed, to be caressed* (*geliebt werden*), Isa. 66:12.

HITHPALPEL **שָׁעַלְתָּ** *to delight oneself*. Isaiah 29:9, **שָׁעַלְתָּ** *"delight yourselves and be blind,"* i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **עַל** in anything, Ps. 119:16, 47.

Derivative, **שָׁעַלְתָּ**.

שָׁעַר an unused verb; prob. i. q. **שָׁעַר** to divide. Hence—

שָׁעַר ("division"), [*Shaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שָׁעַר**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شعر** to be cleft, to open in fissures, **شعر** aperture, chink, Æth. **ሰረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen 23:10). Hence **שָׁעַר** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. **سعر** to set a price, **سعر** price of **سعر**. Chald. **שָׁעַר** id. Hence **שָׁעַר** No. II. and pr. n. **שָׁעַר**.

II. **שָׁעַר** i. q. **שָׁעַר** to shudder, not used as a verb. But hence **שָׁעַר**, **שָׁעַר**, **שָׁעַר**.

שַׁעַר *mr.* (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed *גַּת*, *גַּת*, whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare פֶּתַח). שַׁעַר הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בְּשַׁעְרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שַׁעְרֶיךָ in one of thy cities, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רֹחַב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Prov. 31:23; Lam. 1:4); whence בְּשַׁעַר in the gate, often for in the forum, in judgment, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל־שַׁעַר עָמִי "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(a) שַׁעַר הַגִּיחֹן *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) שַׁעַר הַדִּנְהִיל *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. שַׁעַר הַשִּׁפּוֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) שַׁעַר הַנֶּחֱלָה *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) שַׁעַר הַמִּגְדָּל *Jerem.* 31:38; 2 Ch. 26:9; and שַׁעַר הַמִּגְדָּל *the gate of the mural towers*, Zec. 14:10.—(e) שַׁעַר אֶפְרַיִם Nehemiah 8:16; also called בְּנֵי־מִיָּן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) שַׁעַר הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הָרָאשִׁין Zech. 14:10. Then—(g) שַׁעַר הַדִּגְדִּים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) שַׁעַר הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) שַׁעַר הַמִּשְׁכָּה *Vulg. porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) שַׁעַר הַתְּרִסִּית *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַפְּתִיחַ), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebræer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁלְכֶת, סֹרֵךְ.

(2) *a measure, fold*, see the root No. I., 2, Gen. 26:12, כֶּסֶם שַׁעֲרִים *a hundred measures, a hundred-fold*, i. e. *ekatonplasiw*.

שַׁעַר *adj. bad, disagreeable* (used of figs), Jer. 29:17, from the root שַׁעַר No. II.

שַׁעֲרָה *adj. horrible. Fem. something horrible*, Jer. 5:30; 23:14.

שַׁעֲרָה *id.* Jer. 18:13.

שַׁעֲרִיהָ ("whom Jehovah estimates"), [Sheariah], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [Shaaraim], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנִי [Shaashgaz], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. ساشگر is, servant of the beautiful.)

שַׁעֲשֻׁעִים *pl. delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שַׁעַע.

שָׁפָה—(1) *prop. TO SCRATCH, TO SCRAPE*; hence *to scrape off, to pare off*. Aram. *ܫܦܐ* to file, *prop. to make smooth, bald*, *ܫܦܐ* a file, *ܫܦܐ* a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. *שפה* to filter. Hence שָׁפָה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. *ὄρος πεδιον*.

PUAL, Job 33:21 שָׁפוּ עֲצָמוֹתָיו "his bones become naked," naked of flesh.

Derivatives, שָׁפָה, שָׁפִי, and the pr. n. שָׁפֹה.

שָׁפָה or שָׁפָה only in pl. 2 Sa. 17:29, שָׁפֹת קָרָה

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שָׁפִי 1 Ch. 1:40.

שָׁפָה m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפָהִים (i being shortened into i), Eze. 23:10.

שָׁפָה (i. q. שָׁפִי "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפָה (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַח, Æthiop. ሰፋፋ: *to spread out* (compare also שָׁפַח). Hence שָׁפָה family; and as closely connected therewith is—

שָׁפָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָה, see 1 Sa. 25:41, שָׁפָה וְשָׁפָה "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. שָׁפֹט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַט, שָׁפַט. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschaffen*, testament; *schaffen*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט שָׁפַט Prov. 31:9, and שָׁפַט שָׁפַט Ps. 75:3, to do justice, equity. Ezek. 16:38, שָׁפַט שָׁפַט "I will judge thee (with) the judgments of adulteresses." שָׁפַט שָׁפַט to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שָׁפֹט subst. *judge*, Deu. 16:18.

Specially (see יָד No. 2) *to judge* any one is—(a) 1. q. *to condemn, to punish* the guilty (*karaspiw*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפַט. —(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שָׁפַט שָׁפַט "defend the cause of the orphan." Psa. 10:18; 26:1. שָׁפַט שָׁפַט Jer. 5:28; Lam. 3:59. Followed by בִּן and בִּתּוֹ pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 2 Chron. 1:1; compare יָד No. 1, 2), Judges 16:31. Hence Part שָׁפַט שָׁפַט a *prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עַל of pers., Joel 4:2; רָע (אֵל) Eze. 17:20; 20:35, 36; Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said to contend with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. שָׁפֹט i. q. שָׁפַט Job 9:15.

Derivatives, שָׁפַט-שָׁפַט, שָׁפַט, שָׁפַט.

שָׁפַט Chald. part. שָׁפַט a *judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפַט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפַט, only plur. שָׁפָהִים m., *judgments, punishments*. שָׁפַט שָׁפָהִים Ex. 12:12; Num. 33:4.

שָׁפַטִּיהָ ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שָׁפַטִּיהָ (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שָׁפַט ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפַט)—(1) *baldness, nakedness*, Job 33:21 כְּחִיב, where a substantive is poetically put for a finite verb. שָׁפִי has in the same sense שָׁפִי, see the root in Pual.

(2) a *naked hill* (void of trees) (compare יָד שָׁפָה Isa. 13:2). Jerem. 12:12, שָׁפָה בְּפֶתַח הַבְּרָזָה "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, שָׁפָה הָרִי "he was upon a hill."

(3) [Shephi], pr. n., see שפ.

שפ ("serpents?") [Shuppim], pr. n. m.—
(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפ Gen. 49:17, a species of serpent, from the root שפ Syriac, to glide. Arab. سف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפ ("beautiful"), [Shaphir], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפ Chald. adj. *beautiful*, Dan. 4:9, 18.

שפ fut. יִשְׁפֹּךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠበሰ: to cast metals, kindred to שפ, (سَفَح), e. g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך לכו Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִנְיָ 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך חמתו על, to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8. NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i. e. profusely expended (as money), Eze. 16:36; comp. ἐξέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for *prosterni*.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפ the place where any thing is poured out, Lev. 4:12; and—

שפ fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *urethrum*. Some incorrectly render *testicle* (see שפ).

שפ fut. יִשְׁפַּל inf. שפל, Arab. سفل, سفل TO BE DEPRESSED, TO BE OF BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפל רוח to be cast down of spirit, Pro. 16:19. Compare שפל.

HIFIL—(1) to depress, cast down, make low, (opp. to הרים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, שפילו שבו "humble yourselves, sit down," i. e. sit down in a low place (set euch niedrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפל — שפלות.

שפל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לִבְךָ to depress, humble one's heart, to be humbled, ibid., 5:22.

שפל m. שפלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפל רוח cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוח id.; Isa. loc. cit. הַשְּׁפֵלָה that which is low, Eze. 21:31 (masc. with ה parag.).

שפל Chald. low, Dan. 4:14.

שפל m. *lowliness*, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפלה f. id., Isa. 32:19.

שפלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:38.

שפלות f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפם (perhaps, "bald," "shaven," from the root שפ; there are no certain traces of a root שפם) [Shapham], pr. n. m. 1 Ch. 5:12.

שפם ("nakedness," "a place naked of trees"), [Shapham], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפמות [ש] 1 Sa. 30:28. Gent. n. שפם 1 Ch. 27:27.

שפן an unused verb, prob. i. q. שפ, שפ to cover, to hide, especially under the earth, whence שפן. Whence figuratively, שפן astute.

שפן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which live

g. gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbinists render it *coney*; more correctly the LXX. in three places, *χοιρογρύλλιος*, i. e. *mus jaculus* Linn., Arab. *جربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שָׁפַע m. *abundance*, Deu. 33:19, “abundance of the sea,” i. e. wealth obtained by sea traffic.

שָׁפַע f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שָׁפַע (“abundant”), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַע an unused root, prob. i. q. Syr. **ܫܦܥ** to glide. Hence **שָׁפַע** serpent, and pr. names **שָׁפַע**, **שָׁפַע**.

שָׁפַע—(1) i. q. **شفر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַע**, **שָׁפַע**); hence *to polish*.

(2) *to be bright*, prop. to be polished (compare Arab. **سفر** I. IV., *to shine forth as the dawn*, and **شفر**), *to be beautiful*, i. q. Ch. and Syr. Followed by **שָׁפַע** *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **שָׁפַע**); whence **שָׁפַע** trumpet.

(3) i. q. **Ἀθιόπη** *safara*, *to measure*; whence **שָׁפַע** a measure; which see. (Cogn. is **שָׁפַע** No. 3, to number.) As to the passage, Job 26:13, see **שָׁפַע**.

שָׁפַע fut. **שָׁפַע**. Chald., *to be beautiful*; followed by **שָׁפַע** Dan. 4:24, and **שָׁפַע** Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**.]

שָׁפַע m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַע f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **שָׁפַע** “by his (God’s) Spirit the heavens were made brightness,” i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַע** to be for **שָׁפַע** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**שָׁפַע** and **שָׁפַע**) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בנדרכת.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַע m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 **שָׁפַע**, where the **שָׁפַע** has **שָׁפַע**.

שָׁפַע m., Chald., *dawn*, Dan. 6:20. Syriac **ܫܦܥ** id.

שָׁפַע fut. **שָׁפַע**—(1) TO PLACE, TO PUT (i. q. **שָׁפַע** which I suppose to be itself cognate to this verb, so that **שָׁפַע** is softened into **שָׁפַע**, and even into **שָׁפַע**; compare **שָׁפַע** and **שָׁפַע** to dig; **שָׁפַע** and **שָׁפַע** to spread out, and to spread over. Also **שָׁפַע** and **שָׁפַע**). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **שָׁפַע** “into the dust of death (in the sepulchre) thou wilt put me.”

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, **שָׁפַע**, **שָׁפַע**.

שָׁפַע m. dual, *stalls, folds*, Ps. 68:14 (compare **שָׁפַע** p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַע an unused verb, i. q. **שָׁפַע** *to inundate, to overflow*. Hence—

שָׁפַע, once found, Isa. 54:8, **שָׁפַע** “an inundation (pouring out) of wrath,” i. q. **שָׁפַע** Prov. 27:4. The form **שָׁפַע** appears to have been used for **שָׁפַע** by the writer, for the sake of paronomasia.

שָׁפַע Chald., i. q. **שָׁפַע** a leg; pl., Dan. 2:33. Theod. **κνημαί**.

שָׁפַע fut. **שָׁפַע** TO BE SLEEPLESS (Arab. **شاذ**) Ps. 102:8; *to watch*, Ps. 127:1; Ezr. 8:29. Figuratively—(a) followed by **שָׁפַע** to watch over any thing. i. e. to attend to it, to fix one’s attention on any thing. Jer. 1:12; 31:28; 44:27; Dan. 9:14. Job 31:38.

(but Prov. 8:34, *שקד על דלתות* is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, *שקדו* "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by *על* Jer. 5:6.

PUAL, part. *שקד* (denom. from *שקד*) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שקד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, *שקד* "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שקד not used in Kal, i. q. *שקד* TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. *سقى*; Æth. *ሰቀደ*: to drink, to irrigate.

HIPHAL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 12:7; Jer. 9:14; 35:2; followed by *פ* of thing, Ps. 80:6; *פ* of thing (of any thing), Cant. 8:2. Part. *שקד* subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 *שקד* denotes *drink* (see *שקד* p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again *על* *שקד* to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see *שקע* Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, *שקת*, *שקתה* and the two following words

שקו (for *שקו* of the form *קטול*) *drink*; only in plur. *שקו* Ps. 102:10.

שקו plur. with suff. *שקו* Hos. 2:7.—(1) *drink*, Hos. loc cit (where we should not understand water.

but some more delicate drink; especially wine. LXX. Ald. *ὁ οὖνός μου*).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שקד m., *an abomination, something abominable*; used of impure things (garments), Nah. 3:6; of flesh of victims, *εἰδωλοθύρα*, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom *שקד* the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שקט fut. *שקט*. TO REST, TO HAVE QUIET (pr. *to lie, to lie down*; compare Arab. *سقط* to fall; kindred to *سكت*, *سكت*). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence *שקט* Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPHAL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by *פ* of pers. and *פ* of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. *to make oneself quiet*, *Ruhe bey sich hervorbringen, Ruhe halten*), Isa. 7:4; 57:20. Inf. *שקט* subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (*bey stiller, schwüler Luft*), Job 37:17. Hence—

שקט m. *rest, quiet*, 1 Chr. 22:9.

שקל fut. *שקל*, once *שקל* (as if from *שקל*) Jer. 32:9; TO POISE, TO WEIGH (Arab. *شقل*, more often

ثقل, Syr. *مقلا* and *مقل* id. The primary idea is that of suspending a balance, compare Æthiopic *ሰቀለ*: to suspend, as on a cross. Compare *שקל*, *שקל*, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by *פ* *to weigh out to any one* (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by *ל* Ezr. 8:26; Esth. 3:9; followed by *על* (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, שקל, שקל, שקל, pr. n. שקל, and—

שקל pl. שקלים const. שקלי m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (הנה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare שקל No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שקל ישראל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummarie iv. 2, p. 904). The LXX., however, often render שקל by *διδραχμον*, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the *σίκλος*, *σίγλος* used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. Sat. v. 22.

שקם an unused verb. Arab. سقم *to be ill, sick*. Hence—

שקמה (sing. found sometimes in Mishnah), plur. שקמים 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and שקמות f. Ps. 78:47, *sycamore*, Gr. *συκόμορος*, *συκάμινος*, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see שקם). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycamore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

שקע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:3; *to be submerged* as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, *נָחַל מִצְרָיִם* as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, *to be submerged* (of a country), Am. 8:8 קר. In נחל for נשקע there is נשקע by elision of נ.

HIPHAL—(1) *to cause to sink down*, water, Eze. 32:14.

(2) *to sink, to depress*, Job 40:25; נחל לשון "canst thou sink down his tongue with a cord? canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?"

Derivatives, נשקע.

שקעוהו pl. f. *places sunk down in a wall* (LXX. *κοιλάδες*. Vulg. *valliculae*); formed from שקע and קע *to be deep*.

שקף not used in Kal; prob. TO LAY UPON (*überlegen, darüberlegen*), TO LAY OVER; specially planks and beams, *to cover with planks*, i. q. Arab. سقف: Gr. *σκεπᾶω, σκεπάζω*. Hence שקף, שקפים, שקפים.

NIPHAL, *to lie out over* any thing (*sid vorn überlegen, vorbiegen*; Gr. *παρακύπτειν*); especially in order to look out; hence *to look out, to look forth* (compare under שקף) from a window (שקף החלון) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity impends from the north."

(Arab. اسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHAL, id., specially שקפים שקפים *to look forth* (God) from heaven, Ps. 14:2; 53:3; 85:12; *to look forth* from a window, Gen. 26:8.

Derivatives, see under Kal.

שקף m. *a layer of beams, a flooring, ceiling*, 1 Ki. 7:5, "all their doors with the posts שקפים were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שקפים m. pl. *beams laid over*. 1 Ki. 7:4; 6:4. שקפים שקפים חלונות "windows with closed beams," compare the root שקם.

שקץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) *to contaminate, to pollute*, with שקץ oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שקץ and—

שקן m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שקן see שקן.

שקן fut. שקן (cogn. to שקן).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by פ of prey); hence—

(2) to be eager, greedy, thirsty, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL השקן i. q. Kal No. 1; Nah. 2:5. Derivative שקן.

שקר fut. שקר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of colouring, compare שקר to be red, שקר red colour, paint, falsehood; see Tseprei, in Diss. Lugdd. p. 115; compare the kindred שקר.)

PIEL, to lie, 1 Sam. 15:29; followed by פ of pers. Lev. 19:11; also, פ of thing, to deceive; שקר שקר to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שקר שקר to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שקר pl. with suff. שקר Jer. 23:32, m.

(1) a lie. שקר שקר lying words, Ex. 5:9. שקר a lying witness, Deut. 19:18. שקר שקר to be perjured, Levit. 5:24; 19:12. שקר שקר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) a lie, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. a liar (for שקר שקר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17. שקר שקר i. e. they are deceived who hope for victory from cavalry. Hence שקר in vain, 1 Sam. 25:21; Jer. 3:23; and שקר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שקת f. Gen. 24:20; pl. const. שקת (as if from שקת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שקת.

שק or שק plur. שק walls, Jer. 5:10, i. q. שק. So LXX, Vulg., Chald., the context requiring it.

שק m. with suff. שק (from the root שק)—(1)

nerve, muscle. Collect. Pro. 3:8, שקן שקן "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. שק. Eze. 16:4. Compare שק.

שק & שק (Dan. 2:22) Chald.—(1) to loose (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שק loose from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. حل, Greek karalōw, whence karáluma); hence—

(2) to turn in to lodge, and generally to dwell (Syr. שק to put up, to dwell), Dan. 2:22. Comp. שקן.

PAEL—(1) i. q. Kal No. 1, to loose, Dan. 5:12.

(2) to begin (prop. to open, comp. שקל and שקל).

ITHPAEL, to be loosed, Dan. 5:6.

שק (שק "prince of fire"), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שק שק.

שק an unused root. Syr. and Ch. to be hot, dry, cognate to שק. Hence—

שק m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سحاب Kor. xxiv. 39; French, *le mirage*, Germ. Kimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. היה השק לאם "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שק ("heat of Jehovah"), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שק i. q. שק (ר being inserted, as to which see p. DCCXLVIII, A), a sceptre, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. שק i. q. Ch. שק to loose.

PIEL, שק to LOOSE, Jer. 15:11 שקי לטיב "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (שָׁדָה), for to desert, on which account there is added in this place קָטַב.

Derivatives, מִשְׁרָה, מִשְׁרָה.

II. שֶׁרָה perhaps i. q. Arab. شَرى to shine, to glitter (as lightning); hence שֶׁרָה, שֶׁרָה a coat of mail.

שֶׁרָה pl. שֶׁרָה, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שֶׁרָה No. 1. (Ch. שֶׁרָה id.; also Gr. σπαρά, and Hebr. שֶׁרָה, which see in its place.)

שֶׁרָה (for שֶׁרָה "pleasant lodging-place"), [Sharuhēn], pr. n. of a town of the Simeonites, Josh. 19:6.

שֶׁרָה (for שֶׁרָה "plain," "plain country"), every where with the art. שֶׁרָה Sharon, pr. n. of a plain country near the Mediterranean Sea, between Cæsarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שֶׁרָה a Sharonite, 1 Ch. 27:29.

שֶׁרָה Jer. 18:16 כתיב, i. q. שֶׁרָה, which see.

שֶׁרָה f. beginning, Jer. 15:11 כתיב. Ch. שֶׁרָה id., from the root שֶׁרָה Pael No. 2.

שֶׁרָה [Shitrat], see שֶׁרָה.

שֶׁרָה ("beginning"?), [Sharai], pr. n. m. Ezr. 10:40.

שֶׁרָה f. a coat of mail, so called apparently from its glittering, see שֶׁרָה No. II., Job 41:18.

שֶׁרָה — (1) id. 1 Sam. 17:5, 38, pl. שֶׁרָה Neh. 4:10, שֶׁרָה 2 Ch. 26:14. (Syr. شَرى id.) The same is שֶׁרָה, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שֶׁרָה. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Σπαράξ, for the mountain of Magnesia.

שֶׁרָה m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שֶׁרָה plur. fem. — (1) whistlings, or rather pipings, Jud. 5:6, שֶׁרָה עָרִים, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שֶׁרָה adj. firm, hard (Ch. שֶׁרָה id.), only in pl. שֶׁרָה the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שֶׁרָה; but compare שֶׁרָה No. 1.—Hence abstr.—

שֶׁרָה f. hardness, with לֵב and לֵב and bornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. מִשְׁכָּח is good sense, firmness, truth.

שֶׁרָה see שֶׁרָה.

שֶׁרָה Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שֶׁרָה fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσσημῶς), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شَرى to cleave, to cut; but this is without any appearance of truth.

שֶׁרָה — (1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare שֶׁרָה No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence —

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Eth. WZ8: to sprout forth. Hence —

שֶׁרָה m., collect. — (1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרָה) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שֶׁרָה Lev. 11:10.

שֶׁרָה fut. שֶׁרָה. — (1) TO HISS, TO WHISTLE; siften, pfeifen (an onomatopoeic root, like the Greek σφίζω, σφισσω, σφισσω, from the theme σφισ)

compare *σύγχι*, *σύγχιμα*, *συσίγγις*.—(a) followed by ? to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auslachen*, *auspfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by על of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשָּׁק עָלָיו כִּסְקָמָא “they shall hiss him out of his place.”

(a) to pipe (to whistle, not with the mouth, but with an instrument). Hence שְׂרִיקוֹת, שְׂרִיקָא.

שְׂרָקָה f., hissing, mockery. שְׂרָקָה לְשָׂרָקָה to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָר—(1) to twist, to twine like a rope (kindred to the roots שָׂרַר, שָׂרַר, שָׂרַר, שָׂרַר; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שָׂרָר and שָׂרָר the navel (pr. the umbilical cord; *Nabelstrang*); שְׂרָרִים nerves, sinews; שְׂרָרָה, שְׂרָרָה, שְׂרָרָה a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׂרָרִית obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. שָׂרָר No. 4. Part. שְׂרָר an adversary, an enemy, Psal. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [Sharar], pr. n. m., 2 Sam. 23:33, for שָׂרָר 1 Ch. 11:35.

שָׂרָר with suff. שְׂרָרָה the navel, i. q. שָׂרָר Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand שְׂרָרָה high place, summit; and שְׂרָרָה navel.

שָׂרָר (“root,” i. q. שָׂרָר; comp. Syr. *هَـمَل*) [Sheshresh], pr. n. m., 1 Ch. 7:16.

שָׂרָר plur. שְׂרָרִים with suff. שְׂרָרָה constr. שְׂרָרָה m.—(1) A ROOT; Syr. *هَـمَل*; compare שָׂרָר Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see שָׂרָר).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. שְׂרָרָה the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *piiza David*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שְׂרָרָה and the verb—

שְׂרָרָה PIEL, to root out, eradicate, extirpate. Ps. 52:7; Job 31:12.

PUAL שְׂרָרָה pass. Job 31:8.

POEL שְׂרָרָה to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHI, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שְׂרָרִים Ps. 80:10.

שְׂרָרָה Ch. i. q. Heb. a root, Dan. 4:12.

שְׂרָרָה for quadril. שְׂרָרָה pl. const. שְׂרָרָה f. small chains, Ex. 28:22.

שְׂרָרָה (shēroshu), שְׂרָרָה Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שְׂרָרָה No. 1, c.

שְׂרָרָה f. a little chain, Exod. 28:14; 39:15. Root שְׂרָרָה No. 1. Arab. with the letter r softened سلسلة, Ch. سلسلة, سلسلة. Hence is abbreviated שְׂרָרָה which see.

שְׂרָרָה not used in Kal.

PIEL שְׂרָרָה inf. שְׂרָרָה and with the tone drawn back, שְׂרָרָה Deu. 17:12; fut. convers. שְׂרָרָה TO WAIT UPON, TO SERVE, TO MINISTER UNTO. with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by ? Nu. 4:9. There often occurs, שְׂרָרָה concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שְׂרָרָה Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases שְׂרָרָה, שְׂרָרָה. A very bold expression, Isaiah 60:7, “the rams of Nebaioth shall minister to thee,” i. e. shall serve for sacred ministry. Part. שְׂרָרָה subst. a minister, a servant. Josh. 1:1; specially in holy things, Ezr. 8:17; fem. שְׂרָרָה (f. שְׂרָרָה), 1 Ki. 1:15.

שְׂרָרָה see שְׂרָרָה.

I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages;

Arab. ست, ستة, Aram. שש which see; Æth. ስስ.: Sanscr. *shash*, Zend. *qsawas*, Slav. *schest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, שש, שש.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שש.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בגד. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian *wsuws*, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:3, שש "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. *karázω* σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስስ: contr. ስስ: whence ለስስ: to walk or go about, to traverse countries, and ስስስ: a ladder, from the idea of going up.

ששבצר [Sheshbazzar], pr. n. Pers. (perhaps contr. from *چساناز* worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שש ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

שש (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word שש

שש m. שש fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i. e. a cabalistic mode of writing, in which ה is put for כ, ש for ז) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as *χαλκο-πυλος*. Bohlen renders it *house of the prince*, comparing Persic شاه ش.

שש (perhaps i. q. שש "lily"), [Sheshas], pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of *redness* (cogn. to שש, שש), Arab. اشز red, rosy. Hence—

שש, in pause שש m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopsis*, i. e. *rubrica Simopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. *μιλτος*, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermillion.

שש plur. שש m. *columns* (from the root שש), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. שש 2 Sa. 10:4. Arab. است, Syriac plur. امس id. The origin should be sought in the root שש (compare the German *Seß*), although שש with the forms in Arab. and Syr. follows the analogy of verbs שש.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if *Græc*).

II. שֵׁן fem. contr. for שֵׁן (Lam. 3:47) *tumult*, from the root שֵׁן. Nu. 24:17, בְּנֵי שֵׁן "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שֵׁן.

שֵׁן & שֵׁן Chald. i. q. Hebr. שֵׁן *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁן sixty, Dan. 3:1.

I. שֵׁן fut. שֵׁן. apoc. שֵׁן — (1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שֵׁן, in Kal and Niphal not used, whence Hiphil שֵׁן.) Followed by an acc. of the drink, Ex. 34:28; followed by כֵּן Job 21:20 (as to which passage, compare בֹּשֶׁל), followed by *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by *of* the vessel (compare *of* A, 1, α), Am. 6:6. Metaph. Job 15:16, שֵׁן כִּמְיֵם עֲוֹלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare שֵׁן.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שֵׁן.

Derivatives, שֵׁן, שֵׁן No. I, שֵׁן.

II. שֵׁן an unused verb. Arab. سَتى IV. i. q. to fix the warp in the loom, Syr. سَتى to weave. Hence שֵׁן No. II.

שֵׁן and שֵׁן Chaldee, to drink, Dan. 5:1, 2, 3; pret. with Aleph prosthet. שֵׁן Dan. 5:3, 4, compare Syr. سَتى to drink. Followed by *of* the vessel, verse 3. Compare Hebr.

Derivative, שֵׁן.

שֵׁן see שֵׁן.

שֵׁן — (I.) a drinking, a carousing, Ecc. 10:17; from the root שֵׁן No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שֵׁן No. II.

שֵׁן f. i. q. שֵׁן No. I, Est. 1:8.

שֵׁן m. a plant, a shoot, Ps. 128:3.

שֵׁן two (fem.), see שֵׁן.

שֵׁן fut. שֵׁן. TO PLANT, a poetic word, Pa. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שֵׁן.

שֵׁן prob. TO UNCLOSE (cogn. to שֵׁן, שֵׁן to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שֵׁן הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שֵׁן verse 4. As to the sense, see Ps. 40:7.

שֵׁן only part. HIPHIL שֵׁן MAKING WATER. (The Talmudists use also inf. השֵׁן, fut. ישֵׁן; but there exists no trace of a root שֵׁן: on the contrary, in the signification of making water there is used שֵׁן; whence שֵׁן. Jo. Simonis, ed. 2, therefore has not inaptly laid down שֵׁן to be contracted from השֵׁן Hithpael, from the root שֵׁן.) It occurs in this one phrase, שֵׁן בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "an *diocesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?*" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacra, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Bochart Hieroz. i. p. 675.

שֵׁן fut. שֵׁן. to subside, to settle down; hence to be hushed, silent (kindred to שֵׁן, שֵׁן), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֵׁן (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שֵׁן (ستار بازنای "bright star"), [Shethar-boznai], pr. n. of a Persian governor, Ezr. 5:3; 6:6.

שַׁחַת i. q. שָׁחַ to set, to place. From this there twice occurs, pret. pl. שָׁחַו, Ps. 49:15, כְּצֹאן לְשַׁחַת "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 85:5); Ps. 73:9, שָׁחַו בְּשִׁמְיָם פִּיהֶם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Taw (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word תָּו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. θ, and th English. When it has Dagesh lene (ת) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ت, rarely ט, as in תַּקְוָה, تَقْوَى. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (א, ה), see Hebr. Gramm. page 101, note; also, חוּב, חוּב, חוּב to return; חוּב and חוּב to dwell; also, to mark out, and so often in Arabic.

תָּא m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. חוּב, חוּב, Syr. חוּב, חוּב.) Plur. חוּבִים, once חוּבִים Eze. 40:12, from the root חוּב No. III, to dwell. The form חוּב appears to spring from חוּב (for חוּב), the letter ח being changed because of the preceding Kametz into Aleph, as חוּב, חוּב, חוּב.

I. **תָּאָה** TO DESIRE, TO LONG FOR, followed by ל Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer חוּבָה, חוּבָה, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, חוּבָה.

II. **תָּאָב** only found in part. Piel חוּבָב i. q. חוּבָב ABHORRING, Am. 6:8; the letters ו and א being interchanged in the Aramæan manner, see p. I.

תָּאָהָה f. desire, longing, Ps. 119:20, from the root חוּבָה No. 1.

I. **תָּאָהָה** i. q. חוּבָה No. 1, TO MARK OUT, only m—

Piel. Fut. חוּבָהָה Nu. 34:7, 8. LXX. καταμετρήσασθε. Syr. ye shall determine. Compare חוּבָה No. III.

II. **תָּאָהָה** i. q. Arab. تَأَى to outrun. Hence—

תָּאוּ Deut. 14:5, and contr. חוּבָה Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. wild bull, which is pretty much the same (compare חוּבָה). See Boch. Hieroz. t. i. page 973.

תָּאָהָה f. (from the root חוּבָה No. I)—(1) desire, longing, whether good and just, Ps. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, lust, desire (Lust, Gelüst). Nu. 11:4, חוּבָה חוּבָה "they lusted a lust." Psal. 78:29, 30. חוּבָה חוּבָה the graves of lust, Num. 11:34, 35.

(3) delight, object of desire. חוּבָה חוּבָה food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, honour, ornament, Gen. 49:26; Prov. 19:22.

תָּאוּם a twin, only plur. חוּבָה Gen. 38:27; by a Syriacism contr. חוּבָה Gen. 25:24; const. חוּבָה Cant. 4:5, from the root חוּבָה.

תָּאָלָה f. (from the root חוּבָה), curse, execration. Lam. 3:65.

תָּאָם TO BE TWIN, DOUBLE. Part. חוּבָה double (used of planks or beams), Exod. 26:24; 3:29. (Syr. and Arab. to be a twin.)

Hiphil, to bear twins, Cant. 4:2; 6:6.

Derivative, חוּבָה, and—

תָּאָם or **תָּאָם**, whence pl. חוּבָה twins, Cant. 7:4. A monosyllabic noun, of the form חוּבָה, properly an abstract, put there for a concrete.

תָּאָהָה f. coitus, from the root חוּבָה No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root חוּבָה to be hot (compare חוּבָה).

תָּאָהָה plur. חוּבָה f., a fig tree, Gen. 3:7 (where the Indian fig or Musa paradisiaca, Germ. Feigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root חוּבָה, nor

from תָּאָן; Arab. تَانٍ Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpaël.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root תָּאָן No. 3). Ezekiel 24:12, תָּאָנִים הָלָאֵת, "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנֶת שֵׁלֶה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תָּאָרָה Josh. 19:13, "Rimmon הַנֶּשֶׁה הַזֶּה which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. תָּאָרָה, יָפָה, beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, תָּאָרִים "a man of form," i. e. *formosus, beautiful*.

תָּאָרָה [Tarea], pr. n. m., 1 Chron. 8:35; and תָּאָרָה 1 Ch. 9:41.

תָּאָשָׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּשָׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbfn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבָה f. pr. a chest, an ark (Chald. תִּיבִיתָא; Arab. تَابُوتٌ an ark, a coffer; also Gr. θηβή, θιβή in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. arca; Luther suitably retained the word *Arche*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאָת הַרָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָת הַחָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. שֵׁפְטוֹ תְּבוּאָתוֹ the fruit, result of his words, Prov. 18:20. Compare פֶּרִי No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Gerin. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין, בָּן.

תְּבוּסָה f. (from the root בָּסַד) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹרָה (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. קֶבֶד which see), [Tabor], pr. n. —(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus Τραβύπιον, Ἀραβύπιον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word —(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. تَبَلَّ, تَبَلَّ id.), Isa. 14:17 (opp. to תְּבֵלָה). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare תְּבֵלָה אֶרֶץ Psal. 90:2. It often denotes —

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 98:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵלָה m. *pollution, profanation*. Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like פָּסַח from the root פָּסַח), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. בָּל to be profane, to commit adultery.

תָּבַל see תִּבְּלָה.

תִּבְּלִית f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תִּבְּלִיתִים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תִּבְּלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תִּבְּלָל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תִּבְּלָל בְּעֵינָיו. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תִּבְּנָן m. *straw as broken up by threshing, chaff*.

(Arab. تبن id. whence denom. تبن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תִּבְּנָן is for תִּבְּנִיָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תִּבְּנִי and תִּבְּנִיָה. Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. תִּבְּנִיָה, and—

תִּבְּנִיָה (prob. for תִּבְּנִיָה "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תִּבְּנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Modell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תִּבְּנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תִּבְּעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְּיָן (perhaps "brightness," from the unused root תָּבַי, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְּרָה Ch. i. q. Heb. שָׁבַר to break. Part. pass. תִּבְּרָה fragile, Dan. 2:42. Compare תִּבְּרָה.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser, a king of Assyria*, from the year 753 to 734 B. C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלְאֶסֶר 2 Ki. 16:7; תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see תִּדְּקַל), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. بالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמַל m. (from the root תָּמַל) *benefit*, i. q. תָּמַל Ps. 116:12.

תִּגְרָה f. (from the root נָגַר), *strife, contention* Ps. 39:11, תִּגְרָה יְיָ אֱמִי קִלְיִי, "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)


תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἵππιοβοτος σφίδρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגָּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michælis Spicileg. Geogr., t. i., p. 67—78.

תִּדְּקָה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְּקִי i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְּקִי), from the root דָּקַר No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְּרִיָה fem. Chald. *circuit* (from the root דָּרַח), *perpetuity*, i. q. תָּמִיד. Adv. תִּדְּרִיָה perpetually, continually, Dan. 6:17, 21.

תִּדְּמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name ^{نَظْمِر} ^{نَظْمِر} or ^{نَظْمِر} (i.e. a place abounding in palms, see Schulzens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain ^{نَظْمِرَة}). The same is ^{פַלְמִיר} (palm), 'oc. cit. ^{נַחֲרִיב}, which seems to have been less used. In the Aramaean and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either ^{תַרְמִיר} or ^{תַרְמִיר}, see Swinton, Philos. Transactions, vol. xlviii.

יִרְאָה ("fear," "reverence," from the Samaritan root ירא = ; to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

תָּהָה an unused root, Chald. **תָּהָה** TO BE WASTE, DESERT (cogn. to the root **תָּהָה**), whence **תָּהָה**, **תָּהָה** waste, desert, Arab. **تَهْ** empty. Hence—

תָּהוּ (for תָּהוּ a segolate and penacutic form, subst. — (1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence — (a) *a desert*, Deut. 32:10; Job 6:18; 12:24. — (b) *destruction*, Isaiah 24:10, תָּהוּ עִירָא “a desolated city.” 34:11.

(2) *emptiness, vanity*, and concr. *something vain* (syn. לָרֵק), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. לֵאִי Isa. 40:17, 23.

(3) **לְהוֹרֶה** Isaiah 49:4; and acc. **הוֹרֶה** adv. *in vain*, Isa. 45:19.

תְּהוֹם pl. תְּהוֹמוֹת comm., a poetic word, pr. water making a noise, in commotion (from the root הָיָה), hence — (1) *waves* (*Welle, Woge*), *Psa.* 42:8, תְּהוֹם אֶל־תְּהוֹם קָרָא "wave calleth unto wave," i. e. wave follows wave without intermission. *Pl. Ex.* 15:5, 8; *Psa.* 33:7; 78:15.

(g) *a great quantity of waters*, i. q. מים Deut. 8:7; Eze. 31:4; יָם הַיָּם *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply יָם *id.*, Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܠܡܝܬܐ wave, abyss.)

תְּהִלָּה f. (from the root **הָלַל** Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) a song containing praise, a *hymn*, Ps. 22:4; 66:2; 145:1; and pl. **תְּהִלִּים**, as the title of the whole book of *Psalms*.—(b) *the person praised or celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others; *glory*, Psa. 9:15; Isa. 42:8. Hence the

person (or thing) wherein any one glories. Jer. 17.
14, 'אתה תהלתה "thou (Jehovah, art) my glory."
Deu. 10:21.

תְּהִלָּה fem. אִפ. λεγόμεν. Job 4:18, which the LXX. render σκολιόν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תְּהִלָּה as fem. from תָּהַל or תָּהַל (from the root הָלַל, like תָּסַס, תָּבַל, תָּבַן, from מָסַס, בָּבַל, רָבַן). Nor is there any necessity for Dagesh in ל, compare מָבַס (from בָּסַס), f. מִבְּסָה; see Lehrs. page 503. Hence prop. it is *folly* (see הָלַל No. 4); hence *sin*, compare בָּבַל. Others regard as the root וָהַל, to err, to go astray; whence ⁵⁰⁴תְּהִלָּה, error, and hence they derive the noun תְּהִלָּה, תְּהִלָּה, whence תְּהִלָּה, as vice versa תְּהִלָּה from תְּהִלָּה Jud. 6: 28; וָעֶסֶה from וָעֶסֶה Nu. 23:7.

תְּהִלָּה fem. (from the root תָּהַל), *procession*.
Neh. 12:31.

תְּהִפּוּכָה fem. (from the root הִפָּךְ), only in plur.
תְּהִפּוּכוֹת—(1) *perversity, foolishness*, Deu. 32:30.
 (2) *deceit, fraud*, Prov. 2:12, 14; 6:14; **לְשׁוֹן תְּהִפּוּכוֹת** a deceitful tongue, Pro. 10:31.

תּוּ m. (for תּוּה, from the root תּוּה No. I)—(1) a sign, Eze. 9:4. (Arab. تَوِي, تَوِي a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter תּ, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

תוא see **תא** a gazelle.

חָזַב fut. יִחְזֹב, Ch. i. q. Heb. שׁוּב **TO TURN BACK,**
TO RETURN, Dan. 4:31, 33.

APHEL הָתִיב *to restore, to return*, Ezr. 6:5. הָתִיב
 פָּתוּם i. q. Heb. הָשִׁיב דָּבָר *to answer*, followed by an
 acc. of pers. Ezr. 5:11; Dan. 3:16 (*as to the passage*

Dan. 2:14, see **תשובה** (עמ' 2) to return an epistle, to reply by letters, Ezr. 5:5.

תובל Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see **מִשְׁכָּח** No. 3.

תובל קין (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persian [but be it remembered that it is an antediluvian pr. n.], *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 **תבונה** for **תבונה** prudence.

תובה f. (from the root **ינה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תונקמה see **תונקמה**.

תורה f. (from the root **ידה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זבח תודה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זבח תודה** Lev. 22:29; **זבח תודת השלמים** Lev. 7:13, 15; comp. 12, and ellipt. **תודה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

תונה Chaid. (kindred to **תמה**), *to be amazed*, Dan. 3:24.

I. **תורה** (compare **תנה** No. III.) in Kal not used, i. q. **תנה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַשׂ עַל-דִּלְתוֹת הַשַּׁעַר**, "and he made marks (screw-eyes) upon the doors of the gate," like petulant boys.

HIPIL **וַיִּתֵּן תוֹ** *to mark*, followed by **על** upon any thing, Eze. 9:4.

Derivative, **תו**.

II. **תנה** TO REPENT, TO BE GRIEVED. (Syt. id.)

HIPIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits, gives a good sense in the passage, from תנה I.*].

III. **תנה** an unused root, i. q. **תנה** No. I., and

Arab. **توى** *to abide, to dwell*, whence **תא** a chamber; which see, for **תו**.

תוח [*Toah*], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, **תחת**, and 1 Sam. 1:1, **תוח**.

תוחלת f. (from the root **יחל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תוד an unused root, perhaps i. q. **תק** to cut up, to divide: whence—

תוד constr. **תוד**, with suff. **תודי**, m. *the middle* of a thing, so called from its being divided (compare **תוד** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **תודי** "the middle columns."

With prefixes—(1) **בתוך**—(a) *in the middle of* (any) thing, as, **בתוך הבית** in the midst of a house, 1 Ki. 11:20; **בתוך ירושלים** Zec. 8:8; and after verbs of motion, **בתוך הים** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **ב** A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **בְּתוֹךְ** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **בתוכם** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **בין**, when distinction is expressed, Gen. 1:6, **בתוך המים** between the waters (terrestrial and celestial).

(2) **מִתּוֹךְ** *from the midst of any thing, and simply out of*, Jer. 51:6; Ex. 33:11.

(3) **אֶל-תּוֹךְ** *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. **בְּתוֹךְ**.

Derivative, **תוכו**.

תוד i. q. **תוד**, *vexation*, which see.

תוכה f. (from the root **יכה**) *punishment*, i. q. **תוכה** No. 4, Ps. 149:7; Hos. 5:9.

תוכחה f. with suff. **תוכחתי**, pl. **תוכחות** (from the root **יכה**).

(1) the act of arguing, *shewing and maintaining the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15: Prov. 29:1, **איש תוכחות** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction by words*, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חסד Eze. 25:17.

תוכים Ch. 9:21; see תכים.

תולד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. תולדותם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history, properly of families*. Gen. 6:9, אלה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منأ family, genealogy, history.)

תולל m. (from the root לל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root לל, of the form תולל, תולל). Once in pl. Ps. 137:3, תוללנו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for תולל (the letters ט and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעה f. pl. תולעים (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [*Tola*] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולע Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תמם.

תומים *twins*, see תאם.

תומן (תומן) Gen. 36:15 כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, קסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תורף an unused verb, Ch. to spit out. Arab. ترف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb تار, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare تار, تار), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אחר to follow, go about after. Metaph. Nu. 15:39.

HIPHIL, fut. יִתֵּר and in the Rabbin. form יִתֵּר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. תִּיר conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּר מִרְעֵהוּ צְדִיקָה "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יִתֵּר תְּמִים דְּרָכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, תִּיר, תִּיר No. II.

I. תִּיר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תִּיר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תִּיר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תִּיר.

III. תִּיר 1 Ch. 17:17; i. q. תִּיר in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תִּיר=תִּיר.

תִּיר Chald. an ox, i. q. Hebr. שֹׁר; plur. תִּירִין oxen, Dan. 4:22, 29, 30; 5:21; Eze. 6:9, 17; 7:17.

תִּיר f. (from the root יִרָה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתִּירָה the book of the law, Jer. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תִּירִים laws, Exod. 18:20; Lev. 26:46.

תִּיר m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תִּיר f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשַׁב); hence—

(1) aid (compare Arab. نسي Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תִּירָה נִדְחָה "aid fled from me" (in the other member there is קִנּוּי LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קִיר.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תִּירָה יְדֵיָם תִּירָה "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, תִּירָה "the double of wisdom." Job 12:16, תִּירָה וְחֵכְמָה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תִּירָה הַגָּדִיל תִּירָה "he is wonderful in counsel and of great wisdom."

תִּיר (from the root יָחַד) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תִּיר see תִּיר.

תִּירָה f. (from the root יָנָה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּירָה Eze. 16:15, 22; 23:7, seqq.

תִּירָה & תִּירָה (from the root תִּיר No. 1, and more immediately derived from the nouns תִּיר a rope, תִּיר a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תִּיר see תִּיר.

תִּירָה Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתִּיהָ under it, Dan. 4:9, 18.

תִּירָה [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחֲמֹנִי ("wisdom") 2 Sa. 23:8 Compare תַּחֲמֹנִי.

תִּירָה fem. (from the root תִּיר Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; תִּירָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תחלוא, only in plur. **תחלואים** m. (from the root **חל** = **חלה** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4; **וּמָוֶתוּ** "they shall die of diseases." Concr. 14:18, **תחלוא**, **רָעָב** "those who are sick with famine."

תחמם m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמם**), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **לַיְלָה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

תחן (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנול**.

תחנה (from the root **חנן**) —(1) grace, mercy, Josh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

תחננה, only in plur. **תחננות** Ps. 28:2, 6; 31:23; 116:1; and **תחננות** 86:6; i. q. **תחנה** No. 2, prayer, supplication.

תחנות m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תחפנחם Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 **קרי** (where the **חפנחם** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφνα**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written **ΤΑΦΘ-ΘΙΝΕΤ**, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **סִינַי** p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תחפנים ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תחרא m. a breastplate (**θώραξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, as armour, from the root **חרה**, Syr. **ܡܢܝܢ** Ethpe. to fight, to wage war, to prepare for battle.

תחרה see **חרה** Tiphel.

תחרע ("cunning," from the root **חנא** Ethpacl, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **חַרְעָא** 1 Ch. 8:35.

תחש m. an obscure word, always in this connexion **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. **βακινθίνα**. Aqu. Symm. **ίαθίνα**. Chald. and Syr. **rubra**, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, *taxus* or *tazo* (meles, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported —(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (**תחש**), which is very suitable to the badger —(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **تجس** and **دخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends seals, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *tazo* (whence in modern languages *tazo*, *taisson*, *Dadé*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. —(3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may

be for *תחת*, from the root *תח* to rest, so that *taxus* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תחת—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስብስብ: to let down, to lower, *ተታሰብ*: to be lowered, depressed, *ተሰብ*: low, *ታሰብ*: under. It may, however, be doubted whether *ת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تخ* to go down and dip (one's finger); whence *תחת* may be derived, like *נחת*, from *נח*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תחת* id. (comp. *מן* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תחת* Cant. 2:6), and with suff., commonly pl. *תחתיו, תחתיה, תחתיו, תחתיה, תחתיה, תחתיה*, rarely sing. *תחתיה* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab.

תחת under heaven, Dan. 9:12; *תחת* under the sun (see *שמש*); *תחת* beneath the mountain, at the foot of the mountain, Ex. 24:4; *תחת* under the tongue, Ps. 10:7; 66:17, and *תחת* under the lips, Ps. 140:4, i. e. in the mouth; *תחת* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תחת* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of motion it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מטה*, Am. 2:13, *אנכי מטה תחתיהם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תחת* adv. *below, beneath* (see above), prep. *ἐκ*, unter (entaus) hervor, heraus, hinweg, from under,

from beneath, used of those that were under any thing, and come out from thence, Eze. 47:1, "water came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *תחת* *תחתיה*, see *תחת* More rarely for *תחת* below, under (any thing) Job 26:5; Eze. 42:9. Another *תחת* (out of a place), see No. 2.

(β) *תחת* (opp. to *מעל*), *below, under* any thing, as *תחת* below the firmament, Gen. 1:7; Ex. 30:4; *תחת* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *תחת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תחת* *תחת* under, sub, subter, with an acc. Jerem. 3:6; Zec. 3:10, *תחת* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תחת* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, *תחת* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *תחת* *א wide space, where* (pr. in which place) *there is no straitsness*.—(b) *in the place of, for, instead of* (anſtat), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תחת* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (for) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *תחת* for what? why? Jer. 5:19.

With a relat. conj. *תחת*—(1) *instead of that* (anſtat daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 9 Ki. 22:17. *תחת* id. Deu. 4:37. Also in the same sense *תחת* followed by an inf. Isa. 60:15, compare Job 34:26, *תחת* for the fuller *תחתיהם* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Na. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(3 and γ) 1 Ch. 7:20.

תחת Chald. id. Dan. 4:11, i. q. Hebr. *תחתיה*. The more usual form is *תחת*.

תחתון m. *תחתונה* f. adj. *lower, lowest*, i. q. *תחת* Josh. 18:13; 1 Ki. 6:6.

תחת m. *תחת* and *תחת* f. adj. *lower, lowest* Ps.

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹתָאָרָן the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּיּוֹתָאָרָן Ezek. 26:20; 32:18, 24, compare בּוֹר תַּחְתִּיּוֹתָאָרָן the deepest pit, Ps. 88:7; Lam. 3:55.

תָּיִן Arab. تَز for تَز (pr. to cut off, cut away), intrans. to die (to be cut away), تَيَّار dwarf (pr. cut off, shortened), whence the Heb.

Hiphil תָּתַן (as if from תָּתַן) in pause תָּתַן to cut off the tendrils of a vine, Isa. 18:5. Talmud. תָּתַן and תָּתַן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּנָה) middle, Exod. 26:28; Eze. 42:6.

תִּילָן (according to Simonis, for גִּתִּילָן "gift"), [Tilon], pr. n. m. 1 Ch. 4:30 קרי כחב; תִּילָן.

תִּמְאָה Isaiah 21:14; Jer. 25:23; and תִּמְאָה Job 6:19 (i. q. تِمَاء "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تِمَا. The LXX. every where write the word Θαιμάρ, as though it had been the same as תִּמְאָה.

תִּמְנָה m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תִּמְנָה, hence—(1) the southern quarter (opp. to תִּמְנָה which see), Job 9:9. תִּמְנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמְנָה), Psalm 78:26; Cant 4:16. Compare תִּמְנָה.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמְנָה the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמְנָה Job loc. cit. Gen. 36:34. But תִּמְנָה 1 Ch. 4:6, is different, being derived from some unknown town, תִּמְנָה.

תִּמְנָה f. a column, a pillar, found twice in this connection, תִּמְנָה (other copies תִּמְנָה) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עֶמֶד Jud. 20:40. Root תִּמְנָה which see. Comp. Talmudic תִּמְנָה to go up like a pillar (used of smoke); תִּמְנָה column, beam (of the rising sun or moon).

תִּירָשׁ & תִּירָשׁ m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. تَرَس id.), Gen. 27:28. תִּירָשׁ & תִּירָשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירָא ("fear," perhaps from the root יָרַא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָס m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targuin of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تَيْس he-goat.)

תִּתֵּן m. oppression, violence, Ps. 10:7; 55:12, fully תִּתֵּן Ps. 72:14; from the root תָּתַן which see.

תָּבָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَا Conj. VIII.

Pual. Deu. 33:3, וְהָם תָּבִי לְרַגְלֶיךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תָּבִי remain (from the root תָּבָה Syr. to remain).

I. תִּכְנָה fem. (from the root כָּנָה) a place, Job 23:3.

II. תִּכְנָה f. (from the root כָּנָה)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּכְנִית Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּכְנִית No. 2.

תִּכְנִית m. pl. 1 Ki. 10:22, and תִּכְנִית 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طاريس, Ch. طيس), also pavo (t and p being interchanged; compare λῶς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תָּכַךְ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. تَكَ, تَكَ, or تَكَ

נצע. Cogn. תנך. (Chald. to injure, to fine. Syriac

י. q. Heb. תנל.)

Derivative, תנך and —

תנכים m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תִּנְכִּים "an oppressor" (of the poor). LXX. δαειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עשיר rich.

תנל an unused verb, prob. i. q. שחל to peel, to shell off, שחלת, whence שחלת a shell-fish, muscle. The same meaning is also properly that of תנלת.

תנלה f. (from the root תנל) completion, perfection, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is hope, confidence, from the root תנל, תנל to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תנלית f. (from the root תנל) — (1) perfection, completion, Job 11:7. Psal. 139:22, תִּנְלִית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עֲרֵמְתִּי אֲדָר עִמְּהֶם "as far as where light ends in darkness." Job 28:3, לְכָל תִּנְלִית הָאָדָם "as far as all the extremity (in the most profound recesses of the earth) search is made."

תנלת a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תנלת; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תנל — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תנל). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תִּנְלֵנוּ רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תנל), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תנל.

PIEL תנל — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, מָדָד.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תנל, תנלית, תנלת.

תנל masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תנלית f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

תנלית m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root תנל.

תל m. with suff. תלי (from the root תלל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria i. 253, seqq.).

(1) תל אביב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map. L'Euphrate et le Tigre.

(2) תל חרש ("hill of the wood" see תרש) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תל מלח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

תלא i. q. תלל — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by ל, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִּלְוּ אֵימָם לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

תלאה f. (from the root תלא, like תעלה from the root עלה, for תלאה, תלאה, see Lebrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

תלאובה f. thirst, once Hosea 13:6, עַרְשׁ תִּלְאוּבָה "thirsty ground," i. e. arid.

תלשר 2 Kings 19:12, and **תלשר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשר** and ibid. and in Jon. Gen. 10:12, for the Hebr. **תלש**. (In the syllable תל there seems to be תל a hill, see that word.)

תלש f. (from the root **לש**) a garment, Isa. 59:17.

תלג Chald. *snow*, i. q. Hebr. **תלג** Dan. 7:9.

תלגת פלגסר see **תלגת פ**.

תלה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

תלונה f. only in plur. (from the root **לון** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

תלה an unused root, Aram. *to break, to tear*, Whence—

תלה ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תלי m. ἄν. *λεγύμ*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

תליתי Chald. *third*, Dan. 2:39; from **תלת** three.

תלל i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. **تَلَل** (see **קלל** No. 2). Hence **תללית**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

תלם an unused root, prob. i. q. **נלם** to break, to cut into. Hence—

תלם masc. a furrow, Job 31:38; 29:10; Psalm 65:11. Arab. **تَلَم** id.

תלמי ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תלמיד m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

תלע unused in Kal, Arab. **تَلَع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thea.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תלעות** teeth, see under the letter ט.

תלה an unused root, Arab. **تَلَف** to perish, IV. to destroy, **تَلَف** destruction; whence, perhaps—

תלפי adj. *destructive*, and **תלפיות** the deadly, poet. for *arms*, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תלפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

תלשר see **תלשר**.

תלת f. **תלתה**, **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש** יום **תלתה** the third day, Ezr. 6:15. Pl. **תלתין** thirty, Dan. 6:8, 13.

תלת emphat. state **תלתה** abstr. the third rank, Dan. 5:29, **שליש תלתה** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתה** id.

תלתי m. *third*, Dan. 5:7. More in use is **תליתי**.

תלתלים m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ελάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تَلَلَمَة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תם m. **תמה** f. adj. (from the root **תם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **ישיב תם** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37. — Fem. תַּמִּי my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. עֵי here, always with the addition of ה local, תָּם־הָ Ezr. 5:17; 6:6, 12.

תַּמִּים m. pl. contr. for תַּמִּיִּם Ex. 26:24; 36:29, *twins* (see תַּמִּים).

תָּם (once תָּם Prov. 10:9) followed by Makk. תָּם, with suffix תָּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תָּמַם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שָׁלוֹם. Job 21:23, תָּמַם "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תָּם־לֵב integrity of heart, Gen. 20:5, 6; תָּם־הָרָצָה Pro. 10:9, and תָּם־הָרָצָה Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תָּם־הָרָצָה in his simplicity," without any evil purpose; 2 Sam. 15:11, תָּם־הָרָצָה "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תַּמִּיִּם [Thummim], truth (LXX. ἀλήθεια), see תַּמִּיִּם No. 1, b.

תָּמַם see תָּמַם.

תָּמַם f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תָּמַם TO MARVEL, TO WONDER. (Ch. תָּמַם id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, תָּמַם־הֵם "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תָּמַם־הֵם, and—

תָּמַם Ch. m. *something astonishing, a miracle*, pl. תָּמַם־הֵם Dan. 3:32, 33; 6:28.

תָּמַם־הֵם m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תַּמְזִיז [Tammuz], pr. n. of a Syrian god, Adonis (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תַּמְזִיז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Diis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמַם is not found in the Phœnicio-Shemitic languages; it may be that תָּמַם is for תָּמַם from the root תָּמַם denoting *fear, coner fearful*.)

תָּמַם־הֵם adv. *yesterday*, i. q. תָּמַם־הֵם (which see). It is often joined with שֶׁשֶׁשֶׁשׁ the day before yesterday, which see. Job 8:9, תָּמַם־הֵם "we are of yesterday," for תָּמַם־הֵם. (The etymology is obscure. Many take תָּמַם for the primary form, whence with Aleph prosthetic תָּמַם־הֵם, but the root תָּמַם and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare תָּמַם, so that time past might be regarded as obscure, hidden; compare תָּמַם from the root תָּמַם. But still I prefer to regard the primary form to be תָּמַם־הֵם 1 Sam. 10:11, for תָּמַם־הֵם *before, formerly*, whence by aphæresis תָּמַם.)

תָּמַם־הֵם f. (from the root תָּמַם, תָּמַם) — (1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תָּמַם־הֵם "a (certain) appearance (pass) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תָּמַם־הֵם f. (from the root תָּמַם Hiphil, to exchange — (1) *exchange*, especially in buying and selling) *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, תָּמַם־הֵם "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 23.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, תָּמַם־הֵם "as something to be restored, in which one does not rejoice."

תָּמַם־הֵם f. (from the root תָּמַם) *death*, only in this phrase תָּמַם־הֵם "a son of death," i. e. "demned to death," Ps. 79:11; 102:21.

תָּמַם (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמַם־הֵם m. — (1) subst. *perpetuity, continuance* (so called from proceeding, going on, root תָּמַם, compare עָרַם from the root עָרַם and עָרַם from עָרַם) In genit. put after other substantives it is used as an adjective (compare עָרַם No. 1), as תָּמַם־הֵם "mer

of continuance," i.e. hired for continuous work, Eze. 39:14; עֹלֶת תָּמִיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. תָּמִיד לֶחֶם the continual bread, i. q. לֶחֶם תָּמִיד Nu. 4:7.

(2) for עֹלֶת תָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תָּמִימָה f. adj. (from the root תָּמַם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תָּמִימֵי-דֶרֶךְ the upright of life (in the way), Ps. 119:1. תָּמִימֵי דֶרֶךְ upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שָׁלֵם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too תָּלֵךְ בְּתָמִים Ps. 84:12, and תָּלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, תָּבֵה תָּמִים "give the truth"

תָּקַף fut. יִתְקַף.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יִתְקַפוּ יְהִמְכּוּ "cause and judgment follow one another;" compare יִתְקַף and תָּקַף Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תָּמַל.

תָּמַם fut. יִתְמַם, rarely יִתְמַם Eze. 47:12; תָּמַם Eze. 24:11; 1 pers. once יִתְמַם for יִתְמַם Ps. 19:14; plur. יִתְמַמו Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:12; 7:22; תָּמַם עַד unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgeheften setzen, compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. תָּלַה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יִתְמַם "thy years shall have no end;" Eze. 47:12, יִתְמַם פְּרִי "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תָּלַה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, עָרָהם "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; יִעָרָהם Ki. 14:10, and עָרָהם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. תָּלַה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11. תָּמַם הַנְּעָרִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמַם.

NIPHAL, only in fut. pl. יִתְמַמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תָּמַם (once inf. תָּמִיךְ for תָּמִיךְ Isa. 33:1), fut. יִתְמַם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, יִתְמַם "when thou ceaseest to be a spoiler." Causat. to cause to leave off, followed by מִן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, תָּמַם הַפְּשָׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קָרִי; hence, to pay out (money), i. q. תָּלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, יִתְמַם "if thou live uprightly."

HITHPAEL, תָּמַם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמַם, תָּמַם, תָּמַם, תָּמַם.

תָּמַן see תָּמַן.

תָּמְנָה ("a part assigned"), with ה local תָּמְנָתָה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תָּמְנָה Jud. 15:6.

תָּמְנִי see תָּמְנִי.

תָּמְנָה see תָּמְנָה.

תָּמְנָה ("restraint," concr. "restrained," as from intercourse with men), [Timna], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

חֲמִנְתָּה see חֲמִנָּה.

חֲמִנְתָּה חֲמִנָּה [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly חֲמִנְתָּה חֲמִנָּה [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

חֲמִיץ m. (from the root חָמַץ), a *melting, liquefaction*, Ps. 58:9. Compare under חָמַץ.

חֲמִיץ an unused root, which seems to have had the power to be or stand erect (perhaps kindred to חָמַץ, for verbs חָמַץ and חָמַץ are often of the same power, especially in Arabic). Arab. حَمَز Conj. XI.

riguit hasta, membrum virile; حَمْر palm-tree, حَمْر, and حَمْر a tower. As to the usage of the Talmudists, see חֲמִיץ.

Derivatives, חֲמִיץ, חֲמִיץ, חֲמִיץ No. II, compare חֲמִיץ.

חֲמִיץ m. — (1) a palm-tree, Phoenix dactylifera (Arab. حَمْر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. חֲמִיץ חֲמִיץ the city of palm-trees, see under חֲמִיץ.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. חֲמִיץ Palmyra (which see), 1 Ki. 9:18. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

חֲמִיץ m. a palm-tree, hence a column (compare חֲמִיץ). Jer. 10:5.

חֲמִיץ pl. חֲמִיץ Eze. 41:18, and חֲמִיץ 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

חֲמִיץ m. pl. חֲמִיץ (from the root חָמַץ) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any חֲמִיץ is corrected and amended. Prov. 20:30 קרי.

I. חֲמִיץ m. plur. (from the root חָמַץ) bitterness, e. g. חֲמִיץ חֲמִיץ bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. חֲמִיץ masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root חָמַץ which see.

חֲמִיץ i. q. חֲמִיץ Pro. 20:30 כחִיב.

חֲמִיץ or חֲמִיץ only in plur. חֲמִיץ and חֲמִיץ m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence חֲמִיץ Ps. 44:20; and חֲמִיץ Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as חֲמִיץ, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word חֲמִיץ jackal, wild dog, so called from its cry (elsewhere Hebr. חֲמִיץ plur. חֲמִיץ), compare Arab. حَمْر wolf, both from the root חָמַץ No. 2.

חֲמִיץ see under חֲמִיץ.

חֲמִיץ TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are חֲמִיץ which see, חֲמִיץ, חֲמִיץ). Hosea 8:10, חֲמִיץ חֲמִיץ "although they distribute gifts (or hire) among the peoples," where others read חֲמִיץ from the root חָמַץ. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, חֲמִיץ "praise her;" to which, in the other hemistich, there answers חֲמִיץ).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by לְ 11:40. (Aram. חֲמִיץ, חֲמִיץ, i. q. חֲמִיץ to narrate. Arab. حَمْر IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, חֲמִיץ חֲמִיץ "Ephraim has hired loves."

Derivatives, חֲמִיץ, חֲמִיץ, and pr. n. חֲמִיץ.

חֲמִיץ Chald. i. q. Heb. חֲמִיץ to repeat, whence חֲמִיץ.

חֲמִיץ only plur. חֲמִיץ fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. حَمْر, from the root حَمْر to remain, to inhabit, the third radical of which, is sometimes lost, whence חֲמִיץ inhabitant, for חֲמִיץ. Thus חֲמִיץ may be for חֲמִיץ (Dag. forte euphon. חֲמִיץ compar

תנחתה *f.* (from the root תנח) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, תנחמות עלי ימצא "behold! he seeketh enmities against me." Compare Arab. *al* Med. Waw, to rise up hostilely against any one.

תנוכה *f.* (from the root תנכ) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תנוף *m.* *extremity* (from the root תנף), with the addition of ת *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תנומה *f.* (from the root תנמ) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תנופה *f.* (from the root תנף) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תניף No. 1, d. תנופה תנוה the breast of waving, i.e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תנופה תנח Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, תנופה תנוח "wars of shaking," tumultuous wars.

תנור *m.* (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. *تنور* (compounded of the unused תנ a furnace (from the root תנ No. II) and נר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's *Bibl. Archaeol.* vol. i. 1, p. 213, and 2, page 182. Beckmann's *Beiträge zur Geschichte der Erfindungen*, vol. ii. p. 419; compare Schneider and Passow. *Lex.*, v. *κλίβατος*.

תנחומות *fem. plur.* (from the root תנח) *consolations*, Job 15:11; 21:2.

תנחומים *m. pl.*—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תנחמת ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תנין *sing.* Ezek. 29:3, *a great serpent, a sea monster*, i. q. תנין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תנינים, but in this neglected the etymology.

תנין *pl.* תנינים *m. Arab.* *تنين* (from the root תננ No. 1).—(1) *a sea monster, a vast fish*, Gr. *κῆρος*, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תנין, which see, for תנין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תנין.

תנין *Ch. second*, Dan. 7:5, from the root תננ to repeat. Compare תנין. Hence—

תנין *adv. again*, Dan. 2:7.

תנין *an unused verb.* Syr. *Ethpeal*, to fail, to leave off. Hence תנין.

I. תנין *an unused verb*, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) *prop. to extend*; compare in the Phœnicio-Shemitic languages, *Æth.* *ተኒ*: length, *תני* and *תנה* to give, *prop. to stretch out the hand* (compare *תני*, *תנה* to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. *tan*, Gr. *τείνω*, *τείνω*, *τείνω*, Lat. *tendo* (compare Dissert. Lugdd. ii. 859); whence *temis* (Sanscr. *tanu*), Goth. *thanjan*, Germ. *betnen*, with many words which have affinity with these, as the old High Germ. *Xanna*, fir tree. Hence תנין vast fish (*κῆρος*), so called from the length to which it extends, compare *τείνω* (from *τείνω*) a long fish, *tanica*.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. *τάνυμι*; hence תנין jackal, so called from its swiftness in running.

II. תנין *Syr. and Ch. to smoke*. Hence תנין for תנין furnace, and תנין from תנין and נר. [Compare the Welsh, *tan*, fire.]

תנשמת *f.*—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (*Hieroz. t. 1, p. 1083*), the *chameleon* (from the root תנש to breathe), from its having been supposed by the ancients to live wholly by inhaling air (*l'lin. viii. 33*). LXX., Vulg. *talpa*. Saad. *lizard*.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. *πορφυρίων*, i.e. *ardea purpurea*. Vulg. *cynna*.

תַּעֲב not used in Kal (compare תַּעֲב No. II).

PIEL תַּעֲב — (1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror* to any one, Isaiah 49:7, תַּעֲבֵנוּ "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

HIPHIL, *to make abominable, shameful*, Psal. 14:1. תַּעֲבֵנוּ עֲלֵיָהָ "they have basely done their deed," they acted shamefully; hence without עֲלֵיָהָ id. 1 Kings 21:26; Ezekiel 16:52. Compare תַּעֲבֵנוּ, תַּעֲבֵנוּ.

NIPHAL, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, תַּעֲבָה.

תַּעֲוָה fut. יִתְעַוָּה apoc. יִתְעַוָּה — (1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. *ܬܥܝܐ* Arabic

طغى id., of very rare occurrence are, تَغَى to pass away, and تَغَى to perish). Ex. 23:4; Job 38:41; followed by 3 of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through* or *over*, metaph. used of palm branches, Isa. 16:8. It is used also—
(a) of drunken men who go astray through drink. Isa. 28:7, תַּעֲוֵנוּ מִן־הַשֶּׁכָּר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תַּעֲוֵנוּ לִבִּי "my heart reeleth."
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תַּעֲוֵנוּ לִבִּי Ps. 95:10; תַּעֲוֵנוּ רִחוּ Isa. 29:24; followed by 3 e.g. from the precepts of God, Psal. 119:110; compare Prov. 21:16; followed by יִתְעַוָּה Ezekiel 44:10, 15; followed by יִתְעַוָּה from worshipping God, Eze. 14:11. Compare Chald. תַּעֲוָה which is specially: *to be addicted to the worship of idols, to be a heretic*.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تَغَى.

NIPHAL, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.

HIPHIL, fut. apoc. יִתְעַוָּה — (1) *to cause to err*, Job 12:24; Psal. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander* from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by 19 Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תַּעֲוָה and—

תַּעֲוָה ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תַּעֲוִי [Tou], 2 Sa. 8:9, 10.

תַּעֲוִירָה f. (from the root עוּר Hiphil, No. 1, c), law, Isa. 9:16, 20 (where it is joined with תַּחֲרָה), also for custom, like a law which must be kept, Ruth 4:7. Compare תַּח letter d.

תַּעֲוִי see תַּעֲוִי.

תַּעֲלָה f. constr. תַּעֲלָה (from the root עָלָה, like תַּלְמָה which see, from the root לָמַד).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, תַּעֲלָה לְשִׁמְךָ "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put on a wound* Jer. 30:13; 46:11 (compare תַּעֲלָה אֶרְבָּה).

תַּעֲלָלִים m. pl. — (1) *petulances* ["childishness"], and poet. for concr. *one petulant, a boy, a child*, i. q. עָלָל Isaiah 3:4. Root עָלָל No. 2.

(2) *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תַּעֲלָמָה f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תַּעֲנוּג Prov. 19:10, plur. יָם Cant. 7:7, and 19 Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. 1:16, תַּעֲנוּגֵי "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

תַּעֲנִית f. *affliction of one's self, fasting*, Ezr. 9:5. See עָנָה No. 3.

תַּעֲנִיד and—

תַּעֲנָךְ ("sandy soil," from the root עָנָךְ) [Tanach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תַּעֲעֵ not used in Kal.

PIEL תַּעֲעֵ *to mock, to scoff*, Gen. 27:12, pr. *to stammer* (compare תַּעֲעֵ), compare Arab. تَعَعَّ

I. II. to stammer, to slip with the tongue in speaking, ⁵⁻⁶תַּעֲבֹב a stammering.

HITHPALEL, to scoff at, followed by פָּ 2 Chron. 33:16.

Derivative, תַּעֲבֹבִים.

תַּעֲצֻמוֹת f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תַּעֲרֵר m. (f. Isa. 7:20?) with suff. תַּעֲרֵר pr. *making naked, emptying* (for תַּעֲרֵה from the root עָרָה)—(1) a razor (pr. a naked thin plate, for making the skin bare), Nu. 6:5; 8:7; Isaiah 7:20. תַּעֲרֵר הַסֵּפֶר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) the sheath of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרֻבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, תַּעֲרֻבָה בְּנֵי הַשְּׂרָפָה hostages given as sureties.

תַּעֲרֻעִים m. pl. *mockings* (root תַּעֲרַע), Jerem. 10:15; 51:18; where idols are called תַּעֲרֻעִים Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּמֶל m. plur. תַּמִּים (from the root תָּמַר)—(1) a drum, timbrel (Arab. ²دَف, whence the Spanish *aduffu*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נֶקֶב.

תִּפְאָרֶת f. often absol. and const. תִּפְאָרֶת with suff. תִּפְאָרְתִּי (from the root פָּאָר)—(1) ornament, splendour, Exod. 28:2, 40; Isa. 3:18; 52:1, קָלִי תִּפְאָרֶת "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, תִּפְאָרֶת רַבָּה תִּפְאָרֶת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) glory, Judges 4:9. שֵׁם תִּפְאָרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare תָּן No. 3.

תִּפְחִי m.—(1) an apple (so called from its scent; root פָּחַ compare Canticles 7:9), Proverbs

25:11; also an apple tree, Cant. 2:3; 8:5. (Arab. ⁵⁻⁶تَفْاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [Tappuah], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תִּפְחִיָּה (from the root פָּחַ) *dispersion*, Jerem. 25:34 (but some copies read תִּפְחִיָּה, see פָּחַ). Tiphel, p. DCLXIX, B.

תִּפְחִיָּה m. pl. *cookings, pieces cooked*, from the root פָּחַ and נִי, to cook, of the form תִּפְחִיָּה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תִּפְחִיָּה מִנְחַת פִּתִּים as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

תִּפְלֵה an unused root—(1) Arab. تَفَلَّ to spit, to spit out, Med. E. to be insipid, unseasoned (compare חֲלֵמִית Job 6:6), Ch. to be unsalted. Hence תִּפְלֵה, תִּפְלֵה.

(2) to glue or stick on (pr. with spittle?), like the Ch. קָפַל (comp. Heb. קָפַל). Hence תִּפְלֵה No. 2, lime, cement.

תִּפְלֵה m.—(1) unsalted, unseasoned, Job 6:6; metaph. insipid, foolish, false, Lam. 2:14. See תִּפְלֵה.

(2) lime, with which a wall is covered, cement, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. طُنَال and طُنَال, Ch. קָפַל id.).

תִּפְלֵה ("lime," "cement"), [Tophel], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called Tāfīleh الطفيلة Rob. i. 570.]

תִּפְלֵה f. unsavouriness; hence something silly, foolish, and even impious (compare נָקֵל, Job 1:22; 24:12; Jer. 23:13).

תִּפְלֵה f. (from the root פָּלַל Hithp.).—(1) intercession, deprecation for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) entreaty, supplication, prayer, Psal. 4:2;

3:10; 109:4, וְאֵי תַפְלָה poet. for "but I pray;" verse 7, תַּפְלֵל תַּפְלָה Neh. 1:6, to pour out prayers. In the sense of prayer תַּפְלָה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תַּפְלֵי דָוִד [?]. There is a similar use of the verb תַּפְלֵל 1 Sa. 2:1.

תַּפְלָה fem. (from the root תַּפַּל Hithp.), *terror, fear*, Jer. 49:16.

תַּפְסַח ("passage," "crossing," from the root תַּפַּס), [Tiphсах], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תַּפֵּךְ TO STRIKE, specially a timbrel, Ps. 68:26.

(Arab. تَف. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence *tūmapan*, i. q. תַּפֵּךְ.)

POEL, to beat (the breast), followed by עַל Nah. 2:8.

Derivative, תָּה.

תַּפַּר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תַּפֵּשׁ fut. תַּפְּשׁ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תַּפְּשׁ by the garment). 1 Ki. 18:40, 2 Isa. 3:6; any thing, followed by 2 Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used 2 Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *sich an dem Namen Gottes vergreifen* (compare תַּפְּשׁ in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תַּפְּוֹשׁ overlaid with gold, Hab. 3:19; compare תַּפְּוֹשׁ No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תַּפֵּחַ f.—(I) prop. *spittle* (from the root תַּפַּח); hence *that which is spit upon*; Job 17:6, תַּפֵּחַ לְפָנַי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *ḥakū*, Matt. 5:22, i. e. תַּפֵּחַ from the root תַּפַּח to spit out.

(II) With the art. תַּפֵּחַ pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תַּפֵּחַ Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תַּפֵּחַ is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תַּפֵּחַ as i. q. תַּפְּחָה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תַּפְּחָה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تَفَن (read *toften*), تَفَن to burn, Gr. θάπτειν, fully, πύρ θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תַּפְּתִּי Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. أَتَى to give an answer concerning the law, whence

المُفْتَى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from תַּפְּתִּי level region. Theod. *oi ἐν ἐξουσίᾳ*. Vulg. *præfecti*.

תַּקֵּן an unused root, Arab. تَقَى to fear, to take heed, see pr. n. תַּקֵּן.

["תַּקְוָה [Tikvath], pr. n. m. 2 Ch. 34:22 תַּקֵּן; from the root תַּקַּה.]

תַּקֵּה fem.—(1) i. q. תַּקֵּה a rope, Josh. 2:18, 21; from the root תַּקַּה No. I.

(2) *expectation, hope* (from תַּקַּה to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, תַּקֵּה "the

captures cherishing hope." As to the words, Job 6:8, see | note, p. cccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root תָּקַם No. 2, a.

תִּקְוָה m. i. q. מִתְקוֹמִים one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from תָּקַח i. q. תָּקַח No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan. 4:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּל Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְלָל for תִּקְלָל weighed, Dan. 5:25.

PEL, pret. weighed, Dan. 5:27.

תִּקֵּן TO BE, OR BECOME STRAIGHT (kindred to תִּקֵּן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּע — (1) TO STRIKE, TO SMITE, especially with קָף to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by ? for any one, Pro. 6:1. Without ? id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Job. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּע אֹהֶל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּע נְשׂוּפָר Nu. 10:3, 4, 8; and נְשׂוּפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּקַּע and תִּקְוָה to sound an alarm, see תִּקַּע p. DCCCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, מִי־הוּא לִי־יִתְקַע "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and —

תִּקַּע m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَيَّبَ to conquer, to overcome).

Derivatives, תִּקְוָה, תִּקְוָה.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקְוָה m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקְוָה m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרְדָּה turtle dove, see תִּרְדָּה No. I.

תִּרְעָלָה (perhaps i. q. תִּרְעָלָה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root רָבָה), interest, usury, i. q. מִרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from רָגַל, רָגַל, which see.

תִּרְגָּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see **רזם** No. 3. Part. pass. **קְרָרָם** translated, Ezr. 4:7.

תִּרְדָּמָה f. (Tzere impure, from the root **רדמ**), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; *ascd* of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; *Τάρκωρ* of Strabo (xv. 1, § 6), *Τάρκος* or *Ταρακός* of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root **רזם**) f.—(1) *an oblation, offering, gift*, Pro. 29:4; *אִישׁ תְּרוּמֹת* “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence *תְּרוּמֹת שְׂדֵי* 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully *תְּרוּמַת־צֶדֶק* Deut. 12:11, 17, and *תְּרוּמַת־חֶלֶקֶת* Ex. 30:14, 15. See **הָרִים** No. 3.

(2) *a heave-offering*, compare **תְּנוּפָה** Ex. 29:27; *שֹׁלֵק הַתְּרוּמָה* the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמָה i. q. **תְּרוּמָה** No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root **רוע**)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. *וְהִרְעֵ תְרוּעָה* 1 Sa. 4:5; Ezr. 3:11, 13. *תְּרוּעַת מְלֶכֶךְ* joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, *וְהִרְעֵ תְרוּעָה* to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. *יִום תְּרוּעָה* the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. *זִבְחֵי תְרוּעָה* sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. *ὑγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root **רפח** to make small. Others attribute to this root the signification of healing, taken from **רָפָא**. Eze. 47:12.

תָּרַן an unused verb, to be hard, dry, *תָּרַן* hardness, and firmness. Hence—

תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβύλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. *to delay*; whence—

תֶּרַח [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחָנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תִּרְיָן Ch. constr. **תִּרְיָי** two. Fem. **תִּרְיָיִם** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שָׁנִים**.

תִּרְמָה f. *fraud, deceit*, Jud. 9:31; from the root **רָמָה** Piel, to deceive.

תִּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כְּחִיב** there is **תִּרְמִית**).

תִּרְנָה m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **נֵס** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תִּרְנָה** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תִּרְנָה** is from the root **רָנָה** (like **רָנָה**, from the root **רָנָה**, **תִּרְנָה**, from the root **רָנָה**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **תִּרְנָה**, which see.

תִּרְעָה Ch. i. q. **שַׁעַר**.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שַׁעַר** Est. 2:19. Arab. **باب**, Turk. **Капи**, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **ܐܰܕܰܝܰܐ**, Arab. **دَورَة** entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**).

תִּרְעָה Chald. (both Kametz impure, for **תִּרְעָה**, of the form **מִלְכָּה** **מִלְכָּה**) *a porter, door-keeper*, Ezr. 7:24.

תִּרְעָלָה f. (from the root **רעל**) *reeling, drunkenness*, whence *תִּרְעָלָה* wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and **כַּס** cup of reeling, Isa. 51:17, 22. See on this metaphor, **בֹּט**.

תִּרְאִיתִי [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְגָּה (gate), 1 Chr. 8:55.

תִּרְךָ an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְכָה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

תִּרְפִּים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. **תִּרְפֵי הָהָר** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2); Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellence?) **תִּרְפִּים** one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 16:15.

תִּרְשָׁה [*Teresah*], pr. n. Pers. (تَرش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תִּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρτηνός, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Extræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—303. Compare my Comment. on Isaiah 23:1, **אֶנְיֹת תִּרְשִׁישׁ**, *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. **הַתִּרְשָׁתָא** (compare Pers. **تَرش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Gew. Gestrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is **הַתִּרְשָׁתָא**).

תִּרְטָן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תִּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (**עֵיִם**), 2 Ki. 17:31. (In the Pehlvi. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תִּשְׁמָכָה f. (from the root **שָׁמַע**) with gen. **וְ** a *deposit*, Lev. 5:21.

תִּשְׁמָאוֹת f. pl. (from the root **שָׁמַע** = **שָׁמַע**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali **תִּשְׁבָּה** or **תִּשְׁבָּה** Gr. **Θισβή**, Tob. 1:2 See Relandi Palæstina, p. 1035

חֶשְׁבֵּן m. (from the root חֶשֶׁב) *tessellated stuff*; whence קִתְנֵת חֶשְׁבֵּן *tessellated tunic, made of chequer work*, Ex. 28:4.

חֶשְׁבֵּן f. (from the root חֶשֶׁב) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare חֶשֶׁב No. 2, b.

חֶשְׁבֵּן f. (from the root חֶשֶׁב No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. חֶשֶׁב.

חֶשְׁבֵּן f. (from the root חֶשֶׁב No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7: 2.

חֶשְׁבֵּן *gift, present*, 1 Samuel 9:7 (and is the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. חֶשְׁבֵּן). Root חֶשֶׁב No. I; compare especially Isa. 57:9.

חֶשְׁבֵּן masc. חֶשֶׁב fem. *ninth* (from חֶשֶׁב), Num. 7:60.

חֶשֶׁב constr. חֶשֶׁב f. and חֶשְׁבֵּן constr. חֶשֶׁב m. NINE; also *ninth*, when used of days, as חֶשְׁבֵּן on the ninth (day) of the month, Lev. 23:34. Pl. חֶשְׁבֵּן comm. ninety, Gen. 5:9, 17, 30.

חֶתַּי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = חֶתַּי gift).

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle 1831, [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וּ), and the article are omitted.

אבר

אָבְרִי Eze. 28:16, for אָבְרִי 1 fut. Piel, from the root אָבַר the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.

אָבְרִי Chald., *fathers*; plur. of the noun אָב.

אָבְנָא Isa. 28:12, for אָבְנָא *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבַה.

אָבֶשׁ see אָבֶשׁ.

אָבִי for אָבִי 1 fut. Hiphil, from the root אָבַה 1 Kl. 21:29; Mic. 1:15; Lehrs. 436.

אָבִירָה 1 fut. Hiphil, from the root אָבַר, for אָבִירָה, אָבִירָה § 67, note 1, Lehrs. 377.

אָבִירָה 1 pret. Hiphil, from אָבִירָה from אָבִירָה No. II. § 52, note 6, Lehrs. 319.

אָבִירָה 1 fut. Hithpaal, from אָבַר, with suff. אָבִירָה.

אָבִירָה 2 Sa. 22:43, for אָבִירָה 1 fut. Hiphil, with suff. אָבִירָה, from the root אָבַר, the shortened syllable made long, Lehrs. 145, 369.

אָבִירָה 1 fut. Hithpaal, אָבִירָה No. 1.

אָבִירָה 1 fut. Hiphil, with suff. אָבִירָה for אָבִירָה, an uncontracted form from אָבִירָה Hiphil, *to praise*, Psalm 28:7; compare אָבִירָה § 52, note 7.

אָבִירָה 1 fut. apoc. from אָבִירָה to be, for אָבִירָה.

אָבִירָה 1 fut. with ה parag. for אָבִירָה from אָבִירָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.

אָבִירָה Jerem. 4:19 כתיב; where the קרי, with many copies, has אָבִירָה; some copies have אָבִירָה *I am in pain*; a signification which is required by the context. Those who read אָבִירָה render, with a signification taken from חוּל, *I make (my bowels) to be in pain*. From אָבִירָה and אָבִירָה apparently has arisen the כתיב אָבִירָה, which is scarcely Hebrew.

אָבִירָה Hos. 11:4; 1 fut. Hiphil, for אָבִירָה, אָבִירָה from אָבִירָה. § 67, note 1.

אָבִירָה 1 fut. Hiphil, with ה parag. in the Chald. manner, for אָבִירָה, אָבִירָה, from the root אָבַר § 67, note 1.

אָבִירָה 1 fut. Hiphil, for אָבִירָה from the root אָבַר, § 67, note 1, Lehrs. 378.

אָבִירָה Chald. Ezr. 5:15, imp. Peal, from the root אָבַר a Syriacism אָבִירָה; followed by Makk. אָבִירָה.

אבר

אָבִירָה in pause, for אָבִירָה 1 fut. Kal apoc., for אָבִירָה from the root אָבַר, Job 23:9.

אָבִירָה 1 fut. Piel, with suff. for אָבִירָה from the root אָבַר Gen. 31:89.

אָבִירָה f., plur. *sisters*; see the sing. אָבִירָה p. xxix.

אָבִירָה 1 fut. Hiphil, from אָבִירָה *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָבִירָה *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָבִירָה Nu. 30:3, *to violate* (faith), differs from אָבִירָה *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.

אָבִירָה 3 pret. plur. Piel, for אָבִירָה from the root אָבַר Jud. 5:28; compare אָבִירָה and Lehrs. 170.

אָבִירָה imp. Aphel Chald., from the root אָבַר to descend.

אָבִירָה 1 fut. Hiphil, from אָבִירָה, with ה parag., Jer. 17:18.

אָבִירָה 1 fut. Hiphil, apoc. for אָבִירָה from the root אָבַר Hos. 11:4; Job 23:11; compare אָבִירָה imp. אָבִירָה.

אָבִירָה *where* (art) *thou* from אָבִירָה and suff. אָבִירָה.

אָבִירָה Ps. 19:14; i.q. אָבִירָה, which is the reading of many copies, 1 fut. (A) Kal, from the root אָבַר to be upright, Lehrs. 52, 366.

אָבִירָה 1 fut. Kal, from אָבִירָה, § 66, note 3, Lehrs. 370, 371.

אָבִירָה 1 fut. apoc. Piel, from the root אָבַר Eze. 43:8.

אָבִירָה Ex. 33:3; for אָבִירָה id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἡ ἀναλώσω σι*. Vulg. *disperdam te*. Lehrs. 164, 433.

אָבִירָה for אָבִירָה 1 fut. Niphal, from אָבִירָה Micah 6:6.

אָבִירָה for אָבִירָה 1 fut. Kal, with suff. from אָבִירָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.

אָבִירָה Hos. 4:6; 1 fut. Kal (from אָבִירָה), with ה parag. and suff. אָבִירָה; perhaps it would be more correctly pronounced אָבִירָה. אָבִירָה parag. seems on the addition of the suffix to have become אָבִירָה, just as elsewhere it is changed into אָבִירָה; see אָבִירָה. The Arabs also in a fut. antithetic before

suffixes retain the letter א. *أَبْرَ*.

אָבִירָה pl. from אָבִירָה a handmaid, which see.

אָבִירָה Chald. for אָבִירָה its fruit, with Dag. resolved, from the noun אָבִירָה.

אָבִירָה see אָבִירָה.

אָסערס a Syriac form for אָסערס 1 fut. Piel, from אָסר § 23, 2, note 2, Lehrs. 152.

אָספּ 1 Sam. 15:6; 1 fut. Kal, from אָספּ; but in 2 Kl. 22:20 the same form is part. Kal.

אָסר fut. Kal, from the root אָסר § 70, Lehrs. 390.

אָספּה 1 fut. Hiphil, from אָספּה with suff. הָם.

אָספּ imp. Kal, for אָספּ *bake ye*, Ex. 16:23; from the root אָספּ, a Syriac form, § 23, 2, note 2.

אָספּת with 1 conversive אָספּת 1 fut. Niphal apoc. for אָספּת from the root אָספּת.

אָספּה 1 fut. Hiphil, from אָספּה § 70.

אָספּ 1 fut. Kal, from אָספּ *ibid.*

אָסר 1 fut. Kal, from אָסר *ibid.*

אָספּ 1 fut. Kal, from אָספּ.

אָספּה Isaiah 56:12; in some copies, i. q. אָספּה 1 fut. Kal, from the root אָספּה; see the following form.

אָספּה 1 Samuel 28:15, for אָספּה with הָ (for ה־) parag., Lehrs. 286.

אָסר Num. 22:6, imp. Kal, from the root אָסר.

אָסר 1 fut. Hithpalel, for אָסר from the root אָסר.

אָסר transposed, for אָסר 1 fut. Piel, from אָסר. Others take אָסר to be for אָסר; but because of the third rad. אָ, I prefer regarding it to be transposed.

אָספּ inf. absol. Hiphil, from אָספּ.

אָסר Eze. 3:15; in אָסר *and I beheld*, from the root אָסר.

אָספּ Chald. 3 pret. plur. Kal, for אָספּ; see אָספּת.

אָספּ 1 fut. Hithpalel, from the root אָספּ.

אָספּ imp. Kal, from the root אָספּ *to come*, for אָספּ by a Syriacism, § 23, 2, note 2, Lehrs. 152.

אָספּ 1 plur. pret. for the common אָספּ *we came*, from אָספּ. It imitates the form of verbs אָספּ.

אָספּ 1 fut. Kal, from אָספּ *to tear away*, with Nun Epenth., and suffix.

ב

בָּהֶבֶן 2 Ch. 1:4, for בָּהֶבֶן from בָּהֶבֶן (Hiphil of the root בָּהֶבֶן art. (for relat.) and בָּ; comp. בָּהֶבֶן 2 Ch. 29:36.

בָּהֶבֶן Eze. 26:15, for בָּהֶבֶן inf. Niph. from בָּהֶבֶן (Dag. forte implic.) for בָּהֶבֶן Lehrs. 331.

בָּהֶבֶן Lev. 26:43, for בָּהֶבֶן inf. Hophal, from בָּהֶבֶן *to lay waste*.

בָּהֶבֶן inf. Poel, from בָּהֶבֶן, which see. Others take it as inf. Kal, for בָּהֶבֶן (compare בָּהֶבֶן); but in such forms Cholem is always defective.

בָּהֶבֶן Zech. 4:10; i. q. בָּהֶבֶן from בָּהֶבֶן.

בָּהֶבֶן Psalm 45:10, contr. from בָּהֶבֶן, with Dag. i. euphon. (Lehrs. 86). for בָּהֶבֶן, *amongst thy beloved ones*, from adj. בָּהֶבֶן, fem. יָמֶה.

בָּהֶבֶן plur. constr. from בָּהֶבֶן or rather בָּהֶבֶן; see בָּהֶבֶן p. cxxv, B.

בָּהֶבֶן *we came*, from בָּהֶבֶן. 1 Sam. 25:8.

בָּהֶבֶן thy building, for בָּהֶבֶן Ezek. 16:31, an incorrect form, which seems to have sprung from the termination וֹת, having been taken for plural fem., although this is not really the case here, Lehrs. 463.

בָּהֶבֶן for בָּהֶבֶן, see בָּהֶבֶן.

בָּהֶבֶן Ecc. 3:18, inf. Kal from בָּהֶבֶן, with suff. הָם.

בָּהֶבֶן see under בָּהֶבֶן.

ג

גָּל imp. גָּל *to roll*, Psal. 119:23 (compare Josh. 5:9); but verse 18, the same form is for גָּל imp. Piel, from גָּל.

גָּל inf. const. Kal, from גָּל *to touch*.

גָּל imp. from גָּל; but Josh. 3:9 in plur. is found גָּל (*goshu*).

גָּל inf. Kal, from גָּל *to approach*.

ד

דָּלל from the root דָּלל, see page cc, B.

דָּלל imp. for דָּלל.

דָּלל Prov. 24:14, the same with ה־ parag. Hence, דָּלל "such (as is honey) know thou wisdom in thy soul." LXX. *αὐτοῦ*. Lehrs. 286.

ה

הָאָנִיחַ a regular form, Isaiah 19:6, for הָאָנִיחַ, see הָאָנִיחַ Hiphil.

הָאָנִיחַ imp. from הָאָנִיחַ.

הָאָנִיחַ an incorrect form, Isa. 80:5, where the context requires הָאָנִיחַ, which is the reading of 12 MSS. I suspect however that the reading was originally הָאָנִיחַ (compare הָאָנִיחַ for הָאָנִיחַ); whence הָאָנִיחַ (from the root הָאָנִיחַ), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הָאָנִיחַ.

הָאָנִיחַ Hosea 4:18. If the reading be genuine, it may be for הָאָנִיחַ *they give* (compare הָאָנִיחַ for הָאָנִיחַ, and הָאָנִיחַ *they love, they give*, for, they love to give. Comp. 1 Sa. 2:3. So Jerome, *dilexerunt afferre*. But thus the sentence is weak. Perhaps the author wrote הָאָנִיחַ Conj. Ketaltal (his princes love disgrace), which afterwards written separately is הָאָנִיחַ (like הָאָנִיחַ Isa. 2:24; הָאָנִיחַ and others); whence may have arisen הָאָנִיחַ הָאָנִיחַ inf. Niphal, from הָאָנִיחַ.

הָאָנִיחַ inf. Hiphil, from הָאָנִיחַ.

הָאָנִיחַ inf. Poel, from the root הָאָנִיחַ.

הָאָנִיחַ 3 f. pret. Hophal, from הָאָנִיחַ, in the Amm. manner.

הָאָנִיחַ Hithpalel, from the root הָאָנִיחַ *to be fat*.

הָאָנִיחַ inf. Aphel, Ch. from the root הָאָנִיחַ, *to perish*.

הָאָנִיחַ Ch. Hophal, from the root הָאָנִיחַ.

הָאָנִיחַ Hiphil, from the root הָאָנִיחַ.

הָאָנִיחַ inf. Hophal, from הָאָנִיחַ, for הָאָנִיחַ.

הָאָנִיחַ Ps. 78:63, see הָאָנִיחַ.

השבוותים *Zec. 10:6*, Hiphil, from *לשב*, which is also the reading of some copies. This form imitates the analogy of verbs *עו*, and it seems as if the poet [inspired writer] or copyist had before him the similar word השבוותים. *Lehrg. 464.*

החל from the root *חל*, which see.

הנדה inf. Aphel, Ch. from *נדה* *Dan. 5:20.*

הנפנפון pret. Ithpael, Ch. from *נפן*, which see.

הנלל pret. Hiphil, from *ללל*, with a Rabb. flexion.

הנצב for *התנצב* imp. Hithpael, from *נצב*.

הנחותכם *Eze. 6:8*, inf. Niphal, from *נחה*, for *הנחותכם*, with a plural suffix ungrammatically put; see *גנותיך*.

החלתי found three times, *Jud. 9:9, 11, 13* (should I cease from?), incorrectly, as it appears, for *החלתי* (in Kal) or *החלתי* (by omission of *ה* interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is *החברות* (wastes, deserts), *Eze. 36:35, 38*; where we should expect *החברות*, and Segol before (*ח*) in *לחודשים*, *לחודשים* (months, by months); as to which, see Ewald's smaller *Gramm. § 127, 2*; and a learned writer in *Lit. Zeit. Jen. 1830*; but neither of them satisfies me in explaining the vowel *o* in *החלתי*.

החביאה for *החביאה* 3 f. pret. Hiphil, *she hid*, *Josh. 6:17*, with *ח* parag., *Lehrg. 266.*

החטי and *החטיא* pret. and inf. Hiphil, from *חטא* *Jer. 32:35.*

החלל inf. Niphal, from *חלל* to be profaned, *Eze. 20:9.*

החם imp. Hiphil, apoc. from *חם* for *חם*, *Psalm 17:6; 119:36.*

החטא *Pro. 7:21*; 3 fem. pret. Hiphil, from *חטא*, with suff. 3 pers.

החטא Hothpaal, from *חטא*.

החטן Chald. pret. Aphel from *חטן*.

החית Chald. pret. Aphel, from *חית* *Dan. 5:3.* Pass. is *היתי*.

החך imp. Hiphil apoc. from *חך* to strike.

החיל *Eze. 21:33*, inf. Hiphil, for *החיל*. Another is Hiphil, from *חיל* *Jer. 6:11.*

החך pret. Hiphil, from *חך*, with suff. *חך*.

החם pret. Hiphil, from *חך*, with suff. *חם* them.

החבון 1 plur. pret. Hiphil, from the root *חבן*.

החבני pret. Hiphil, from *חבן*, with suff. *חבני*.

החלאת 3 fem. pret. Hiphil, from *חלאת*, of an Aram. form, for *החלאתה*.

החלל *Job 29:3*; see *חלל* Hiphil.

חטן i. q. *חטן* see *חטן*.

חם see *חם* or *חם*.

חם for *חם* *Job 24:24*, Hophal, from *חם*, § 66, 8, *Lehrg. 371.*

חם inf. Niphal, from *חם*, for *חם*.

חם by a Chaldaism, for *חם*, Hiphil, from *חם*, *Josh. 14:8*, *Lehrg. 433.*

חם *Job 17:2*, inf. Hiphil, from *חם*, with Dag. forte euphon.

חם imp. Hiphil (of the form B), from the root *חם*.

חם pret. Hiphil (of the form B), from the root *חם*.

חם Hophal, see *ibid.*

חם pret. Aphel, Chald. from the root *חם* to enter, which see.

חם inf. Hiphil, by a Chaldaism for *חם*, from *חם*, *Isaiah 30:28.*

חם Hiphil, from *חם*, Chald. form.

חם imp. apoc. for *חם*, Hiphil, from *חם* to go up.

חם for *חם* Hiphil, for *חם*, § 57, note 4 [§ 62, note 4], *Lehrg. 170.*

חם for *חם* Hophal, from *חם* *ibid.*

חם *Lev. 26:15*, for *חם* inf. Hiphil, from *חם*.

חם Hithpael, denom. from *חם*, which see.

חם inf. Hiphil, for *חם*. *Lehrg. 320.*

חם with Dagesh forte euphonic (*Lehrg. 88*), from the root *חם*.

חם imp. apoc. Hiph. for *חם*, from *חם* to be much, many.

חם inf. forms, from *חם*.

חם imp. Niphal, from *חם* to be high.

חם imp. Hiphil apoc. from *חם* to hang down.

חם a Chaldee form for *חם*, 3 fem. pret. Hiphil, from *חם*. *Lev. 26:34.*

חם imp. Hiphil in pause, for *חם*, from *חם*. *Isa. 42:22.*

חם (hdsam) Hophal, from *חם*, which see. But wherever it occurs, some MSS. and editions have *חם* or *חם*, the latter according to the analogy of *חם*.

חם *Ps. 39:14*, imp. apoc. Hiphil, from the root *חם*, which see; but the same form, *Isa. 6:10*, is imp. Hiphil, see *חם* to besmear.

חם Hithpael, from the root *חם*.

חם Hithpael, from the root *חם*, which see.

חם inf. Aphel, with suff. Ch. from *חם* to return.

חם Hithpael, from *חם* to confess, to celebrate.

חם imp. Hithpael apoc. from *חם* to be sick.

חם imp. Hiph. from *חם* to come, for *חם*.

חם *Isaiah 33:1*, for *חם* inf. Hiphil, from *חם*, with suffix.

חם see *חם*.

חם inf. Hithpael, for *חם*, from *חם*, in the manner of verbs *חם*.

חם for *חם* Pual, from *חם* to commit fornication.

חם for *חם*, see *חם* [see also *חם*].

חם *Jud. 5:7* (in many MSS. and editions), for *חם* *they cease*, with Dag. forte euphon. *Lehrg. 85*

הַחֲדָלְתִּי see above חֲדָלְתִּי.

חָקַל Prov. 8:29 (with the accent Tiphcha), for חָקַל from the root חָקַל.

חָטַל and חָטַל inf. Kal, from חָטַל to sin.

חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare חָיָה and חָיָה 1 Sam. 2:9 (from חָיָה for חָיָה (from חָקַל), Job 19:23, חָיָה Ruth 1:13, for חָיָה. No attention is to be paid to the opinion of those who refer חָיָה to a new root חָיָה (חָיָה) = חָיָה.

חָיָה constr. form with 1 parag. from חָיָה animal, for חָיָה, § 88, 3 b, Lehrs. 548, 549.

חָפַי inf. Piel, with חָפַי to expect, for חָפַי.

חָלָה Ps. 77:11, inf. Piel, from חָלָה No. 1.

חָלָה with Dag. euphon. for חָלָה plur. constr. from חָלָה.

ט

טָעַל inf. Kal, from טָעַל to plant.

י

יָאוֹת fut. Niphal, from יָאוֹת to assent; which see.

יָאֵל fut. Hiphil, apoc. from the root יָאֵל to swear.

יָאֵת fut. apoc. Kal, from יָאֵת to come, for יָאֵת, יָאֵת.

יָבֹא 1 Ki. 12:12, for יָבֹא, fut. Kal, from יָבֹא. Also found 2 Kings 3:24 in כָּרִיב, and there, if the reading be genuine, for the plur. יָבֹא. But the יָבֹא has יָבֹא they smote.

יָבֹשׁ fut. Kal from יָבֹשׁ, a form peculiar to this verb, Lehrs. 408.

יָבֹשׁ Nah. 1:4, fut. Piel from יָבֹשׁ to be dry, § 68, note 6.

יָבֹה fut. Piel, for יָבֹה from יָבֹה No. 1., see ibid.

יָבֹל fut. Hiphil, apoc. from the root יָבֹל.

יָבֹר fut. Niph. from the root יָבֹר.

יָבֹר fut. apoc. from the root יָבֹר to fly.

יָבֹר fut. Piel, from יָבֹר to cast, § 68, note 6.

יָבֹר and יָבֹר, יָבֹר your hand, Gen. 9:2.

יָבֹר fut. Niph. in pause, for יָבֹר (root יָבֹר), see the form יָבֹר.

יָבֹר pl. יָבֹר by a Chaldaism, fut. Kal from the root יָבֹר. § 66, 5.

יָבֹר fut. Aphel, Ch. from the root יָבֹר.

יָבֹר fut. Hiphil, from יָבֹר by a Chaldaism for יָבֹר § 52, 7.

יָבֹר Eccl. 11:3, fut. apoc. from the root יָבֹר to be, for the common יָבֹר from יָבֹר.

יָבֹר fut. apoc. from the root יָבֹר to be.

יָבֹר Isaiah 52:5, Hiphil, from יָבֹר, for the common contracted יָבֹר.

יָבֹר fut. A Peal, Ch. from the root יָבֹר to go.

יָבֹר Im. 18:20, contr. for יָבֹר fut. Piel, from the root יָבֹר.

יָבֹר see the root יָבֹר.

יָבֹר Ezek. 42:5, for יָבֹר fut. Hophal, from the root יָבֹר which see.

יָבֹר fut. apoc. Hiphil, from the root יָבֹר.

יָבֹר part. fem. for the common יָבֹר Gen. 16:11. Lehrs. 591.

יָבֹר Prov. 11:25 (otherwise יָבֹר), he shall be watered probably Hophal, from יָבֹר for יָבֹר, compare הוֹדַע Lev. 4:23, 28, for הוֹדַע.

יָבֹר Jer. 22:23 כָּרִיב, for יָבֹר sitting, with Yod parag. 1 and 1, with 1 convers. יָבֹר, יָבֹר fut. apoc. Kal, from יָבֹר.

יָבֹר fut. apoc. Hiphil, from יָבֹר.

יָבֹר fut. Kal for יָבֹר, from the root יָבֹר.

יָבֹר fut. apoc. Kal, from יָבֹר to rejoice.

יָבֹר fut. Hiphil, in the Chald. manner, from יָבֹר to sharpen, for יָבֹר, יָבֹר.

יָבֹר fut. apoc. Kal, from יָבֹר to live.

יָבֹר Hab. 2:17, for יָבֹר fut. Hiphil, from יָבֹר, with suff. 1 in pause, for 1. Lehrs. 145, 177

יָבֹר see יָבֹר.

יָבֹר in pause, for יָבֹר with Dag. forte euphon. Lehrs. 19.

יָבֹר for יָבֹר pret. Piel, from יָבֹר. Lehrs. 170.

יָבֹר Ps. 51:7, for יָבֹר pret. Piel, from יָבֹר. Compare יָבֹר.

יָבֹר 3 fem. for the common יָבֹר, from the root יָבֹר. Gen. 30:38; § 47, note 3, Lehrs. 276.

יָבֹר fut. Kal apoc. from יָבֹר to encamp.

יָבֹר for יָבֹר fut. Kal, from יָבֹר Lehrs. 171, 306.

יָבֹר in pause, for יָבֹר, fut. Hophal, from the root יָבֹר; see the form יָבֹר.

יָבֹר fut. apoc. Kal, from יָבֹר to burn.

יָבֹר fut. Kal, from יָבֹר, and fut. Niphal, from יָבֹר.

יָבֹר fut. Hiph. apoc. from יָבֹר.

יָבֹר fut. apoc. Kal, from the root יָבֹר, for יָבֹר.

יָבֹר Ps. 138:6, for יָבֹר fut. Kal, from יָבֹר. Comp. as to these and the following forms, Lehrs. page 388, 389; Ewald's Gram. p. 396.

יָבֹר fut. Hiphil, from יָבֹר.

יָבֹר fut. Hiphil, from יָבֹר to lament.

יָבֹר fut. apoc. Kal, from יָבֹר to be fair.

יָבֹר fut. apoc. Hiphil, from יָבֹר to strike.

יָבֹר Ps. 50:23, will glorify me; fut. Piel, from יָבֹר with suff. and Nun epenthet.

יָבֹר he will fashion us, Job 31:15, for יָבֹר fut. Piel, from the root יָבֹר, with suff. 1 pl. Both Nuns coalesce into one doubled; 1 is shortened into 1.

יָבֹר fut. Peal, Ch. from יָבֹר to be able.

יָבֹר Ex. 15:5, fut. Piel, from the root יָבֹר. 1 is written for 1, on account of the preceding vowel a.

יָבֹר and this is for יָבֹר fut. Hiphil, from יָבֹר to crush, § 66, 5.

יִכְתּוּ fut. Hophal, of a Chald. form, from כָּתַת, for יִכְתּוּ, § 66, 5.

יִלְיוּ fut. Hiphil, from לָלוּ in the Rabbinic form.

יִלְיִנוּ fut. Hiphil, from לָלוּ, which see.

יִמְחָה Gen. 7:23, fut. apoc. Kal, from—

יָמַח, but other good copies, both MSS. and printed (as that of V. D. Hought), read יִמְחָה fut. Niphal of the same verb.

יִמְלֵה fut. Piel, from מָלָא to be full, for יִמְלֵא.

יִמְרָה fut. A, from מָרַר to be bitter, for יִמְרֵר. § 66, note 3. Lehrs. 366.

יִמְדֹד fut. Kal, from the root מָדַד Ps. 139:20.

יִמְאֵן fut. Hiphil, in the Syr. form for יִמְאֵן from אָאן. Lehrs. 411.

יִדַּע fut. Peal Ch. from יָדַע to know, for יִדַּע; Dagesh forte resolved into Nun. Compare מִדַּע fut. Hiphil, from the root יָדַע.

יִי fut. Hiphil, from יָאָה, for יִי, Ps. 141:5.

יִיָּה fut. Hiphil, B. from the root יָאָה.

יִסֵּב fut. Kal, in the Ch. manner for יָסַב, from סָבַב.

יִסְבּ fut. Hiphil, from סָבַב, in the Ch. manner for יָסַב.

יִעֲד fut. Hiphil, from the root עָדָה.

יִעֲט, and (with Dagesh forte occult), יִעֲטָה 1 Sa. 25:14, and 14:32 קָרָה fut. apoc. Kal, from the root עָטָה.

יִעֲלֹךְ 3 fut. fem. pl. for יִעֲלֹךְהָ. § 47, note 3. Lehrs. 276.

יִעֲרֹד Isaiah 15:5, for יִעֲרֹדָהּ they arouse (a clamour); the letter *r* being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יִעֲרֹדָהּ; whence יִעֲרֹדָהּ, defectively יִעֲרֹדָהּ.

יִעֲרָה fut. Hiphil, from the root עָרָה.

יִפְרָה fut. Hiphil apoc. from פָּרָה, for יִפְרָה.

יִפְתָּה fut. Hiphil apoc. from פָּתָה.

יִצְבֵּעַ fut. Ithpael, Chald. from the root צָבַע.

יִצְטִיר see צִיר Hithpael.

יִצֵּק fut. Kal, from יָצַק to pour, which see.

יִצֵּר and יִצֵּר he shall form; fut. Kal, from יָצַר to form.

יִצֵּר fut. apoc. from יָצַר.

יִצֵּר fut. Kal, from יָצַר No. II.

יִצְתָּה fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.

יִלְכָּה fut. Kal, and יִלְכָּה fut. Hophal, from לָכַח, for יִלְכָּה, § 66, 5.

יִלְכָּה 1 Ki. 8:15, in some copies and editions for יִלְכָּה, from יָלַח.

יִשְׁדּוּ 1 Sa. 28:10, for יִשְׁדּוּ (with Dag. euphon.) fut. Kal from שָׁדָה, with suffix יָהּ.

יִשְׁשָׁה fut. apoc. Kal, from the root שָׁשָׂה.

יִשָּׁה fut. apoc. Hiphil, of the same verb.

יִרָא fut. apoc. Kal, from רָאָה to see.

יִרָא for the common יִרָא imp. from יָרָא (to fear), Ps. 34:10, in the manner of verbs לָחַץ, so inflected that N is otiose; compare יִרָא Eze. 47:8; Lehrs. 417.

יִרָא (they fear), for יִרָא; it differs from יִרָא (with short Chirek), they see.

יִרָב fut. Hiphil, from רָבַח to lay wait.

יִרְדֵּף Ps. 7:6, a form, which is perhaps compounded of two readings, namely, יִרְדֵּף (which is that now found in copies) and יִרְדֵּף (according to the analogy of תִּהְלֵךְ Ps. 73:9). Lehrs. 462.

יִרֹא for יִרֹא (to cast), 2 Ch. 26:15, with the addition of Aleph.

יִרֹן fut. Kal, from רָנַן, for יִרֹן he will exult. Lehrs. 360.

יִרֹץ fut. Kal, from רָצַץ, for יִרֹץ, but with an intrans. notion. Lehrs. 369.

יִרֹף fut. Niphal, from רָפָה.

יִרַע fut. Kal, from רָעָה, or (as I now prefer) from רָעָה No. 2,

to be evil; but יִרַע Job 20:26, is fut. apoc. from רָעָה to feed off; as herbage, etc.

יִשְׁדּוּ fut. Kal, from שָׁדָה to lay waste, for יִשְׁדּוּ. Lehrs. 369.

יִשְׁחָה fut. Niphal, from the root שָׁחָה.

יִשְׁיָה fut. Hiphil, from שָׁשָׂה to deceive.

יִשְׁמָה fut. Hiphil, from the root שָׁמַח, in the Chaldee form.

יִשְׁלָה fut. apoc. from שָׁלַח No. III, where see farther.

יִשְׁמָה fut. Kal (in the Chaldee form), from the root שָׁמַח.

יִשְׁמָה for יִשְׁמָה fut. Hithpael, from the same root.

יִשְׁנֹה comp. of יָשָׁ (there is) and suff. 3 sing. masc.

יִשְׁעָה fut. apoc. Kal, from שָׁעָה.

יִשְׁרָה 1 Sam. 6:12, 3 fem. plur. Kal, for יִשְׁרָה, from שָׁרָה, § 47, note 3.

יִשְׁתָּה fut. apoc. sing. Hithpael, from יִשְׁתָּה, from the root שָׁחָה.

יִשְׁתָּה fut. Hithpael, from שָׁחָה.

יִתָּה fut. Kal, from יָתָה to come, for יָתָה and יָתָה.

יִתָּה fut. Hithpael, from יָתָה.

יִתָּה fut. Ithpael Ch. from יָתָה to nourish, Dan. 4:9.

יִתָּה fut. apoc. Hithpael, from the root יָתָה.

יִתָּה pl. יִתָּה, in pause יִתָּה fut. Kal, from יָתָה but—

יִתָּה fut. Niphal, of the same verb.

יִתָּה fut. Ithpael Ch. from יָתָה.

ב

בָּאָה Ps. 22:17, see under בָּאָה.

בָּיתָה fut. Hithpael with the vowels put in Aramaean manner. Ecc. 2:13. Lehrs. 151.

בָּיתָה all they, from בָּל with a more rare form of suff. בָּיתָה for בָּיתָה.

בָּיתָה id., but fem.

בָּיתָה Isa. 33:1; see under the root בָּיתָה.

בָּיתָה Isa. 23:8, her merchants; plur. with light suff., from בָּיתָה No. 3, inflected according to the form בָּיתָה.

ל

לָאָה inf. Hiphil, contr. from לָאָה, from the root לָאָה. לָאָה, for לָאָה inf. Niphal, from לָאָה.

לָאָה fut. Peal, Chald., from the root לָאָה to be, with Lamed prefixed, and rejecting the preformative, for לָאָה. See הָאָה p. ccxix, B.

נָוִים, const. נָוִי fem. נָוִית, part. Niphal, from נָוָה for נָוָה, 3 fem. pret., from the root נָוָה, etc.

נָוִי pret. Niphal, from נָוָה, for נָוִי with Dag. euphon. נָוִי Eze. 23:48, prob. for נָוִי Nithpael (in the Rabbinic form), Lehrs. 249.

נָחַל pret. Niphal, from נָחַל; also, pret. Piel, from נָחַל.

נָחַם pret. Niphal and Piel, from נָחַם.

נָחִים part. Niphal pl. from נָחַם, for נָחִים.

נָחַם 2 pret. Niphal, from נָחַם.

נָחַר pret. Niphal, from נָחַר to burn up.

נָחַת pret. Niphal, from נָחַת to tear asunder.

נָחַם 1 fut. Kal, from נָחַם, with suff. נָחַם.

נָחַם 1 plur. fut. Kal, from נָחַם, with suff. נָחַם.

נָחַת 1 plur. fut. Hiphil, apoc. from נָחַת to strike.

נָחַת part. Niphal, f., from נָחַת to rebuke.

נָחַר Deut. 21:8, Nithpael, from נָחַר, Lehrs. 249.

נָחַר pret. Niphal, from נָחַר (a form taken from נָחַר).

נָחַר for נָחַר pret. Niphal, from נָחַר, § 66, 5, and note 11, Lehrs. 372.

נָחַר Ps. 4:7, for נָחַר imp. from נָחַר, the orthography not being regarded.

נָחַר pret. Niphal, from the root נָחַר No. II.

נָחַר for נָחַר with ה parag., 2 Sam. 1:26, Lehrs. 266.

נָחַל Piel, from נָחַל.

נָחַר i pl. fut. Hithpael, from נָחַר for נָחַר.

נָחַר for נָחַר imp. Kal, with ה parag. from נָחַר, with dag. euphon., Ps. 141:3.

נָחַל pret. Niphal, from נָחַל.

נָחַל Eze. 39:26, and נָחַל (Aleph being added; compare Arab. نَحَل) Ps. 139:20, for נָחַל they bear.

נָחַל Ps. 32:1, for נָחַל part. pass. Kal, from נָחַל, inflected like verbs נָחַל so as to be similar in sound to נָחַל, which stands near it.

נָחַם 1 plur. fut. Hiphil, from נָחַם in the Chald. form.

נָחַת Nithpael, from נָחַת No. II., which see.

נָחַת dag. euphon.

נָחַת pret. Kal, from נָחַת to give.

ד

דָּבַר 2 Kl. 8:21, for דָּבַר, the last syllable being irregularly written fully.

דָּבַר from דָּבַר with suff.

דָּבַר from דָּבַר (which see) with suff.

ע

עָזַר imp. Kal, from the root עָזַר, to be strong.

עָזַר with dag. forte euphon., from עָזַר a cluster of עָזַר.

עָזַר she made, 3 fem. pret., from the root עָזַר Lev. 25:21.

פ

פָּחַת inf. Kal, from the root פָּחַח to breathe.

פָּחַח for פָּחַח his work, from פָּחַח, Lehrs. 170, 571.

צ

צָא imp., from צָא to go out.

צָא inf., of the same verb.

צָא Eze. 16:52, inf. Piel, fem., from צָא.

צָא an augmented form for צָא, from צָא, where see more.

צָא imp., from צָא to pour.

צָא inf. of the same verb.

ק

קָא pret. Kal, for קָא, from קָא, in the Arabic form, § 71, note 1, Lehrs. 401.

קָא part. Peal, Chald. from קָא.

קָא Num. 22:11 (read kōbah), imp., from קָא, with ה parag. Hence also—

קָא (curses him!) with ו epenth. and suff. ו.

קָא imp., from קָא to take.

קָא Eze. 17:5, for קָא to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare קָא for קָא.

קָא Hos. 11:3, inf. masc., from the root קָא, with suff., in taking, or holding them.

קָא once קָא 2 Kings 12:9, inf., from קָא to take

ר

רָא inf. fem., from רָא Eze. 28:17.

רָא inf., from רָא to subdue; which see. But, Jud. 19:11, the same form is put for רָא to go down, the first radical being rejected; compare רָא, Lehrs. 139.

רָא imp. (the latter once inf., Gen. 46:3), from רָא to go down.

רָא part. Kal, from רָא with suff. דָּ.

רָא and רָא imp., from the root רָא to possess.

רָא inf. of the same verb.

ש

שָׂא imp., from שָׂא.

שָׂא inf. and gerund., from שָׂא.

שָׂא also inf., from שָׂא.

שָׂא imp. and inf., from שָׂא to place.

שָׂא a full manner of writing for שָׂא Eze. 26:1: Lehrs. 527.

ש

שאט part. from. שׂאט No. II., to reject.

שכתי (Mitrā) Ps. 23:6, commonly, *my dwelling*, for שכתי inf. with suff. from שׂכב. But it seems to have been rather regarded by the authors of the points as by aphæresis for ישכתי. Compare שׂכב.

שנג see under שׂנג.

שנב inf. pleonast. from שׂב Jer. 42:10. Compare שׂב.

ששתי pret. Poel, from שׂשה = שׂסה, which see.

שמות inf. pl. from שׂמם to lay waste, Eze. 36:3; Lehg. 365.

שנתי Dual, from שׂנה a year.

שתי pret. from שׂית to place.

ת

תאבכו Proverbs 1:22, fut. Kal for תאבכו, the vowels being contracted in the Aramean manner, compare תלך, מלך.

תאכלה Job 20:26; fut. Piel for תאכלה from תאכל.

תארו for תארו, from תאר. Compare תעלו.

תבא Pro. 1:10; a Chald. form for תבכה, fut. Kal from תבכה to will.

תבאית 3 plur. fut. fem. Kal, from תבא to come, Ps. 45:16. Deut. 33:16; for תבאה ה; parag. is apparently put twice, and in like manner—

תבאתי Job 22:21, for תבאך and תבאתי; תבאתי 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תבאתה would be from תבא (but the sense demands תבאה), תבאתך from תבאה (but the sense demands תבאה), תבאתי from תבא and תבאתי, תבאתי or תבאתי. Compare Lehg. 464.

תבך fut. apoc. from תבך to weep.

תבנה Eze. 16:50; the syllable ת־ being inserted in the manner of verbs תל and תע, on account of the similar sound of the word תבנה.

תבין fut. Hiphil, from תבין.

תכל 2 fut. Niphal apoc. from תכל.

תכנין fut. Piel from תכנין, for תכנין, the third radical being preserved.

תהי fut. Kal apoc. from תהי to be.

תהיך Mic. 2:12. Lehg. 405.

תהללך thy praise, redundant mater lectionis. See שׂנאך.

תהלל see the root תהלל.

תולד Ps. 16:5; partic. form of a rare kind, for תולד. Lehg. 308.

תולד fut. Kal, from תולד to depart, Lehg. 377.

תורני 2 Sam. 22:40; i. q. תורני (Ps. 18:40) fut. Piel, from תור to gird.

תוחז 2 fut. Kal from תוחז to hold.

תחי fut. apoc. Kal, from תחי to live.

תחל fut. Niphal, from תחל profane, to pollute, Lev. 21:9.

תחש (i. e. *it will hasten*) from the root תחש as to which analogy, see under the verb תחש p. 621, Job 31:5.

תח fut. apoc. Kal, from תח to cover.

תחל Exodus 25:31; in very many editions for תחל (although irregular, and almost a corruption), Lehg. 52, 331.

תחל fut. Kal apoc., for תחל, from the root תחל.

תחל fut. apoc. Piel for תחל from תחל to cover.

תחל fut. apoc. Kal, from תחל = תחל. See this root.

תחל fut. Kal, shortened from תחל, from תחל or תחל.

תחל 2 masc. (the letter ' belongs to the root, fut. Hiph. from תחל to wipe away, Jer. 18:23.

תחל fut. apoc. Hiphil, from תחל to flow down.

תחל Exod. 28:21; fut. Hiphil, Chaldee form for תחל, from תחל.

תחל with a signification taken from תחל to be stultus.

תחל fut. Kal, from תחל to speak.

תחל imp. from תחל to give

תחל see תחל.

תחל fut. Kal, from תחל to collect.

תחל 2 plur. fut. Niphal, from תחל, dagesh let out, see under תחל.

תחל fut. Kal, from תחל to cook, for תחל.

תחל Jer. 25:34; see the root תחל.

תחל Jerem. 19:3; fut. Kal, from תחל, for the common תחל.

תחל 1 Sa. 14:27 כתיב (not without an error), for תחל. The copyist appears to have had in his mind the word תחל.

תחל fut. apoc. Kal, from תחל to be many, much.

תחל fut. Niphal, from תחל to break, with the assumed form of a verb תחל.

תחל Jer. 9:17; for תחל fut. Kal, from תחל.

תחל Deut. 32:18; see תחל.

תחל fut. apoc. Kal, from תחל to drink.

תחל fut. apoc. sing. Hithpa., from תחל to bow down.

תחל Isa. 41:10; fut. apoc. Hithpa., from תחל.

תחל inf. from תחל to give, contr. for תחל. With suff. תחל.

תחל 2 Sam. 22:27; for תחל fut. Hithpa., from תחל. Lehg. p. 374.

תחל by aphæresis for תחל, which is the reading, Ps. 18:41. Compare תחל for תחל.

תחל fut. Kal, from תחל, which see.

תחל 1 Ki. 17:14 (כתיב); commonly taken for תחל (to give) with 3 parag., like 6:19, where תחל is really future. 1 Ki. loc. cit. תחל seems preferable.

תחל fut. apoc. Kal, from תחל.

תחל 2 Sam. 22:27; i. q. תחל, which is the reading, Ps. 18:27. Lehg. 374.

תחל Ex. 2:4; for תחל Hithpa., from תחל. Lehg. 391.

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